



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 07437479 8







2



2

PUBLII VIRGILII MARONIS
OPERA.
OR
THE WORKS OF VIRGIL.

WITH COPIOUS NOTES,

MYTHOLOGICAL, BIOGRAPHICAL, HISTORICAL, GEOGRAPHICAL, PHILOSOPHICAL,
ASTRONOMICAL, CRITICAL, AND EXPLANATORY, IN ENGLISH;

COMPILED FROM THE BEST COMMENTATORS, WITH MANY THAT ARE NEW.

TOGETHER WITH

AN ORDO OF THE MOST INTRICATE PARTS OF THE TEXT

UPON THE SAME PAGE WITH THE TEXT.

DESIGNED FOR THE USE OF

STUDENTS IN THE COLLEGES, ACADEMIES, AND OTHER SEMINARIES, IN THE
UNITED STATES.

SPECIALLY CALCULATED TO LIGHTEN THE LABOUR OF THE TEACHER, AND TO
LEAD THE STUDENT INTO A KNOWLEDGE OF THE POET.

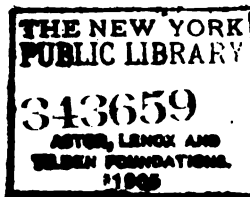
TO WHICH IS ADDED

A Table of Reference.

BY THE REV. J. G. COOPER, A. M.

NEW YORK:
SHELDON AND COMPANY, PUBLISHERS,
498 BROADWAY.
1866.

Rep. (Clg. No.) 5590



Entered according to Act of Congress, in the year 1855, by
CATHARINE COOPER,
in the Clerk's Office of the District Court of the Southern District of New York.

W. W. B.
CLERK
H. W. B.

MANUFACTURED BY
CASE, LOCKWOOD & CO.,
Printers, Electrotypers and Bookbinders
HARTFORD, CONN.

EDF. H. M. LEIPZIGER

MAY 18 05

RECOMMENDATIONS.

NEW-YORK, July 6, 1815.

An edition of the Works of Virgil, upon the plan adopted by the Rev. J. G. Cooper, I think preferable to those usually put into the hands of boys. His notes and explanations, so far as I have examined them, are both copious and judicious. Believing that classical literature will be promoted thereby, I do cheerfully recommend the work.

WILLIAM HARRIS, D. D.

President of Columbia College.

In the above opinion expressed by Dr. Harris, we do fully and cordially unite

JOHN BOWDEN, D. D.

Professor of Rhetoric, &c. &c. Columbia College.

Rev. EDMUND D. BARRY,

Principal of the Ep. Academy, New-York.

JOHN BORLAND, A. M.

Teacher of a Select Classical School, New-York.

TILLOTSON BRUNSON, D. D.

Principal of the Ep. Academy, Cheshire, Connecticut.

BALTIMORE, Oct. 20, 1825.

In the above opinion expressed by Dr. Harris, we do fully and cordially unite.

W. E. WYATT, D. D.

Associate Min. of St. Paul's Parish.

Rev. JOHN ALLEN, A. M.

Professor of Math. in the University of Maryland, and author of an edition of the Elements of Euclid, &c. &c.

NEW-YORK, April, 1827.

In the above opinion expressed by Dr. Harris, I do fully and cordially agree.

JAMES RENWICK,

Professor of Nat. Philosophy and Chemistry in Col. College.

PHILADELPHIA, June, 1827.

In the above opinion expressed by Dr. Harris, I do fully and cordially agree.

JAMES ROSS, L. L. D.

Author of a Latin Grammar, &c. &c.

LEXINGTON, Ky. April 1, 1825.

Having recently examined the Rev. J. G. Cooper's proposed edition of the Works of Virgil, I have no hesitation in giving my opinion, that the plan which he has pursued is excellent, and the execution highly creditable to his talents and scholarship. Such a work will greatly facilitate the study of the poet, on the part of the youthful learner. It will give him a correct idea of the meaning of the author in the more difficult passages; and by its copious notes upon ancient history, and mythology, will enable him to relish beauties that are now rarely perceived in the early course of classical instruction. I have no doubt but that its appearance will be welcomed by the intelligent and discerning, as a publication admirably adapted to enlist the feelings, and stimulate the application of youth, in the elementary schools of our country.

GEORGE T. CHAPMAN, D. D.

Professor of History, &c. &c. in Transylvania University, Ky.

RECOMMENDATIONS.

BALTIMORE, Oct. 20, 1825.

The edition of the Works of Virgil proposed to be published by the Rev. J. G. Cooper, appears to me, as far as a very partial examination of it has enabled me to judge, to be a work of merit, both as to the plan and execution. And I am persuaded, that its adoption into our Colleges and Seminaries of learning will greatly facilitate the acquisition of a correct knowledge of that elegant and distinguished poet.

JAMES KEMP, D. D.

Bishop of the Prot. Epia. Church in the state of Maryland.

So far as I have had opportunity to examine the manuscript of the Rev. J. G. Cooper for a new edition of the Works of Virgil, I highly approve of the plan, and think it well calculated to facilitate the study of the poet. It appears to be a leading object with Mr. Cooper, to lighten the burden of the student, by elucidating the difficult passages of the author, and by leading the youthful mind into a relish of his beauties and excellencies.

The substitution of an *Ordo* of the most intricate passages in the room of a general interpretation of the text, I consider a material advantage. While it removes the difficulties in the collocation of the words, it leads the student more directly to the text, and tends to fix his attention more closely upon the language of the poet. On the whole, I consider the work deserving of public patronage: and I wish him every encouragement in his endeavours to promote the interests of classical literature.

FRANCIS E. GODDARD, A. M.

President of the Southern College, Bowling-Green, Ky.

November 6, 1823.

LOUISVILLE, Ky. December 20, 1823.

Having been favoured with the perusal of notes upon the Works of Virgil, compiled by the Rev. J. G. Cooper, together with an *Ordo* of the more intricate parts of the text, I am fully persuaded they are well calculated to assist the younger classical students to read and understand the poet, especially in the more difficult passages; to enlarge the mind in the Geography of the country, and to explain the mythology of the age in which he wrote.

The criticisms on the text are generally correct, and display an intimate acquaintance with the syntax of the Latin language: and I do not hesitate to say, that in my opinion, the work would be very useful in the Academies and Seminaries of the United States.

GIDEON BLACKBURN, D. D.

CAMBRIDGE, MASS. May 10, 1816.

AN edition of the Works of Virgil, upon the plan adopted by the Rev. J. G. Cooper, will, I am persuaded, be found useful in instruction. It provides for a portion of that assistance in the interpretation of the poet, for which resort is frequently and injudiciously had to translations; while it is, at the same time, exempt from any of the disadvantages attending such a mode of studying this author.

JOHN T. KIRKLAND, D. D.

President of Harvard University.

HINGHAM, MASS. May 8, 1815.

From a partial examination of the manuscript copy of the Works of Virgil, with English notes, &c. by the Rev. J. G. Cooper, it appears to have been prepared with much labour and care. I have no doubt that a work of this kind would be of essential advantage to classical students, especially to those who

RECOMMENDATIONS.

have not made considerable progress in the Latin language, previous to their commencing the study of the poet.

DANIEL KIMBALL, A. M.
Principal of Derby Academy.

I fully assent to the opinion expressed above by Mr. Kimball, as to the value and usefulness of an edition of Virgil, upon the plan proposed by the Rev. Mr. Cooper.

HENRY WARE, D. D.
Professor of Divinity in Harv. University.

THE edition of the Works of Virgil, prepared by the Rev. J. G. Cooper, appears to be well calculated to facilitate a knowledge of the poet. To those who may wish to study the poet, without the aid of an instructor; and to instructors themselves, who have not enjoyed a correctly classical education, it will be eminently useful.

JOHN S. J. GARDINER, D. D.

Boston, May, 1815.

At the request of the Rev. J. G. Cooper, I have cursorily examined a printed specimen of his proposed edition of the Works of Virgil; and am of opinion, that, if the whole should be executed in the manner of this sample, it will be deserving of patronage.

J. L. KINGSLEY,
Professor of the Latin Language.

YALE COLLEGE, April 14, 1827.

ELLWOOD SEMINARY, (near Philadelphia,) Dec. 9, 1826.

I have perused the specimen of your proposed edition of the Works of Virgil, which, I think, will deserve a reception into every classical Academy.

JAMES TATHAM.

Rev. J. G. COOPER.

From a specimen of the proposed edition of the Works of Virgil, by the Rev. J. G. Cooper, I am induced to believe the publication will be an aid to the cause of our literature, by going into use among the younger students.

HECTOR HUMPHREYS,
Professor of ancient Languages, Washington College.

HARTFORD, April 14, 1827.

I highly approve of the plan adopted by the editor, having for many years believed such an edition of Virgil a great *desideratum* in our schools.

THOMAS DUGDALE, jr.
Teacher of Latin and Greek, in Friends' Academy, Philadelphia.

WASHINGTON CITY, Dec. 1825.

SIR—I am highly pleased with your edition of Virgil. I think the English notes will be of infinite advantage to the scholar, and very interesting to the teacher. I am anxious to have a sufficient number of copies to supply my school, as I am determined to use no other for the future.

Yours respectfully,
A. R. PLUMLEY.

Rev. J. G. COOPER.

Boston, May 9th, 1815.

SIR—So far as I can judge of the plan on which you propose to publish an edition of Virgil, from the few pages of manuscript submitted to my inspection, I think it calculated to facilitate the progress of the learner; and peculiarly

RECOMMENDATIONS.

adapted to the younger class of pupils, who are with difficulty made to understand the notes in the original, when hurried, as they frequently are, into this author.

BENJAMIN A. GOULD,
Principal of the public Grammar School.

I cheerfully concur in approving the plan of Mr. Cooper's proposed edition of the Works of Virgil.

FRANCIS FELLOWS,
Associate Principal of the Mount Pleasant Classical Institution, (near Amherst,) Mass.
APRIL, 1827.

We, the subscribers, do approve of the plan adopted by the Rev J. G Cooper for a new edition of the Works of Virgil: and, when published, we do hereby recommend his work to those classical students, who may attend our respective Seminaries

Rev. WM. RAFFERTY, D. D.
Principal of St. John's College, Maryland.

EDWARD SPARKS, M. D.
Professor of Languages in St. John's College, Md.

Rev. SAM'L. K. JENNINGS, M. D.
Principal of the Asbury College, Baltimore.

MICHAEL POWER, A. M.
Professor of Languages, Asbury College Baltimore.

Rev. TIMOTHY CLOWES, L. L. D.
Principal of Washington College, Maryland.

Rev. HENRY L DAVIS, D. D.
Principal of Wilmington College, Delaware.

Rev. FREDERIC BEASELY, D. D.
Provost of the University of Pennsylvania.

J. G. THOMSON, A. M.
Professor of Languages of the University of Penn.

B. CONSTANT,
Principal of the Literary, Scientific and Military Lyceum, Germantown, Penn.

JOHN BORLAND,
Professor of Classical Literature in the Collegiate School, New-York.

Rev. E. D. BARRY, D. D.
Principal of a Classical Academy, New-York.

A. PARTRIDGE,
Superintendent of the American Literary, Scientific and Military Academy, Middletown, Conn.

E. B. WILLISTON,
Professor of the Greek and Latin languages in the A. L. S. and Military Academy, Middletown, Conn.

Rev. JOSEPH SPENCER,
Professor of Languages in Dickinson College, Pennsylvania.

Rev. JAMES WILTBANK,
Principal of the Grammar School of the University of Pennsylvania.

Rev. SAMUEL B. WYLIE, D. D.
Principal of a Classical Academy, Philadelphia.

GEORGE HALENBAKE,
Principal of a Classical and Mathematical Academy, Philadelphia.

JOHN ANDERSON,
Principal of a Classical Academy, Philadelphia.

C. FELLT,
Principal of a Classical Academy, Philadelphia.

W. J. BIRKEY,
Principal of a Classical Academy, Philadelphia.

HENRY HOOD,
Principal of a Classical Academy, Philadelphia.

B. J. SCHIPPER,
Principal of a Classical Academy, Philadelphia.

RECOMMENDATIONS.

vii

We, the subscribers, do approve of the plan adopted by the Rev. J. G. Cooper for a new edition of the Works of Virgil ; and, when published, we hereby recommend his work to those classical students, who may attend in respective Seminaries.

Rev. WM. BALLANTINE,

Principal of a Classical Academy, Philadelphia.

WM. MANN, A. M.

Principal of a Classical Academy, Philadelphia.

J. P. ESPY,

Principal of a Classical Academy, Philadelphia.

DAVID PATTERSON,

Principal of a Classical Academy, New-York.

WM SHERWOOD,

Principal of a Classical Academy, New-York.

W. H. BOGART, A. B.

Principal of a Classical Academy, New-York.

JOSEPH PERRY, A. M.

Principal of a Classical Academy, New-York.

GOULD BROWN,

Principal of a Classical Academy, New-York.

JACOB T. BERGEN,

Principal of a Classical Academy, New-York.

JAMES ANDERSON,

Classical Teacher in the La Fayette Seminary, N. York

J. SLOCOMB,

Principal of a Classical Academy, New-York.

SAMUEL U. BERRIAN,

Classical Teacher, New-York.

W. LORD,

Associate Principal of a Classical Academy, Baltimore.

A. ROGERS,

Principal of a Select Classical Academy, Baltimore.

JAMES STEEN,

Principal of the Wentworth Academy, Baltimore.

JOHN PRENTISS,

Principal of a Classical Academy, Baltimore.

Rev. J. G. ROBERTSON,

Principal of a select Classical Academy, Baltimore.

JAMES GOULD,

Principal of a Classical Academy, Baltimore.

ELIJAH GARFIELD,

Teacher of Languages, Middletown, Conn.

ELIJAH P. BARROWS, Jr.

Preceptor of the Hartford Grammar School, Conn.

JOHN M. KEAGY, M. D.

Principal of the Harrisburg Academy, Penn

BARNABAS BATES,

Principal of a Classical Academy, New-York

THOMAS P. HAGGERTY,

Principal of a Classical Academy, Georgetown, D. C.



*To Professors and Teachers of Classical Literature in
the Colleges, Academies, and other Seminaries in the
United States :*

(GENTLEMEN.)

The very favorable opinion that many of you have expressed, of the plan and execution of this *Edition of the works of Virgil*, claims my respectful acknowledgments.

Every attempt to facilitate the acquisition of classical literature will, I am persuaded, meet your approbation ; I shall, therefore, offer no apology for adding this new edition to the many others, already before the public.

Soon after I commenced the instruction of youth, I became sensible of the impropriety of the use of the editions of Virgil, then in our schools. Those of Ruaeus and Davidson were generally, if not exclusively, read ; both equally objectionable, the former by affording too little aid to the student in the illustration of the text, the latter by affording him too much. It was at this early period that I formed the plan of the present edition. Except the two last books of the *Æneid*, it was finished in the year 1815, as you will perceive by the date of several of the recommendations. Since which time, they have been completed, and the whole carefully revised and greatly improved. This delay in the publication gave me a further opportunity to become acquainted with the wants of students, especially in the early course of study, and to collect the opinions of teachers upon this subject. That opinion has uniformly been in favor of my plan ; which takes a middle course between the opposite extremes of affording too little, and too much assistance to the student.

The partial *ordo* is designed to assist him in the more intricate parts of the text ; and where recourse otherwise must be had to the teacher. The notes and explanations are copious. They embrace whatever was deemed necessary to elucidate the poet, and to lead the youthful mind to relish his beauties. Some of the more difficult passages I have translated ; and, in general, where a word is used out of its common acceptation, I have given its sense and meaning in that particular place : and where commentators are not agreed upon the meaning of a word or phrase, I have given their respective opinions. In the text, I have adopted the reading of Heyne, except in a few instances, where the common reading appeared preferable.

To the *Bucolics*, *Georgics*, and *Æneid*, I have given, in the first instance, a general introduction ; and to each *Eclogue*, and book of the *Georgics* and *Æneid*, a summary or particular introduction : so that the student, knowing beforehand the subject, and anticipating the beauties and excellences of the poet, will proceed with ease and pleasure, and in a manner catch his spirit. To each I have added a number of questions, to be asked by the teacher, and

answered by the pupil. They may be increased or modified at discretion. This method of instruction, by question and answer, will be found useful. *It serves to excite inquiry and attention on the part of the student, and affords the teacher a ready method of discovering the degree of knowledge which he has obtained of the subject. In this particular, I acknowledge my obligation to several eminent teachers, who suggested the improvement.

The commentators, to whom I am principally indebted, are Heyne, Ruzius, Dr. Trapp, Davidson, and Valpy. But it will be seen, in the course of the work, that I have not been confined to these alone. Wherever I found any thing useful, tending either to elucidate the poet, or to interest the student, I have taken it.

Throughout the whole, it has been a principal object with me, to render the poet intelligible, and to elucidate those passages which are obscure and intricate. To the whole is added, a table of reference to the notes, where any particular article is considered or passage explained.

To you, gentlemen, I present it, with the humble trust that it will be found to answer the purposes for which it was designed, namely, to lighten the labor of the teacher, and to facilitate the acquisition of a knowledge of the poet.

J. G. COOPER.

NEW YORK. Oct. 1827.

THE LIFE OF VIRGIL.

POMPEIUS VIRGILIUS MARO was born at a village called Andes, about three miles from the city of Mantua, on the 15th day of October, in the year of Rome 684, and 70 years before the Christian era. Pompey the Great and Marcus Licinius Crassus were consuls.

His parents were in humble circumstances. His father cultivated a small farm for the maintenance of his family. His mother, whose name was Maia, was related to Quintilius Varus, who rose to be proconsul of Syria, and afterwards was appointed to the command of the Roman army in Germany.

The first seven years of his life were passed under his paternal roof: after which he was removed to Cremona, a town situated upon the banks of the Po, and not far from Mantua. While here, he distinguished himself in those studies suited to his age, and gave presage of his future eminence. In this pleasant retreat he passed ten years, till he assumed the *Toga virilis*, which, among the Romans, was at the age of 17. At an early period he showed himself to be a favorite of the Muses, and manifested a genius that one day was to rival the author of the Iliad. At this time Pompey and Crassus were in their second consulship.

From Cremona he removed to Mediolanum, a town not far distant, and soon after to Naples. Here he devoted his time to the study of the Greek language, of which he soon became master. By this means he was enabled to read the Greek poets in the original, to enter fully into their spirit, and to discover their beauties and excellencies. This proved of essential service to him in his future labors. With a mind thus stored with literature, and a taste formed by the best models, he entered upon the study of medicine, mathematics, and philosophy. These last, more especially, were his pleasure and delight, as he has intimated in several parts of his works.

He studied the Epicurean philosophy, then in much repute, under one Syro, an eminent teacher. He afterwards composed his Sixth Eclogue, with a view to compliment his preceptor, and to express a grateful remembrance of his instructions. Varus was a pupil with him at the same time. Here they contracted a friendship for each other, which continued during the remainder of their lives. Having finished his studies at Naples, which occupied several years, it is said, he visited Rome; but it is more probable that he returned to Mantua, and retired to his paternal inheritance. Here he acquired that practical information which so eminently qualified him for writing the Georgics.

A person of Virgil's extensive attainments, and above all, of his poetic genius, could not long remain in obscurity. His fame reached the ears of Pollio, who was no less distinguished for his love of literature, and of the muse, than for

his military achievements. He was a particular friend of Antony, and under his command the troops in Cis-Alpine Gaul; in which Mantua was situated. Here he became acquainted with Virgil, who was introduced to him either by Varus or Gallus; both of whom our poet has mentioned in his Eclogues, in the most affectionate terms.

After the battle of Philippi, which proved fatal to the republican party, Augustus divided the lands in the neighborhood of Mantua among his veteran troops, to whom he was indebted for that victory. Virgil was involved in the common calamity. This circumstance, in all human appearance to be lamented, and which to others proved a heavy calamity, to our poet was the commencement of an illustrious career, and the harbinger of an immortal day.

Pollio, who entertained a sincere friendship for Virgil, and was well qualified to form a correct estimate of his talents and acquirements, becoming acquainted with his case, recommended him to Mæcenas, who was then at Rome, and held the highest place of honor and confidence with his prince. The friend of Pollio found also a friend in Mæcenas. He laid his case before Augustus, and by his influence with his prince, obtained the restoration of his estate. Virgil, at this time, probably was about 29 years of age. He immediately returned with the edict of the emperor for the restoration of his farm, which had fallen into the hands of one Areus, a centurion; but he was resisted and ill-treated by the new possessor, and forced to swim over the Mincius to save his life. This cruel treatment is the subject of the ninth Eclogue.

He went a second time to Rome upon the subject. But it is probable he never after resided upon his estate. A wider field now opened before him; and he made the seat of the empire the place of his residence. Here his acquaintance and friendship were sought by the most distinguished men; and the favorite of the Muses became also the favorite of Augustus.

With a view to compliment his prince, and to express the happy state of the empire under his administration, it is said, he composed the following distich, which, in a private manner, he affixed to the gate of the palace:

Nocte pluit tota, redeunt spectacula mane:
Divisum imperium cum Jove Cæsar habet.

Augustus was highly pleased with the compliment paid to him, and the delicate manner in which it was expressed; and he desired to find out the author. Virgil's modesty and diffidence prevented him from making an avowal. At length, one Bathyllus, a poet of inferior merit, had the hardihood to claim to be the author. The emperor richly rewarded him. This greatly mortified our poet, who wrote the same lines upon the gate of the palace, with the following one under them:

Hos ego versiculos feci, tulit alter honores:

together with the beginning of another line in these words,

Sic vos non vobis,

repeated three times. Augustus wished to find the author; and as the surest way of doing it, demanded that the lines should be finished. Several attempts were made without effect. Bathyllus was not able to do it; which led to a suspicion of his imposture. At last Virgil finished them, and thus avowed himself the author of the previous distich. The lines are as follow:

Sic vos non vobis nidificatis aves;
Sic vos non vobis vellera fertis oves;
Sic vos non vobis mellificatis apes:
Sic vos non vobis fertis aratra boves.

This detected the impostor, and covered him with ridicule and contempt.

About this time, at the suggestion of Pollio, Virgil commenced writing his *Eclogues*; which occupied him three years. The first was written to express his gratitude to his prince for the restoration of his lands. This he did in so delicate and modest a manner, that it raised him greatly in the estimation of his friends and countrymen: and the poet conferred a greater favor upon Augustus, by immortalizing this act of his beneficence, than he did by restoring to him his lands. The others were written upon various occasions, and for various purposes.

The *Eclogues* were extremely popular. So well were they received, that they were several times repeated upon the stage. Cicero, upon hearing them, was so much pleased, that he did not hesitate to say of the author: *Magnæ speræ altera Romæ*, which words the poet afterwards introduced into the twelfth book of the *Aeneid*, applied to Iulus. Virgil may be considered the first who introduced pastorals among the Romans. It is a fact worthy of notice, that he was the introducer, and at the same time the perfector, of this kind of writing. All succeeding poets have taken him as their model, and found the surest way to success to be, to copy his beauties. It is true, he was much indebted to Theocritus, who was the first pastoral writer of eminence among the Greeks. but he followed him with judgment, and improved upon him so much in correctness of taste, in purity of thought, and delicacy of expression, that we lose sight of the original. So much was he esteemed, that all classes of persons crowded to see him, whenever he appeared in public; and on entering the theatre, the people rose up to do him reverence, no less than to Augustus himself.

During the civil wars, agriculture had been much neglected: and so general had the distress become on that account, that serious apprehensions were entertained for the peace of Italy. All classes of people began to murmur, and to cast the blame upon Augustus, and his administration. In this state of things, it occurred to Mæcenas, that the most effectual method of averting the impending evils, and of restoring peace to the people, and confidence in the administration, was to revive the agricultural interests of the country. For this purpose, he desired Virgil to write a treatise upon agriculture. He well knew no person was better qualified for a work of this kind. He possessed an extensive knowledge of the subject, a correct taste, and could enliven it with the charms of poetic numbers; and he already possessed the confidence and affections of his countrymen.

After a short respite, he entered upon the work. That he might be less interrupted in its prosecution, he retired from Rome to Naples, a city more tranquil, and, at the same time, more healthy. In this pleasant retreat, removed from the bustle of the capital, the intrigue of courts, and the jarring interests of politics, he composed the *Georgics*—a poem, the most perfect and finished of any composition in the Latin language. He spent seven years in the work. The public expectation was raised high; but it was far surpassed: and Virgil conferred a greater blessing upon his country, than if, in the field, he had obtained the most splendid victory over its enemies.

The *Georgics* were every where well received, and Italy soon assumed a flourishing appearance. The people found themselves in the enjoyment of peace, plenty, and domestic happiness. The poet dedicated the work to his friend Mæcenas, a statesman distinguished equally for his love of literature and science, the correctness of his politics, and the wisdom of his councils.

Virgil was now forty years of age. At this time, he found himself in the possession of a large estate, chiefly from the liberality of his prince. His fame was coextensive with the empire, and the lovers of the muse courted his society. Among the particular friends of Virgil, may be reckoned Horace, a distinguished

poet of that age, and a friend equally of Pollio and Mæcenas. Between these two favorites of the Muses there subsisted, during their lives, the most cordial friendship. How sincerely they esteemed each other, we may learn from an ode which Horace afterwards composed upon the occasion of Virgil's setting sail for Greece, on account of his health.

Having completed the *Georgics*, our poet soon commenced the *Æneid*, an epic or heroic poem. This is the noblest species of poetic composition requiring a correct judgment, a lively imagination, and an universal knowledge. Virgil possessed them all in a high degree. It is supposed that he had the subject in contemplation for several years previous, and that he alludes to it in the sixth *Eclogue* in these words :

Cùm canerem reges et prælia, Cynthus aurem
Vellit et admonuit : Pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.

He probably had something of the kind in view ; but whether it was, what the *Æneid* afterwards proved to be, is uncertain.

The subject of the poem is the removal of a colony of Trojans from Asia Minor, under the conduct of *Æneas*, and their settlement in Italy. The *Iliad* and *Odyssey* undoubtedly suggested to Virgil the idea of the *Æneid* ; and without the former we should not have had the latter.

It has been supposed by some, that the *Æneid* was designed merely as an encomium upon Augustus, who was now raised to the highest temporal power. But if this had been his only object, the poet might have saved much time and labor, by composing short pieces, or brief panegyrics upon his prince, as Horace did on several occasions. It is true, Virgil was very fond of complimenting the Cæsars, and in several parts of his works, he has done it in the most extravagant manner.

The *Æneid* was undoubtedly designed for the benefit and instruction of the Roman people generally, who were now happily enjoying the blessings of peace, after having suffered, for a series of years, all the calamities of civil war. The poet wished these blessings to be perpetuated. He, therefore, endeavors to dissuade his countrymen from further attempts to restore the republic, and advises them to submit to the authority of a man who derived his origin from the *Æneas*, and under his auspices, to cultivate harmony, and the arts of civilized life. This is the moral of the poem, and an object worthy of the patriotism and benevolence of the poet.

Virgil wrote with a wonderful degree of exactness. Every thing which he mentions is founded upon historical truth ; and the voyage and adventures of his hero are given with geographical precision. He has also given us a full and perfect account of the religious rites and ceremonies of the age. The whole so artfully blended with the subject, and so skilfully interwoven into it, as to become an essential part of the poem. And while he is delighting the fancy with the harmony of his numbers, he informs the understanding, and enlarges, the bounds of our knowledge.

As soon as it was known that Virgil had commenced the *Æneid*, the public expectation was raised very high ; and so great was the general enthusiasm on the occasion, that Sextius Propertius did not hesitate to say :

Cedite, Romani scriptores, cedite Graii;
Nescio quid majus nascitur Iliade.

His delicate health caused considerable interruption in his labors ; and he found himself under the necessity of travelling, to sustain his feeble constitution. He visited Sicily, and several parts of Italy ; but Naples was his favorite place of residence.

He spent seven years in composing the first six books of the *Æneid*. Augustus wished to hear what he had written, and desired him to recite them to him. The poet complied with the request of his prince; and for this purpose, selected the second, fourth, and sixth books. Into this last, he had incorporated, with an ingenious hand, the funeral rites of Marcellus, who died a short time before, and whom Augustus designed for his successor in the empire. He was a very promising youth, the darling of his mother, Octavia, and the favorite of the people. When the poet came to this part, Octavia, who was present, was so much affected, that she fainted away: and Augustus was so highly pleased with the compliment paid to his nephew, that he ordered *ten sestertia* to be given for every line of the eulogium. This amounted to a very large sum. The verse 165, had been left in an unfinished state, and in the heat of fancy, occasioned by the recital, it is said, the poet added the words, *Martemque accendere cantu*, which complete the measure.

In four years afterwards, he finished the remaining six books, so that the poet spent eleven years in writing the *Æneid*. At this time, he was in the fifty-first year of his age, and his health considerably impaired. He had revised the *Eclogues* and the *Georgics*, and continued to improve them till the year before his death, as appears from some passages, particularly the closing verses of the last *Georgic*. Augustus was on the banks of the Euphrates, in the year of Rome 734. At this time Virgil was fifty years of age, and the *Georgics* had been published ten years.

It was the intention of Virgil to revise the *Æneid* also, before it was published. And for this end he visited the classic soil of Greece, where he purposed to devote three years to the poem: and, this being done, to turn his attention to philosophy. This, from his earliest years, had been his darling study, as he informs us in the latter part of the second *Georgic*; and he wished to spend the remaining years of his life in contemplating the works of nature, and in elevating his mind to its divine Author.

But soon after his arrival, his health became so delicate, and his strength so much exhausted, that he was obliged to relinquish it; and Augustus being on his return from Asia, Virgil thought proper to accompany him. At Megara, a town not far from Athens, he became seriously indisposed, and apprehensions were entertained of his recovery. He hastened his return to Italy, but continued to decline, and a few days after his arrival at Brundisium, a town in the eastern part of Italy, he expired, on the 22d day of September, being nearly 51 years of age. He died with that composure and resignation, which became so good and virtuous a man. He wished to be interred at Naples, the favorite place of his residence; and Augustus ordered his body to be removed thither, according to his desire; where it was buried with every testimony of respect and esteem. Just before his death, he wrote the following lines, as his epitaph:

Mantua me genuit: Calabri rapuere: tenet nunc
Parthenope: Cecini pascua, rura, duces.

This was inscribed upon his tomb; and it is characteristic of the modesty of a great poet and distinguished philosopher. It is said his tomb is to be seen at the present day on the road from Naples to Puteoli, about two miles from the former place.

Virgil left a will. By it, he directed the *Æneid* to be burned, as being imperfect and unfinished. But this was countermanded by Augustus, at whose desire, it is said, it was undertaken; and we are indebted to him for the preservation of one of the greatest efforts of human genius. The manuscript was put into the hands of Varus, Tucca, and Plotius, all friends of Virgil, and poets of some distinction, with direction to expunge whatever they deemed improper:

but to make no additions themselves. To this circumstance it is probably owing that we find so many imperfect lines in the *Æneid*.

Virgil died in the possession of a large estate, the half of which he bequeathed to Valerius Proculus, his half-brother, on his mother's side. Of the rest, he gave half to Augustus, and the remainder to Mæcenas, Tucca, Varus, and Plotius.

Virgil was tall and of a brown complexion, extremely temperate and regular in his habits. His constitution was feeble, and his health often delicate. He was much afflicted with a pain in his head and stomach; and often with the spitting of blood. He was extremely modest, and even bashful to a fault, attended with a hesitation in his speech. Like other great men he had his enemies and detractors: but their aspersions only served to increase his fame, and add new lustre to it.

Virgil has been emphatically styled the prince of Latin poets; and it has not been decided whether the palm should be awarded to the Roman or Grecian poet. It is true, Virgil was much indebted to Homer, who may be considered the master; but the pupil had the happy talent of making every thing that passed through his hands, *his own*.

The condition of these two great favorites of the Muses was very different in their lives. Homer, as his name implies, was blind; and so humble was his birth and parentage, that the place of his nativity has not been ascertained. He wrote the *Iliad* and *Odyssey* in detached pieces, and recited them in the various cities of Greece, to obtain a subsistence. Virgil wrote under the auspices of one of the greatest of princes, and nothing was wanting that could contribute to his ease and comfort. His friends were the best and the greatest men of the age. He was honored in his life, and lamented in his death. Homer left no friend to point the traveller to his monument; and nearly four centuries rolled away, before his countrymen sufficiently appreciated his merits, to collect his scattered productions, and rescue them from oblivion. The world is indebted to Pisistratus, an Athenian, for the preservation of these inimitable poems; which are, and will ever be, the delight, and, at the same time, the wonder and admiration of civilized man.

INTRODUCTION TO THE BUCOLICS.

Of the several kinds of poetry, none is more generally admired than the pastoral. Its subjects, the variegated scenes of the country, the innocent employment of shepherds and shepherdesses, possess charms which never fail to please and interest our minds. But this species of poetry is difficult in execution ; which may be the reason that there have been so few, who excelled in it.

If the poet were to make his shepherd talk like a courtier, a philosopher, or a statesman, we should immediately perceive the impropriety ; or were he to make him utter low and vulgar sentiments, we should turn from him with disgust. The medium is the true course. To maintain this, however, at all times, is no easy matter.

Theocritus was the only pastoral writer of eminence among the Greeks, and Virgil among the Romans. The former denominated his pastorals *Idyllia*, the latter *Eclogæ*. Virgil, however, cannot so properly be called an original pastoral writer, as an imitator of Theocritus. Many of his finest touches are taken from the Grecian. He imitated him, however, with judgment, and in some respects improved upon him, particularly in preserving the true character of pastoral simplicity ; in which the other on many occasions failed.

The word *Bucolica* is of Greek derivation, and signifies pastoral songs, or the songs of shepherds. Virgil denominated his *Bucolica*, *Eclogæ* ; which is also from a Greek word signifying to *choose* or *select out of*. The Eclogues are, then, a selection of choice pieces, such as he thought worthy of publication.

He began this part of his works in the twenty-ninth year of his age, and in the year of Rome 713 ; and finished it in the space of three years. The Eclogues were so well received by his countrymen, that they were pronounced publicly on the stage. After hearing one of them, Cicero, it is said, did not hesitate to say of him : *Magnæ spes altera Romæ*.

It appears to have been the design of Virgil in writing his pastorals, to celebrate the praises of Augustus, and of some other of his friends at Rome, particularly Mæcenas and Pollio.

QUESTIONS.

- | | |
|---|---|
| What are the subjects of pastoral poetry? | At what age did he begin this part of his works? |
| Does this kind of poetry possess any peculiar charms? | In what year of Rome? |
| Is it difficult in execution? | How many years did he spend in writing the Eclogues? |
| Who among the Greeks was the first pastoral poet of eminence? | Were they well received by his countrymen? |
| What did he call his pastorals? | What was probably the reason of his writing the Eclogues? |
| What did Virgil denominate his? | |
| In what light are we to consider Virgil, as a pastoral poet? | |

P. VIRGILII MARONIS

BUCOLICA.

ECLOGA PRIMA.

MELIBŒUS, TITYRUS.

At the termination of the civil war, which placed Augustus securely on the Imperial throne, to reward his soldiers for their services, he gave them the lands lying about Mantua and Cremona, dispossessing the former owners. Among the unfortunate sufferers was Virgil himself; who, however, by the interest of Mæcenas with the Emperor, received his lands again.

In the character of Tityrus, the poet sets forth his own good fortune; and in that of Melibœus, the calamity of his Mantuan neighbors. This is the subject of the pastoral. The scene is laid in a beautiful landscape. A shepherd, with his flock feeding around him, is lying at ease under a wide-spreading beech-tree: the sun is approaching the horizon: shadows are falling from the mountains: the air is tranquil and serene: the smoke is ascending from the neighboring villages. This scenery a painter could copy.

MEL. TITYRE, tu patulæ recubans sub tegmine fagi,

Sylvestrem tenui Musam meditaris avenâ :

Nos patriæ fines, et dulcia linquimus arva ;

Nos patriam fugimus : tu, Tityre, lentus in umbrâ

Formosam resonare doces Amaryllida sylvas.

TIT. O Melibœe, Deus nobis hæc otia fecit.

Namque erit ille mihi semper Deus : illius aram

Sæpe tener nostris ab ovilibus imbuet agnus.

Ille meas errare boves, ut cernis, et ipsum

Ludere, quæ vellem, calamo permisit agresti.

MEL. Non equidem invidéo : miror magis : undique

Usque adeò turbatur agris. En ipsæ capellas

Protinus sæger ago : hanc etiam vix, Tityre, duco :

Hic inter densas corylos modò namque gemellos,

5

8. Sæpe tener agnus
ab nostris

9. Ille permisit meas
boves errare, et me ip-
sum ludere carmina.

10 quæ

14. Namque modò
connixa gemellos, spem
gregis, ah ! reliquit esse
hic inter densas corylos,
in nuda silice.

NOTES.

1. *Fagi*: gen. of *Fagus*, the beech-tree. It is glandiferous.

2. *Sylvestrem musam*. A pastoral song. *Avena*: properly oats. By Met. the straw; and hence an *oaten*, or *oat-straw pipe*. *Meditaris*: you practice or exercise.

3. *Arva*. nou. plu. properly cultivated fields: from the verb *aro*.

4. *Tu lentus*: thou at ease in the shade, doest teach the woods, &c. *Amaryllida*, a Greek acc. of *Amaryllis*. See 31. infra.

6. *Deus*. A god, namely Augustus, who had reinstated him in his possessions; and whom the Romans had deified. *Hæc otia*: this rest or ease. *Otium* is opposed to *labor* to signification.

9. *Errare*. To feed at large.

10. *Calamo agresti*: upon a rural reed. Musical instruments were at first made of oat, or wheat straw; then of reeds and box-wood; afterwards of the leg bones of the crane; of the horns of animals, &c. Hence they are called *avena*, *stipula*; *calamus*, *arundo*, *cicula*, *fistula*; *buxus*, *tibia*, *cornua*, &c.

12. *Turbatur usque adeò totis*, &c. Lit. It is disturbed so much in the whole country all around. There is so much commotion in the whole country, I wonder that you should enjoy such peace and quiet.

14. *Corylos*: hazles—*Gemellus*: twins.

- Spem gregis, ah! silice in nudâ connixa reliquit. 18
 Sæpe malum hoc nobis, si mens non læva fuisset,
 De cælo tactas memini prædicere quercus :
 Sæpe sinistra cavâ prædixit ab ilice cornix.
 Sed tamen, ille Deus qui sit, da, Tityre, nobis.
 20. Ego stultus putavi urbem, quam dicunt Romam esse similem huic nostræ Mantuæ, TIT. Urbem, quam dicunt Romam, Melibœe, putavi Stultus ego huic nostræ similem, quò sæpe solemus Pastores ovium teneros depellere fætus. 21
 Sic canibus catulæ similes, sic matribus hædos Nôram : sic parvis componere magna solebam.
 22. Hæc Roma extulit Verùm hæc tantùm alias inter caput extulit urbes, 22
 Quantum lenta solent inter viburna cupressi.
 MÆL. Et quæ tanta fuit Roma tibi causa videndi ?
 TIT. Libertas : quæ sera, tamen respexit inertem ;
 Candidior postquam tondenti barba cadebat :
 Respexit tamen, et longo pòst tempore venit, 23
 Postquam nos Amaryllis habet, Galatea reliquit.
 Namque (fatebor enim) dum me Galatea tenebat,

NOTES.

16. *Hoc malum nobis.* There seem to be required here, to make the sense complete, the words: *and I might have understood it; si mens, &c. If my mind had not been foolish.*

18. *Sinistra cornix: the ill-boding crow.* The Romans were very superstitious. They considered every thing as ominous. The flight of some kinds of birds, the croaking of others, the darting of a meteor, a peal of thunder, were signs of good or bad luck. Those that appeared on their left hand, for the most part, they considered unlucky. Hence *sinister* and *lævus* came to signify *unlucky, ill-boding, &c.* And those that appeared on their right hand, they considered to be lucky. Hence, *dexter* came to signify *fortunate, lucky, &c.* The best reason that can be given, why they used *sinister* and *lævus*, sometimes in a good, at other times in a bad sense, is, that they occasionally interpreted the omens after the manner of the Greeks, who considered those that appeared in the eastern part of the heavens to be lucky; and turning their faces to the north, as their custom was, they would be seen on the right hand. The Romans, on the contrary, turned their faces to the south in observing the omens; and consequently, their left hand would be toward the east, corresponding to the right hand of the Greeks. *Ilíce:* the holm-oak.

19. *Qui sit Deus: who may be that God of yours—of whom you speak? Da nobis: tell me. Nobis: in the sense of mihi.*

20. *Romam.* Rome, a city of Italy, situated on the river Tiber, founded by Romulus 753 years before Christ. Mantua was a city of the Cis-Alpine Gaul, now Lombardy, situated on the eastern bank of the river Mincius, which falls into the Po.

22. *Fætus.* This word signifies the *young of any thing or kind, whether animate or*

inanimate. We have introduced it into our language without any variation. *Teneros fætus ovium,* simply, *our lambs.*

23. *Sic canibus, &c.* This passage Servius thus explains: I thought before that Rome resembled Mantua and other cities as I knew whelps and kids resemble their dams or mothers, differing only in size. In this I was mistaken: I find it to be of a different species from other cities, as the cypress differs from the shrub.

24. *Componere:* in the sense of *compare.*

25. *Extulit caput:* hath raised its head. A figurative expression, but extremely beautiful.

26. *Viburna,* plu. of *viburnum*, a species of shrub. Some take it for a *withy*, other for the *wild-vine*.

28. *Libertas.* Virgil here speaks of himself as being an old man, having a hoary beard, and as having been a slave. Neither of which was the case. But it was no necessary for him to describe himself in all his circumstances. That would have been too plain, and would have taken from the beauty of the pastoral. *Inertem:* indolent—inactive. *Sera:* late in life.

29. *Candidior barba:* my gray, or hoary beard. The comp. is here plainly to be taken in the sense of the *post-ondenti:* to me shaving it.

31. *Amaryllis—Galatea.* Some think these are to be taken allegorically; the former for Rome, the latter for Mantua. But this is no necessary; nor will it be easy to support the allegory throughout. It is better to take them literally, for the names of the poet's mistresses. Servius thinks nothing in the *Bucolics* is to be taken allegorically. Dr Trapp thinks Virgil insinuates that his old mistress Galatea was in favor of Brutus and his new one Amaryllis in favor of Augustus; and by changing mistresses, he de-

Nec spes libertatis erat, nec cura peculi :
 Quamvis multa meis exiret victima septs,
 Finguis et ingratus premeretur casus urbi,
 Non unquam gravis ære domum mihi dextra redibat. 35

MEL. Mirabar, quid mœsta Deos, Amarylli, vocares, 37. Mirabar, quid tu
 Cui pendere suâ patereris in arbore poma. mœsta, Amarylli, voca-
 Tityrus hinc aberat. Ipsæ te, Tityre, pinus, res Deos ei cui patereris
 Ipse te fontes, ipsa hæc arbusta vocabant. 40

TIT. Quid facerem ? neque servitio me exire licebat,
 Nec tam præsentem alibi cognoscere divos.
 Hic illum vidi juvenem, Melibœe, quotannis
 Bis senos cui nostra dies altaria fumant. 45

Hic mihi responsum primus dedit ille petenti :
 Pascite, ut antè, boves, pueri : submittite tauros.

MEL. Fortunate senex ! ergo tua rura manebunt :
 Et tibi magna satis : quamvis lapis omnia nudus,
 Limosque palus obducatur pascua juncos
 Non insueta graves tentabunt pabula fœtas, 54. Hinc sepes, quæ
 Nec mala vicini pecoris contagia lædent. 50 dividit tuum agrum ab
 Fortunate senex ! hic inter flumina nota, vicino limite, semper
 Et fontes sacros, frigida captabis opacum. depasta quoad florem
 Hinc tibi, quæ semper vicino ab limite sepes salicti Hyblæis apibus,
 Hyblæis apibus florem depasta salicti, sæpe suadebit tibi inire
 somnum levi susurro
 55 apum.

NOTES.

scarcely hints at his changing political sides, and in consequence thereof leaving Mantua, and going to Rome.

From the circumstance of Augustus depriving the Mantuans of their lands, we may infer that they were generally in favor of the Republic, and Virgil might have been of that party, till all hope of liberty was lost, and prudence dictated a change of politics. *Galatea reliquit*, is for *reliqui Galatæam*, by Euphemismus. After he had left Galatæa, and transferred his affections to Amaryllis, he obtained liberty and property : that is, after he had changed political sides.

33. *Peculi*. By apocope for *Peculii*. This word properly denotes the property of a slave—that which his master suffers him to possess, and call his own. In this sense, it is peculiarly proper, as Virgil here speaks of himself as having been in that humiliating condition.

35. *Urbi*. The city Mantua.

36. *Non unquam*, &c. Never did my right hand return home heavy with money. —*Mihi* : in the sense of *mea*.

40. *Arbusta* : the groves themselves, &c. There is a great beauty in the personification of inanimate things ; or attributing to them the actions of real life. The *Arbusta* were large pieces of ground set with elms or other trees, commonly at the distance of about 40 feet, to leave room for corn to grow between them. They were sometimes pruned, and served for stages to the vine. The verb *vocabant* is to be repeated with each of the

nominatives preceding, and to govern the pronoun *te*.

42. *Præsentem* : propitious or favorable. —*Alibi* : in any other place—any where else —*Cognoscere* : to experience, or find.

43. *Hic*. Here, at Rome. —*Juvinem* : Octavius, who was then about twenty-two years of age ; afterward by a decree of the senate called *Augustus*. —*Cui nostra* : for whom our altars smoke,—in honor of, &c.

46. *Pueri*. Swains. The word *puer* properly signifies a boy, in opposition to a girl—also a male slave or waiter.

49. *Obducatur omnia pascua*, &c. *Ruræus* understands this not of Virgil's own lands, but of the lands of his neighbors. Dr. Trapp very justly rejects this interpretation. The poet is felicitating himself on his good fortune under the character of an old man. And, though his farm was covered over partly with rocks and stones, and partly with a marsh ; yet no unusual or improper pasture should injure his (*graves fœtas*) pregnant ewes ; nor any noxious contagion of a neighboring flock should infect or hurt them. —*Fœta* : the female of any kind big with young—a breeder.

52. *Inter flumina nota*. The Mincius and Po.

55. *Sepes depasta florem*, &c. This construction frequently occurs among the poets, and is in imitation of the Greeks ; who sometimes placed the noun or pronoun in the acc. case, omitting the governing prep. *Fed upon as to, or with respect to, its flower of willow*, &c.—*Hyblæis* : an adj. from *Hy-*

P. VIRGILII MARONIS

Sæpe levi somnum suadebit inire susurro.
Hinc altâ sub rupe canet frondator ad auras.
Nec tamen interea rauce, tua cura, palumbæ,
Nec gemere aëriâ cessabit turtur ab ulmo.

TIT. Antè leves ergo pascentur in æthere cervi, 6
Et freta destituent nudos in litore pisces :
Antè, pererratis amborum finibus, exul

65. At nos expulsi Aut Ararim Parthus bibet, aut Germania Tigrim,
hinc, alii nostrum ibimus ad sitientes Afros, Quàm nostro illius labatur pectore vultus.
MEL. At nos hinc alii sitientes ibimus Afros, 6
pars nostram veniemus Pars Scythiam, et rapidum Cretæ veniemus Oaxem,
ad Scythiam,

68. En unquam mi- Et penitùs toto divisos orbe Britannos.
rabor videns patrios En unquam patrios longo pòst tempore fines,

NOTES.

bla, a town and mountain in Sicily, famous for honey.—*Vicino limite*: from the neighboring field. *Hinc*: on the one hand. It is opposed to the *Hinc* in line 57. infra; which is to be rendered: on the other hand.

57. *Ad auras*: to the air—aloud, so as to pierce the air.

60. *Antè*. The ante in this line is merely expletive; the sense is complete without it.

61. *Destituent*: in the sense of *relinquent*.

62. *Antè, pererratis, &c.* Parthus, by Synec. for the Parthians collectively. They were a people descended from the Scythians, and possessed that part of Asia, which is bounded on the west by Media, on the north by the Caspian sea, on the east by Bactriana, and on the south by the deserts of Carmania. In process of time, they became very powerful, and were the most formidable enemies of the Persians: and from their frequent conquests over that people, are sometimes confounded with them. *Germania*. An extensive country in Europe, put, by meton. for the inhabitants of that country. *Ararim*. A river of France arising from mount *Vogesus* (hodie *Vauze*) and running in a southern direction, falls into the Rhodanus at Lyons, and along with it, into the Mediterranean. It is famous for the bridge built over it by Julius Cæsar. Its present name is the *Soane*. *Tigrim*. This is a very rapid river of Asia, rising in Armenia, and taking a southerly direction, passing by Mesopotamia and Assyria, unites with the Euphrates, and with it falls into the *Sinus Persicus*. The *Araris* is not in Germany properly so called. But it is well known that the Germans extended their conquests beyond that river, and effected settlements among the Sequani, and other nations of Gaul. Nor is the Tigris in Parthia proper. But the Parthians extended their conquests as far west as the Euphrates. Not far from this river they vanquished Crassus, the Roman general. The meaning of this passage, which hath so much

divided the opinions of commentators, appears to be this: that these two nations the Germans and the Parthians, shall exchange countries with each other (*finibus amborum pererratis*) sooner than (*ante quam*) the image of that youth should be effaced from his breast. But the former could never be; therefore, the latter would remain. *Pererratis*, in the sense of *permutatis*.

65. *Sitientes*: thirsting or parched. This epithet is peculiarly proper for the inhabitants of Africa, the greater part of which lie between the tropics.

66. *Scythiam*. The Scythians were brave and warlike people, leading a wandering life. They extended their conquest over a very considerable part of Europe and Asia. Hence the term Scythia came to be used indefinitely, to denote any part of the whole of the northern parts of Europe and Asia. *Oaxis*: a river of Crete; a large island in the Mediterranean. It is celebrated for having been the birth-place of Jupiter, and for its having once had a hundred cities. *Veniamus*, in the sense of *ibimus*.

68. *En unquam*. Alas! shall I ever wonder, beholding, &c. Germanus, Rucius and Davidson connect *aliquot aristas* with *me regna*. But Dr. Trapp takes *post aliquot aristas* to mean *after some years*; and connects *mea regna* with *culmen tuguri*. It is true, *arista* may be taken for years. But *aliquot aristas* does not very well answer to the *longo tempore pòst*, mentioned just before. And if it did, it would be only a useless repetition. But connect *aliquot aristas* with *mea regna*, as in the *ordo*; any impropriety of this kind is removed; and we have a beautiful representation of Melibœus's possessions; which consisted in a few acres of land, lying adjacent to his cottage, the roof of which just rose above the corn that was planted around it, and might not improperly be said to be concealed among it or behind it. *Tuguri*, by apocope, for *stuguri*. *Congestum cespiti*: covered over with turf.

Pauperis et tuguri congestum cespite culmen,
 Post aliquot, mea regna, videns mirabor aristas?
 Impius hæc tam culta novalia miles habebit?
 Barbarus has segetes? En quo discordia cives
 Perduxit miseros! en quæis consevimus agros!
 Inære nunc, Melibæe, pyros, pone ordine vites:
 Ite meæ, felix quondam pecus, ite capellæ.
 Non ego vos posthac, viridi projectus in antro,
 Dimo-â pendere procul de rupe videbo.
 Carmina nulla canam: non, me pascente, capellæ
 Florentem cytissum et salices carpetis amaras.

TIT. Hic tamen hanc mecum poteris requiescere noc-
 Fronde super viridi. Sunt nobis mitia poma, [tem
 Castaneæ molles, et pressi copia lactis.
 Et jam summa procul villarum culmina fumant,
 Majoresque cadunt altis de montibus umbræ.

70 fines longo tempore post,
 et culmen pauperis tu-
 guri, congestum cesp ite,
 stans post aliquot aris-
 tas, tota mea regna.

75

76. Ego posthac pro-
 jectus in viridi antro,
 non videbo vos procul
 pendere

79

NOTES.

71. *Novalia*: fallow-ground.

72. *Quò*: whither—to what state of mi-
 sey. *Perduxit*: hath reduced, or brought.

74. *Inære nunc, &c.* Melibæus says this
 ironically to himself, being vexed that he

had labored, and had improved his lands, to
 be now possessed by a cruel soldier.

82. *Copia pressi lactis*: a plenty of curds
 and cheese. *Molles*, may here mean ripe, or
 soft and smooth, in opposition to the *hirsu-
 te*, or rough.

QUESTIONS.

What is the subject of this pastoral?
 To reward his troops, what did Augustus
 do?
 Who is represented under the character
 of Tityrus?
 Who under that of Melibæus?

Where is the scene of the pastoral laid?
 What is the time of the day?
 What is the state of the atmosphere?
 To what is *otium* opposed?
 Were the Romans a superstitious peo-
 ple?

ECLOGA SECUNDA.

ALEXIS.

THE subject of this charming pastoral is the passion of the shepherd Corydon for the beautiful youth Alexis. The shepherd complains of the cruelty of the boy in slighting his overtures; and withal advises him not to trust too much to his complexion and beauty. He endeavors to prevail on him to visit the country, where he promises to entertain him with music, nuts, apples, and flowers. But when he finds nothing will avail, he resolves to seek another lover. By Corydon some understand Virgil himself, and by Alexis a beautiful slave, belonging to his friend and patron, Mæcenas. In several parts of this pastoral, the poet is indebted to Theocritus. The scene is laid in Sicily.

Formosum pastor Corydon ardebat Alexim,
 Delicias domini: nec, quid speraret, habebat.

NOTES.

1. *Ardebat*: he greatly loved—he burned
 for. This word very forcibly marks the
 degree of his passion.

2. *Delicias*: the darling—the delight of
 his master. It is placed in apposition with
 Alexim. It is used only in the plural.

3. Inter densas fagos Tantùm inter densas, umbrosa cacumina, fagos
 habentes umbrosa cacumina. Assiduè veniebat : ibi hæc incondita solus
 Montibus et sylvis studio jactabat inani. 5
 O crudelis Alexi, nihil mea carmina curas :
 Nil nostri miserere : mori me denique coges.
 Nunc etiam pecudes umbras et frigora captant ;
 Nunc virides etiam occultant spineta lacertos :
 10. Thestylis contundit allia serpyllumque, Allia serpyllumque herbas contundit olentes. 10
 olentes herbas, messoribus fassis rapido æstu. At mecum raucis, tua dum vestigia lustrò,
 Sole sub ardenti resonant arbusta cicadis.
 At, dum lustrò tua vestigia, arbusta Nonne fuit satius tristes Amarylloidis iras,
 Atque superba pati fastidia ? nonne Menalcan ? 15
 Quamvis ille niger, quamvis tu candidus esca.
 O formose puer, nimium ne crede colori :
 Alba ligustra cadunt, vaccinia nigra leguntur.
 Despectus tibi sum, nec qui sim quæris, Alexi :
 Quàm dives pecoris nivei, quàm lactis abundans. 20
 Mille meæ Siculis errant in montibus agnæ :
 23. Canto carmina, Lac mihi non æstate novum, non frigore defit.
 quæ Dircæus Amphion solitus est cantare, Canto, quæ solitus, si quando armenta vocabat,

NOTES

4. *Ibi solus jactabat, &c.* There alone he poured forth these indigested complaints. *Jactabat* : he throw them away—they were of no avail to him, because they were unheeded by Alexis.

5. *Inani studio* : with unavailing pleasure, or fondness. He speaks the language of a lover. The beauty and accomplishments of the boy had taken possession of his affections. He dwells upon them with rapture and delight. But all this is vain and unavailing. The boy regards him not. He then breaks forth : *O crudelis Alexi, nihil mea carmina curas, &c.*

7. *Nil*. This word is often used in the sense of *non*, as a simple negative. So also is *nihil*.

9. *Lacertos* : lizards. *Spineta* : a place where thorns and prickly shrubs grow : here put for the thorns themselves, by meton.

10. *Thestylis*. The name of a servant ; taken from Theocritus.

11. *Allia* : plu. of *allium*, an herb called garlic. *Serpyllum* : wild-thyme, or running-betony ; an odoriferous herb.

13. *Cicadis*. The cicada is an insect of the species of the grasshopper, making a very hoarse and disagreeable noise, particularly in the heat of the day. *Satius* : in the sense of *melius*.

15. *Menalcan*. A Greek acc. of Menalcas. See Ecl. 3. *Fastidia* : plu. of *fastidium* : disdain—haughtiness. *Pati* : to bear—endure.

18. *Ligustra* : plu. of *Ligustrum* : a privet or with-bind, a species of shrub or plant bearing very white flowers ; taken for the

flowers themselves, by meton. *Vaccinus* : the blackberries or bilberries. Some take them for the *Hyacinth* of Theocritus, whom Virgil here imitates. The meaning of the poet is this : as the privets, though white and fair, (*cadunt*.) lie neglected because they are useless ; and the blackberry is gathered and saved for its usefulness : so, *Alexis*, shall you, though fair and beautiful to the sight, be neglected for your pride ; while Menalcas, though black and swarthy, shall be loved for his good disposition, and his conciliating temper.

21. *Siculis*. The mountains of Sicily are mentioned, either because they are famed for excellent pastures, or because the scene of the pastoral is laid in that country.

22. *Æstate* : in summer. *Frigore* : in winter.

23. *Siquando* : the same as *quando*. When he called his herds. It was usual with shepherds to walk before their sheep, and call them.

24. *Amphion*. A celebrated musician, said to have been the son of Jupiter and Antiope, and born on mount Cythera. He was king of Thebes, and is said to have built the walls of that city by the music of his lyre. We are to understand by this, perhaps, his persuading, by his eloquence, a barbarous people to unite, and build a city for their common safety. His mother was wife to Lycus, king of Thebes, and put away by him for the sake of *Dircæ*, whom he married. *Dircæus* : an adj. either from *Dircæ* his step-mother, or from a fountain of that name in Beotia. *Aracynthe* : a town and mountain

Amphion Dircæus in Actæo Aracyntho.
 Nec sum adeò informis : nuper me in litore vidi, 25
 Cum placidum ventis staret mare : non ego Daphnim,
 Jucice te, metuum, si nunquam fallat imago.
 O tantùm libeat mecum tibi sordida rura,
 Atque humiles habitare casas, et figere cervos,
 Hædorumque gregem viridi compellere hibisco ! 30
 Mecum unà in sylvis imitabere Pana canendo.
 Pan primus calamos cerâ conjungere plures
 Instituit : Pan curat oves, oviumque magistros.
 Nec te pœniteat calamo trivisse labellum.
 Hæc eadem ut sciret, quid non faciebat Amyntas ? 35
 Est mihi disparibus septem compacta cicutis
 Fistula, Damcetas dono mihi quam dedit olim :
 Et dixit moriens : Te nunc habet ista secundum.
 Dixit Damcetas : invidit stultus Amyntas.
 Præterea duo, nec tutâ mihi valle reperti,
 Capreoli, sparsis etiam nunc pellibus albo, 40
 Bina die siccant ovis ubera : quos tibi servo.
 Jampridem à me illos abducere Thestylis orat :
 Et faciet : quoniam sordent tibi munera nostra.
 Huc ades, ô formose puer. Tibi lilia plenâ 45

33. Nunc ista *fistula*
 habet te secun-
 dum.

40. Duo capreoli re-
 perti mihi, nec tutâ valle,
 siccant bina ubera ovis
 in die, pellibus etiam
 nunc sparsis albo.

NOTES.

in Beotia. But why it should be called *Actæum*, there is a difference of opinion. Servius thinks it is so called from a Greek word which signifies the *shore*. Probus derives it from *Actæon*, who, hunting near this mountain, was torn in pieces by his dogs, for having discovered Diana bathing herself. Mr. Davidson places the mountain in the confines of Attica and Beotia; and thinks it is so called from *Acta* or *Acte*, the country about Attica. Rûmus interprets *Actæo* by *maritimo*.

26. *Daphnim*. A beautiful shepherd. See in Ecl. 5. *Placidum*: in the sense of *tranquillum*.

27. *Imago*. His image reflected from the water. *Nunquam*: in the sense of *non*.

28. *O tantum libeat tibi*: O that it would please you to inhabit with me, &c. These are sweet lines. *Sordida rura*. Most commentators join *tibi* to *sordida*, disdained or despised by thee. But there is no need of this refinement. *Sordida* is a very proper epithet for cottages and country villages, which in general are indifferent in themselves, and poorly furnished, when compared with the splendor and luxury of cities. Or, we may suppose the poet to speak in the character of a lover, who thinks nothing good enough for the object of his affections. *Rus* is opposed to *urbs*.

30. *Viridi hibisco*. Rûmus takes these words to be in the dative case, and understands by them: *to green or verdant pasture; ad virentem hibiscum*, says he: taking the *hibiscum* for a kind of plant. But this in-

terpretation is attended with difficulty. Dr. Trapp takes it for a large plant or little tree, out of which wands were made. He observes, Virgil no where mentions it as food for cattle. *Compellere*, &c.: to drive them with a green switch.

31. *Pana*. Pan, the god of shepherds and hunters, is said to have been the son of Mercury and the nymph Dryope. He was educated in Arcadia; and wrapped in the skin of a goat, he was carried up to heaven by Jupiter, where all the gods ridiculed his appearance. He chiefly resided in Arcadia. He is said to have invented the pipe with seven reeds. He was worshipped in Arcadia, and is said to have given out oracles on mount Lycæus. His festivals, called by the Greeks *Lyca*, were introduced into Italy by Evander, and established at Rome under the name of *Lupercalia*, and celebrated the 15th of February. He was the chief of the Satyrs.

34. *Trivisse labellum*: to have worn the lip. From the verb *tero*.

36. *Cicutis*. *Cicuta*, an herb much like the Hemlock. Hence used for any hollow reed: hence also, by Meton, for a *pipe*. *Fistula*: a pipe connected together with seven unequal reeds, &c. These were put together with wax, as mentioned 32 *supra*.

41. *Duo Capreoli*: two young goats. *Capreoli*: a diminutive noun, from *capra* or *caper*. These were undoubtedly wild kids, taken from their dams, which he esteemed very much; and not those lost by him, and recovered again. Servius says: kids have

Ecce ferunt Nymphæ calathis : tibi candida Nais
 Pallentes violas et summa papavera carpens,
 Narcissum et florem jungit benè olentis anethi :
 Tum casia, atque aliis intexens suavis herbis,
 Mollia luteolâ pingit vaccinia calthâ. 50
 Ipse ego cana legam tenerâ lanugine mala,
 Castaneasque nuces, mea quas Amaryllis amabat.
 Addam cerea pruna : et honos erit huic quoque pomo :
 Et vos, ô lauri, carpam, et te, proxima myrte :

55. Quoniam ros posita sic miscetis Sic posita quoniam suaves miscetis odores. 55
 58. Quid ego volui Rusticus es, Corydon ; nec munera curat Alexis :
 mihi misero ? Perditus Nec si muneribus certes, concedat Iolas.
 immisi austrum floribus, Eheu, quid volui misero mihi ? floribus Austrum
 et apros. Perditus, et liquidis immisi fontibus apros.

NOTES.

at first white spots, which afterwards change, and lose their beauty. If it be so, this circumstance will explain the words, *sparsis etiam nunc pellibus albo* : which also denotes that they were young.

48. *Ecce ferunt* : behold the nymphs bring for you lilies in full baskets, &c. The following lines are extremely beautiful. Mr. Warton observes, they contain the sweetest garland ever offered by a lover. The agitation and doubts of a lover's mind are finely set forth : *nec munera curat Alexis*, &c. At length he seems to come to himself, and to reflect upon the state of his affairs : *vitis semiputata est*, &c. *Nymphæ*. They were a kind of female Divinities supposed to exist for a very great length of time ; but not to be altogether immortal. They were divided into two general classes—Nymphs of the land, and Nymphs of the water. Each of these classes was divided into several others. The former into *Dryades*—*Hamadryades*—*Oreades*—*Napeæ*—*Limoniades*, &c. The latter into *Oceanides*—*Nereides*—*Naiades* or *Naiades*—*Potamides*—*Limniades*, &c. All of which are of Greek derivation.

The nymphs were further distinguished by an epithet taken from the place of their residence. Thus the Nymphs of Sicily are called *Sicetides*—those of *Corycus*, *Corycides* or *Corycides*, &c.

Echo is said to have been formerly a nymph ; but falling in love with a beautiful youth called *Narcissus*, who refused her addresses, at which she was so much grieved that she pined away, till every part of her was consumed but her voice, that continued to haunt the woods and fountains, which she once frequented. *Narcissus*, stopping to repose himself by the side of a fountain, where he chanced to see his image reflected in the water, became enamoured with it : taking it for a nymph, he endeavored to approach it ; but all his attempts being unavailing, he was so much disappointed that

he killed himself. His blood was changed into a flower, which bears his name.

47. *Summa papavera carpens* : gathering the heads of poppies. *Papaver* and *Anethus* were two beautiful youths ; who, according to Servius, were changed, the former into the flower, which we call the poppy ; the latter into the herb, which we call anise or dill. *Benè olentis* : sweet-smelling.

50. *Pingit mollia*, &c. She adorns or sets off the soft hyacinths with saffron-colored marygold. *Vaccinium*, here is plainly the Hyacinthus of Theocritus, whom Virgil here copies ; so say Turnebus, Salmasius, and Ruvius.

51. *Mala*. Malum signifies several kinds of fruit, such as apples, peaches, quinces, &c. The last is here meant, as appears from the *cana tenera lanugine* : white with soft down, or fur. Mr. Dryden renders *mala*, peaches.

53. *Cerea* : of waxen-color.

54. *Myrte*. The Romans used crowns or garlands of laurel in their most splendid triumphs : and those of myrtle, in the *ovatio*, which was on horseback, and considered the lesser triumph, or triumph of less honor and dignity than that in which the conqueror rode in a chariot. The myrtle tree was sacred to Venus, and the laurel to Apollo. *Proxima* : next in honor to the laurel.

56. *Rusticus* : in the sense of *stultus*.

57. *Iolas*. The owner or master of Alexis.

58. *Eheu, quid volui*, &c. Lit. *what have I done to myself, a miserable man ? Alas ! ruined, I have let in the south winds*, &c. These expressions are proverbial, and applicable to those who wish for things that prove ruinous to them. Dr. Trapp explains the passage thus : By my folly in indulging this extravagant passion, I have ruined my peace and quiet, and permitted my affairs to go to decay, which were before well managed, flourishing, and prosperous. *Vetus*. Ruvius interprets it by *fecit*.

Quem fugis, ah, demens! habitârunt dî quoque sylvas,
 Dardaniusque Paris. Pallas, quas condidit arces, 61
 Ipsa colat : nobis placeant ante omnia sylvæ.
 Torva læna lupum sequitur : lupus ipse capellam :
 Florentem cytissum sequitur lascivâ capellâ :
 Te Corydon, ô Alexi : trahit sua quemque voluptas. 65
 Aspice, aratra jugo referunt suspensa juvençî,
 Et sol crescentes decedens duplicat umbras.
 Me tamen urit amor : quis enim modus adsit amorî ?
 Ah, Corydon, Corydon, quæ te dementia cepit !
 Semiputata tibi frondosâ vitis in ulmo est. 70
 Quin tu aliquid saltem potius, quorum indiget usus,
 Viminibus mollique paras detexere junco ?
 Invenies alium, si te hic fastidit Alexim. 71. Quin potius tu
 paras detexere saltem
 aliquid corum, quorum
 usus indiget viminibus.

NOTES.

60. *Demens*: O foolish boy, whom do you see? *Demens*, compounded of *de* and *mens*.

61. *Paris*. See nom. prop. under *Paris*. *Dardanius*, an adj. of *Dardanus*, one of the founders of Troy. *Pallas*, the same as *Minerva*. See Geor. I. 18.

62. *Colat*: in the sense of *incolat*.

65. *Sua voluptas trahit quemque*: his own pleasure draws every one—every one is drawn by his own pleasure.

66. *Referunt*. After the labor of the day, they drew home the plough inverted, so that the share would glide easily over the ground, and hang, as it were, lightly upon the yoke.

71. *Quin tu, &c.* Why do you not rather prepare to make (weave) at least some of those things which need requires, of osiers and pliant rushes? The verb *indigeo* governs the genitive. *Usus*: need, or necessity.

QUESTIONS.

What is the subject of this pastoral?
 Who is represented under the character of Corydon?
 Who under that of Alexis?
 Where is the scene laid?
 Who was Amphion? What is said of him?
 Who was Pan? What is said of him?
 What were his festivals called by the Greeks? What by the Romans?
 By whom were they introduced into Italy?

When were they celebrated?
 Who were the Nymphs? Into how many classes may they be divided?
 Was each of these classes subdivided into other classes?
 Can you mention some of those subdivisions?
 Who was Echo said to have been?
 From what language are the names of the Nymphs derived?

ECLOGA TERTIA.

MENALCAS, DAMCETAS, PALEMÓN.

THE subject of this pastoral is a trial of skill in music between the shepherds Menalcas and Damcetas; who after rallying each other a while, resolve to try a song in the presence of their neighbor Pálemón, whom they constitute judge of their performances. Having heard each of them attentively, he declared he was unable to decide so weighty a controversy; but pronounced each one to be deserving of the pledge. This beautiful pastoral is in imitation of the fifth and eighth of the Idylls of Theocritus. It is conjectured that under the character of Damcetas, we are to understand Virgil; and under that of Menalcas, some rival poet at Rome.

1. *Cujum pecus est istud? an est pecus Melibœi? non: verum est pecus Egonis.* MEN. DIC mihi, Damœta, *cujum pecus? an Melibœi?*
DA. Non, verum Egonis: nuper mihi tradidit Egon.
ME. Infelix, ô, semper, oves, pecus! ipse Neëram
Dum fovet, ac, ne me sibi præferat illa, veretur,
Hic alienus oves custos bis mulget in horâ: 5
Et succus pecori, et lac subducitur agnis.
DA. Parciùs ista viris tamen objicienda memento.
8. *Novimus et qui corruperint te et in quo sacello, hircis tuentibus transversâ, sed* Novimus et qui te, transversâ tuentibus hircis,
Et quo, sed faciles Nymphæ risère, sacello.
ME. Tum, credo, cum me arbustum vidère Myconis, 10
Atque malâ vites incidere falce novellas.
10. *Tum, credo, illa riserunt, cum vidère me incidere arbustum* DA. Aut hic ad veteres fagos, cum Daphnidis arcum
Fregisti et calamos: quæ tu, perverse Menalca,
Et cum vidisu puero donata, dolebas;
Et, si non aliquà nocuisses, mortuus esses. 15
ME. Quid domini facient, audent cum talia fures?
16. *Audent facere talia.*

NOTES.

1. *Cujum*: an adj. agreeing with *pecus*: in the sense of *cujus*.
2. *Egon*. The name of a shepherd, the rival of Menalcas in the love of *Neëra*. It is derived from a Greek word signifying a goat.
3. *O oves, infelix pecus*. The sheep are called unhappy, because their master Egon, while in love with *Neëra*, had given up all care of them; and because they had fallen into the hands of a hireling, who treated them so inhumanly.
5. *Alienus*. An alien, or hireling shepherd—*custos*.
6. *Succus*: may mean the same with *lac* mentioned just after. By milking the dams, the natural food (*lac*) of the young would be taken from them, and they suffered to starve. Or *succus* may mean nourishment in general. It being taken away or diminished to the dams, the milk would be diminished or taken away proportionably from their young. This was a heavy charge brought against Damœtas. He highly resented it.
8. *Transversâ*: crosswise—asquint. An adv. from the adj. of the neu. plu. in imitation of the Greeks.
9. *Sacello*: any place consecrated to the worship of God—a cave or grotto; as in the present case.
10. *Arbustum*: properly, a place planted with trees for vines to grow up by. By meton. the trees themselves. See Ecl. I. 40. *Novellas*: new, or young.
13. *Quæ tu, &c.* Which (bow and arrows) when you saw given to the boy, you both grieved, and would have died, if you had not, in some way, injured him.
16. *Fures*: slaves. They were sometimes so called, because notorious for stealing.

Non ego te vidi Damonis, pessime, caprum
 Excipere insidiis, multum latrante lyciscâ ?
 Et cum clamarem ; " Quò nunc se proripit ille ?
 Tityre, coge pecus : " tu post carecta latebas.

20

DA. An mihi cantando victus non redderet ille,
 Quem mea carminibus meruisset fistula, caprum ?
 Si nescis, meus ille caper fuit ; et mihi Damon
 Ipse fatebatur, sed reddere posse negabat.

ME. Cantando tu illum ? aut unquam tibi fistula cerâ 25 25. Tu victisti illum
 Juncta fuit ? non tu in triviis, indocte, solebas cantando ?
 Stridenti miserum stipulâ disperdere carmen ?

DA. Vis ergò inter nos, quid possit uterque, vicissim
 Esperiamur ? ego hanc vitulam (ne fortè recuses,
 Bis venit ad mulctram, binos alit ubere foetus) 30
 Depono : tu dic, mecum quo pignore certes.

ME. De grege non ausim quicquam deponere tecum ;
 Est mihi namque domi pater, est injusta noverca :
 Bisque die numerant ambo pecus ; alter et hædos.
 Verum, id quod multò tute ipse fatebere majus,
 Insanire libet quoniam tibi, pocula ponam
 Fagina, celatum divini opus Alcimedontis :
 Lenta quibus torno facili superaddita vitis
 Diffusos hederâ vestit pallente corymbos.
 In medio duo signa, Conon : et quis fuit alter,

35

35. Verum, quoniam
 libet tibi insanire, ponam
 id quod tute ipse fate-
 bere esse multò majus
 pignus, nempe, dua fagi-
 na pocula, celatum opus

40

NOTES.

18. *Lycisca*. A mongrel dog—an animal half dog and half wolf.

20. *Post carecta* : behind the sedges. See Ecl. I. 68.

21. *An non victus cantando* : vanquished in singing, should he not return to me the goat which, &c.

23. *Trivium*. Trivium, a place in which three ways met. So *Bivium* and *Quadrivium*, places in which two and four ways met. *Disperdere miserum carmen* : to murder a sorry, or wretched tune, on a squeaking straw-pipe.

30. *Ubere* : the udder. By meton. for the milk contained in it. *Fætus* : calves.

31. *Quo pignore* : with what pledge or bet. Tell me what pledge you will put against my heifer.

34. *Ambo numerant* : they both count the flock twice in a day ; and one counts the kids. *Pecus* is properly a flock or herd of neat-cattle, as here. *Alter*, properly is one of two— *unus*, one of many.

36. *Insanire* : to be beside yourself—to play the fool ; by contending with me, who am so much more skilful than you. *Pocula fagina* : beechen bowls—made of the beech-wood.

37. *Alcimedontis*. The name of a very skilful and ingenious carver. Mr. Martin thinks he was some intimate friend of Virgil, who wished to transmit his name to posterity. History is silent respecting him.

38. *Lenta vitis quibus* : around which a limber vine, superadded by the easy carving instrument, covers over (mantles) the diffused (loosely hanging) clusters with pale ivy.—These lines are somewhat intricate, and have divided the opinions of commentators. Rûmus takes *quibus* in the abl. and interprets *facili torno* by *ope facilis torni*. Dr. Trapp and some others take *facili torno* in the dat. and understand by it the wood after it is smoothed and polished in the turner's lathe, by meton. Davidson, on the other hand, takes *quibus* for the dat. and *facili torno* for the abl. but then he takes these last for the ingenious carver, or easy skilful workman, which he might do by meton. The sense I have given is the most natural and easy. The meaning of the poet is this : That each of these bowls was engraved or carved with vine and ivy boughs, so curiously interwoven, that the ivy-berries were shaded or mantled with the limber or pliant vine.

40. *Conon*. The name of a famous mathematician and astronomer of Samos, a contemporary and friend of Archimedes. *Signa* : figures. *Et quis fuit alter* ? This is a very pleasant turn. There is something agreeable in this picture of pastoral simplicity. He had mentioned the name of one, but had forgotten the name of the other. He turns to himself and asks : *quis fuit alter* ? but the name not recurring to him, he goes on to describe him by his works : It was he,

Descripsit radio totum qui gentibus orbem ?
Tempora quæ messor, quæ curvus arator haberet ?
Necdum illis labra admovi, sed condita servo.

DA. Et nobis idem Alcimedon duo pocula fecit,
Et molli circum est ansas amplexus acantho : 45
Orpheaque in medio posuit, sylvasque sequentes.
Necdum illis labra admovi, sed condita servo.

Si ad vitulam spectes, nihil est quod pocula laudes.

ME. Nunquam hodie effugies : veniam quocunque vo-
Audiat hæc tantum vel qui venit : ecce, Palæmon : [câris
Efficiam posthac ne quemquam voce lacessas. 51

DA. Quin age, si quid habes ; in me mora non erit ulla :
Nec quemquam fugio : tantum, vicine Palæmon,

NOTES.

who, &c. It is supposed that *Aratus* or *Archimedes* is meant. The former wrote in Greek a treatise concerning the situation and motions of the heavenly bodies : which was translated into Latin. The latter was a famous mathematician and astronomer of Syracuse, in Sicily. By the help of his burning-glasses and engines, he nobly defended that city when besieged by the Romans under Marcellus. After a siege of three years, however, it was taken by stratagem. Archimedes was slain by a soldier, while in the act of demonstrating a proposition.

45. *Amplexus est ansas* : he encircled handles around with soft acanthus. The parts of the verb are here separated for the sake of the verse, by Tmesis. *Acantho* : a plant called *Bear's-foot*.

46. *Orphea* : acc. of Greek ending.—Orpheus was a most ancient and excellent poet, the son of Œagrus, king of Thrace. But according to fable, he was the son of Apollo and Caliope, one of the Muses. He received a lyre from Apollo, some say from Mercury, upon which he performed in such a masterly manner, that the rivers ceased to flow—the savage beasts forgot their ferocity—and the lofty oaks bowed their heads and listened to his song. He was beloved by all the nymphs. Eurydice alone could make an impression on his mind. He married her ; but their happiness was short. For Aristæus fell in love with her ; and fleeing from him, a serpent lying in the way wounded her in the foot, of which she died. Orpheus was so much afflicted at the loss, that he resolved to recover her, or perish in the attempt. For this purpose, he descended to Hell, and gained admittance to Pluto, who was so charmed with his music, that he consented to restore to him his wife, upon the condition that he would forbear to look behind him till he passed the bounds of his empire. The condition was accepted ; but as they were very near the region of light, the unhappy lover turned his eyes to

behold his long-lost Eurydice. He saw her, but she immediately vanished away. He attempted to follow her, but was refused. The only consolation he could find, was in the sound of his lyre in groves and mountains apart from society. The Thracian women, whom by his neglect and coldness he had offended, set upon him, while they were celebrating the orgies of Bacchus, and having torn his body in pieces, they threw his head into the river Hebrus, which continued to articulate Eurydice ! Eurydice ! as it was carried down the stream into the Egean sea. After his death, some say, he received divine honors. His lyre was transferred to the heavens, and made a constellation. *Sequentes* : obedient to his lyre.

47. *Condita* : laid up safe : a part. from *condo*, agreeing with *pocula*.

49. *Nunquam effugies hodie* : you shall by no means avoid the trial this day. Damocetas had proposed to stake a heifer which Menalcas said he could not do through fear of his father and step-mother ; but proposed to pledge his bowls. Damocetas insisted upon the heifer, and so seemed to avoid the contest, because the conditions could not be accepted by Menalcas. At length, however, confident of victory, and laying aside his fear, he says : *Veniam quocunque voceris* : I will come to any conditions you shall propose. Accordingly the bowls are laid aside, and a heifer is the prize.

50. *Tantum vel qui venit*, &c. Only (I have nothing more to say) even let him who comes yonder, hear these things. Menalcas was so sure of victory, that he was willing to submit to the decision of any third person ; and accordingly seeing some person at a distance, says : even let him, who is coming there, be the judge of our controversy, whoever he may be. Upon his near approach, discovering who he was, he says, behold, it is Palæmon our neighbor. *Vocet* : in the sense of *cantu*.

51. *Efficiam* : I will cause.

53. *Fugio* : in the sense of *recuso*.

Sensibus hæc imis; res est non parva, reponas.

PAL. Dicite : quando quidem in molli consedimus herba :

Et nunc omnis ager, nunc omnis parturit arbos ; 56

Nunc frondent sylvæ, nunc formosissimus annus.

Incipe, Damoeta : tu deinde sequere, Menalca.

Alternis dicetis : amant alterna Camenæ.

DA. Ab Jove principium, Musæ ; Jovis omnia plena : 60. O musæ, prin-

Ille colit terras ; illi mea carmina curæ.

ME. Et me Phœbus amat : Phœbo sua semper apud 61 pium omnium est ab

Munera sunt, lauri, et suavè rubens hyacinthus. [me 62. Sunt Phœbo sem-

DA. Malo me Galatea petit, lasciva puella :

Et fugit ad salices, et se cupit antè videri. 65

ME. At mihi sese offert ultro, meus ignis, Amyntas

Notior ut jam sit canibus non Delia nostris.

DA. Parta mæ Veneri sunt munera : namque notavi

Ipse locum, aëris quo congestere palumbes.

ME. Quod potui, puero sylvestri ex arbore lecta 70

Aurea mala decem misi : cras altera mittam.

DA. O quoties, et quæ nobis Galatea locuta est !

Partem aliquam, venti, divûm referatis ad aures.

ME. Quid prodest, quod me ipse animo non spernis,

Sed dum tu sectaris apros, ego retia servo ? [Amynta,

DA. Phyllida mitte mihi, meus est natalis, Iola. 76

Cum faciam vitulâ pro frugibus, ipse venito.

ME. Phyllida amo ante alias : nam me discedere flevit :

NOTES.

54. *Imis sensibus* : your deepest attention, or thoughts. *Res* : the controversy.

59. *Alternis* : in alternate verses. This is called *carmen amebæum*. It consists not solely in the dialogue ; but requires that what the first says shall be replied to by the other upon the same or similar subject. *Carmina* : verses, is understood. *Camenæ* : the Muses. It was formerly written *Carmenæ* and *Casmene*. Theme, *carmen*.

60. *Musæ*. They were nine in number, the daughters of Jupiter and Mnemosyne. They were supposed to preside over the arts and sciences. They were born in *Pieris* in Macedonia, and were said to reside on mount Helicon and mount Parnassus, the former in Beotia, the latter in Phocis.— Their names are : *Calliope*, *Clio*, *Erato*, *Thalia*, *Melpomene*, *Terpsichore*, *Euterpe*, *Polymnia*, and *Urania*.

61. *Ille colit* : he regards the earth he regards my verses.

62. *Phæbus*. The same as *Apollo* and *Sol* ; the son of Jupiter and Latona. The laurel and hyacinth were sacred to him. Hence they are called *sua munera*, his own gifts. See *Ecl.* IV. 10.

63. *Ignis* : properly a fire or flame. By meton. love—also the object of love ; as in the present case.

67. *Ut jam Delia non* : so that Delia now is not better known, &c. *Diana* is some-

times called *Delia* from *Delos*, the place of her birth. She was the goddess of hunting, and protectress of Dogs. *Rumus* and *Dr. Trapp* understand by *Delia*, not *Diana*, but a servant of Menalcas by that name.

68. *Mæ veneri* : for my love—the dear object of my affections.

69. *Congessere* : in the sense of *nidificaverunt*.

71. *Aurea* : yellow—ripe.

72. *Venti, referatis* : bear some part of them, O winds, &c. Either because her words were so sweet that they would delight even the ears of the gods : or that the gods might be witnesses to her promises.

74. *Quid prodest, &c.* Damoetas had been just before expressing his joy at the conversation which he had with his mistress. Menalcas now endeavors to go beyond him in sentiments of tenderness and affection ; and intimates that he cannot have any enjoyment while Amyntas is absent ; nay, unless he share with him his dangers.

75. *Retia* : plu. of *rete* : toils, or snares set to take any prey.

76. *Phyllida* : a Greek acc. of *Phyllis*. She was the slave of Iolas, and mistress both to Damoetas and Menalcas.

77. *Faciam vitulâ* : that is, *faciam sacra ex vitula* : I will make the sacrifice of a heifer for the fruits.

Et, "longum, formose, vale, vale," inquit, Iola.

DA. Triste lupus stabulis; maturis frugibus imbres; 80
Arboribus venti; nobis Amaryllidis ira.

ME. Dulce satis humor; depulsis arbutus hœdis,
Lenta salix fœsto pecori: mihi solus Amyntas.

DA. Pollio amat nostram, quamvis est rustica, Musam 85
86. *Pascite taurum &c.* Pierides, vitulam lectori pascite vestro.
qui jam ME. Pollio et ipse facit nova carmina; pascite taurum,

Jam cornu petat, et pedibus qui spargat arenam.

88. Veniat quoque quod DA. Qui te, Pollio, amat; veniat quod te quoque gaudet:
gaudet cum te pervenisse. Mella fluant illi, ferat et rubus asper amomum.

ME. Qui Baviū non odit, amet tua carmina, Mævi:
Atque idem jungat vulpes, et mulgeat hircos. 91

92. O pueri, qui legitis DA. Qui legitis flores, et humi nascentia fraga,
flores et fraga nascentia Frigidus, ô pueri! fugite hinc, latet anguis in herbâ.
aumi, fugite ME. Parcite, oves, nimum procedere: non bene ripæ

Creditur: ipse aries etiam nunc vellera siccat. 95

DA. Tityre, pascentes à flumine reice capellas:

Ipse, ubi tempus erit, omnes in fonte lavabo.

ME. Cogite oves pueri: si lac præceperit æstus,
Ut nuper, frustrâ pressabimus ubera palmis.

DA. Eheu, quàm pingui macer est mihi tauros in arvo!

Idem amor exitium pecori est, pecorisque magistro.

102. Neque est amor ME. His certè neque amor causa est: vix ovisibus hæ-
certè causa his meis ovi- bus, cur sint tam macra. Nescio quis teneros oculus mihi fascinat agnos. [rent.

NOTES.

79. *Longum, formose, &c.* These are not the words of Phillis, addressed to Iolas, but of Menalcas; and first addressed to Menalcas by Phillis. They made a deep impression on his mind—they stole his affections. O beautiful youth, said she, farewell—farewell, a long time. *Stabulis*: sheep-folds. By meton. the sheep. *Triste* is to be supplied with each member of the sentence following, as also the verb *est*.

82. *Arbutus*: the strawberry tree, so called from the resemblance of its fruit to a strawberry. * *Depulsis*: the words à *lacte* are understood.

82. *Satis*. The dat. plu. a substantive from the part. pass. of the verb *særo*, I sow. It signifies any thing sown or planted—standing corn. *Depulsis hœdis*: to the weaned kids. *Dulcis* is to be supplied in each member of the sentence; as also the verb *est*.

85. *Pierides*. The Muses are so called from *Pieria*, the place of their birth. See 60. *supra*.

86. *Pollio*. A noble Roman, the friend and patron of Virgil. See next Ecl. *Nova*: good—excellent.

88. *Veniat quod gaudet, &c.* May he also arrive at those honors to which it delighteth him that thou hast arrived. Pollio was invested with the consulate in the year of Rome 714, and in the following year he received a triumph. He was also a poet and historian; and considered among the most

learned men of his time. See Ecl. IV. 12. 89. *Amomum*. An aromatic fruit of great value. The Assyrian was considered the best. *Rubus*: the blackberry bush.

90. *Qui Baviū non odit*. Bavius and Mævius were two contemptible poets, and very inimical to Virgil and Horace. These two lines are wonderfully satirical. Let the same persons yoke oxen and milk he-goats. But this would be a useless, as well as a ridiculous employment.

93. *Frigidus*: deadly, by meton. or cold; descriptive of the nature of the snake.

95. *Creditur*. It is not easy to translate impersonal verbs always literally. They frequently occur in sentences, when such a version would be very awkward English. This is the case here. Menalcas is cautioning his sheep not to proceed too far; and adds as a reason for so doing, that it is not well to trust to the bank. To give force to this caution, he mentions the case of the ram that had just recovered of a fall from it into the river, and was then drying his fleece.

96. *Reice*. Imp. of the verb *reicio*, by syncope for *reicio*: drive back.

98. *Præceperit*: if the heat should dry up the milk—should take it before us, then in vain, &c.

103. *Quis oculus*: what evil eye bewitches my tender lambs. *Mihi*: in the sense of *meo*.

Dic quibus in terris; et eris mihi magnus Apollo,
teat cœli spatium non ampliùs ulnas. 105

Dic quibus in terris inscripti nomina regum
tur flores et Phyllida solus habeto.

Non nostrum inter vos tantas componere lites.

A tu dignus, et hic: et quisquis amores

stuet dulces, aut experietur amaros.

e jam rivos, pueri: sat prata biberunt.

109. Et tu es dignus
vitula, et hic.

110. Quisquis aut me-
tuet dulces amores, aut

110. Metuet dulces amores, aut
experiatur amari amo-
res.

NOTES.

Spatium cœli pateat. Damocles here is a very intricate riddle. Various are the conjectures to solve it. It is morally thought that the place is the bottom of a well, from whence one of the heavens appears no broader its mouth, which in the general may be for three ells.

Flores nascentur inscripti. Without the riddle of Damocles, Menalcas is this one, and it is an equal match.

The solution of it is all conjecture. It is generally supposed that the hyacinth is the flower alluded to. *Nomina* is: inscribed as to the names of kings with the names of kings. See 105.

Non nostrum: it is not in my power

to settle, &c. *Est* is to be supplied. Palamon declares his inability to determine the controversy between them; but pronounces them both worthy of the prize.

110. *Metuet dulces*: shall fear successful love—shall fear that it would not be lasting. *Experiatur amarus*: shall experience disappointed love—love not returned or reciprocated.

111. *Claudite.* This is a beautiful line: shut up your streams, O swains, the meads have drunk enough. It is a metaphor taken from rivers refreshing the meadows through which they pass; to music and poetry, delighting the ear, the fancy, and the judgment. It implies that it was time to cease their song; they had given sufficient proofs of their skill in music.

QUESTIONS.

What is the subject of this pastoral?
Virgil here imitate Theocritus?
What is to be understood under the cha-
racter of Damocles? Who under that of
Palamon? Who under that of Palamon?
Was Conon? Who was Archimedes?
What did he do against the Romans?
What became of him afterwards?
Was Orpheus? Whom did he marry?

What did he do to recover his lost Eurydice?

What became of him at last?

In what consists the *carmen amœbæum*?

Who were the Muses? How many were they in number? What were their names?

Who was Diana? Where was she born? Over what did she preside

ECLOGA QUARTA.

POLLIO.

Virgil's design in this pastoral is to celebrate the birth of a son of Pollio, as appears from verse 17; on which account he dedicated it to that noble Roman. But it is evident that he ascribes to the son of his friend, what cannot be attributed, with any propriety to a being merely human. On examination, it will be found that there are several expressions and passages, which remarkably correspond with the prophecies and predictions of the Messiah, contained in the scriptures of the Old Testament; and particularly with those of the prophet Isaiah. That the poet was inspired is not pretended. We are assured, on the most credible testimony, that about this time there was a general expectation of the Messiah's appearance. This was partly from the dispersion of the Jews over the Roman empire, who carried with them their scriptures; and partly from the Sibylline oracles then much in repute. What, therefore, was generally said, as was the common opinion concerning the Messiah, the poet applies to the son of Pollio. It was not fulfilled in him. For he died on the ninth day after his birth. It was, however, actually fulfilled in about forty years afterwards, when the Savior appeared. Some suppose that the poet hath in view Marcellus, the son of Octavia, the sister of Augustus, whose birth corresponds with the consulship of Pollio. Augustus adopted him, and designed him for his successor in the empire. This is the same Marcellus whom Virgil highly compliments in the sixth book of the *Æneid*. He died soon after he arrived at manhood.

SICELIDES Musæ, paulò majora canamus.
Non omnes arbusta juvant, humilesque myricæ.
Si canimus sylvas, sylvæ sint consule dignæ.
Ultima Cumæi venit jam carminis ætas :

NOTES.

1. *Sicelides*: an adj. from *Sicilia*, the island of Sicily, the country of Theocritus, the father of pastoral poetry. Hence *Sicelides Musæ*, pastoral muses.

2. *Arbusta—myricæ*. Trees and shrubs seem to be put here for pastoral subjects, or the style and manner in which they are sung, by meton. *Myricæ*: a shrub called the *tamarisk*. The poet here proposes to write in a style different from the usual style of pastoral; for that does not please every ear. A more elevated strain he will now attempt.

3. *Sylvas*: the woods. By meton. pastoral or rural subjects. If we sing of pastoral subjects, those subjects should be worthy of a consul's ear.

4. *Ultima ætas*: the last age of the sibylline prophecy hath now arrived—the last age, which was the subject, &c. I would here observe that *the last days—the latter days*, or *times*, are common expressions in the scriptures to denote the age of the Gospel, which is the last dispensation of grace. *Cumæi*: an adj. from *Cumæ*, a city of Campania, in Italy, famous for having been the

residence of a sibyl. There were several others of the same name; but the most distinguished were, a city of *Æolis*, in Asia Minor, and a city of *Eubœa*, an island in the *Ægean sea*: *hodie, Negropont*. The residence of this sibyl was a cave or vault dug into a rock. Justin Martyr informs us that he visited the spot, and was shown a kind of chapel in the rock, into which the inhabitants told him (as they received from their forefathers) she retired whenever she gave out her oracles. He also mentioned several other particulars. Onuphrius tells us, that the cave or residence of the sibyl remained in the same state until Justin Martyr described it, until 1539, when it was entirely destroyed by an earthquake which shook all Campania. See *Prideaux's Connexion* Part 2. Lib. 9. The sibyls were women said to have been endued with the spirit of prophecy, and to have foretold the destiny of states and kingdoms. They lived in different periods of time, and in different countries. They took the name of *Sibyllæ* or *Sibyls*, from the first, who was thus endued, her name being *Sibylla*. Varro con-

us ab integro sæclorum nascitur ordo.
edit et Virgo, redeunt Saturnia regna :
nova progenies cælo demittitur alto.
oddò nascenti puero, quo ferrea primùm
et, ac toto surget gens aurea mundo,
, fave, Lucina : tuus jam regnat Apollo.

5

8. Tu modò, casta
Lucina, fave nascenti
puero, sub quo ferrea
gens primum desinet, ac
aurea gens surget toto
10 mundo.

NOTES.

stem : The *Delphica*, *Erythræa*, *Cumæa*, *Cumana*, *Hellepontica*, *Libyca*, *Phrygia*, and the *Tyrrustina*. Of the one most noted was the *Cumæan*. seems to have been the same that the one called *Erythræa*, from the circumstance of her being born at *Erythræ* in *Ionis*, *Lesser Asia*; from whence she returned to *Cumæ*, in *Italy*. *Carminis*: in the *of vaticinii*.

lagnus ordo. Some suppose that there hath reference to the great *Plato* or; of which *Claudius* says, Ch. 1 sphere: *Omnia, quæcunque in mundo ædem ordinæ esse reditura, quæ nunc sunt*. This would embrace the period 30 of our years; when the equinoxes have made the circuit of the ecliptic, and the stars, which describe the equator, and polar circles, by the diurnal motion of the earth, will describe them over

Rumus, however, is of a different mind, and very justly understands by *ædem*, great and illustrious; implying that period of which the poet spake as then declining, should be distinguished by great and illustrious characters. *Sæclorum*, cope for *seculorum*. *Seculum* properly is the period of a hundred years. so used to denote an indefinite period, as the present instance.

Virgo. The poet here means *Astræa*, goddess of justice, the daughter of *Jupiter* and *Themis*. See nom. prop. under *Virgo*. *Saturnia regna*: the reign of *Saturn*. According to fable, *Saturn* was the son of *Cælus* and *Terra*, or *Vesta*. *Cælus* was banished to *Tartarus* all his sons, except *Jupiter*; who with the assistance of his wife, banished his father, and set his brother at liberty. He succeeded to the kingdom by the consent of his brother *Titan*, on condition that he should raise no male against him. He accordingly devoured his children as soon as they were born. But when *Jupiter* was born, his wife *Rhea*, or *Ops*, unwilling to see all her sons perish, concealed the birth of her husband a stone in a room, which he devoured, without suspecting the cheat. In the same way she deceived *Neptune* and *Pluto*.

Jupiter being informed that his brother had made the terms of their contract, made good on him, and made both him and his

set at liberty by *Jupiter*. But *Saturn* did not long remain mindful of this favor. He conspired against him to dethrone him, and possess the empire himself. Upon this, *Jupiter* banished him from heaven. He came to *Italy*, which was afterwards called *Latium*, from the circumstance of its being the place of his concealment; from the verb *lateo*. *Janus*, who was then king, received him with hospitality, and made him partner in his kingdom. *Saturn* employed his time in civilizing his subjects, teaching them agriculture, and the several arts and sciences. His reign was so mild, so beneficent and virtuous, that it came to be denominated the *Golden Age*, to intimate the happiness and tranquillity which then were enjoyed. The *Silver Age* succeeded, when men began to degenerate, and their peace to be disturbed by feuds and animosities. The *Brass Age* followed, when avarice and licentiousness took possession of the heart. To this succeeded the *Iron Age*, when the world became sunk into a general and total depravity. These four ages are much spoken of by the poets, but particularly the first. By this time men had become so wicked and degenerate, that they were all destroyed by a deluge, which took place in the reign of *Deucalion*, king of *Thessaly*. He and his wife *Pyrrha* were the only survivors.

8. *Fave nascenti puero*: favor, or be propitious to the infant boy. *Nascens* does not refer here so much to his birth, as to his infant years. As *Lucina* had safely brought the child into the world, it is the desire of the poet that she should continue her attention and regard to him during the dangers of infancy.

9. *Gens*: in the sense of *atlas*.

10. *Castâ Lucina*. *Lucina* was the goddess supposed to preside over child-bearing, and called *Lucina* from *lux*, because through her means children were brought to see the light. This office was attributed both to *Juno* and *Diana*; the latter of whom is the one here meant, as appears from *Tuus jam regnat Apollo*: now thy *Apollo* reigns.— This hath led some into a singularity. By *Apollo* they would understand *Augustus*, and by *Lucina* his sister *Octavia*. *Virgil* was fond of complimenting his prince, but there can be no necessity of such an interpretation here. *Rumus* understands it of *Apollo* himself, who may be said to reign

11. Aded hoc decus Teque aded decus hoc ævi, te consule, inibit,
ævi inibit, te, te consule. Pollio : et incipient magni procedere menses
O Pollio.

Te duce, si qua manent sceleris vestigia nostri,
Irrita perpetuâ solvent formidine terras.
Ille Deûm vitam accipiet, Divisque videbit
Permixtos heroas, et ipse videbitur illis :
Pacatumque reget patriis virtutibus orbem.

11

NOTES.

because it is now manifest that his predictions are true. Apollo was the god, under whose influence the *Sibyls* were, when they prophesied, or gave out their oracles.

Apollo was the son of Jupiter and Latona, and brother of Diana. Juno, in order to vent her rage against Latona, sent the serpent *Python*, to vex and torment her. She was unable to find a place where she could be delivered of her children in peace, till Neptune, taking pity on her, raised the island Delos, where she was safely delivered of Apollo and Diana at a birth. As soon as he was born, Apollo slew the serpent *Python*, from which circumstance he is sometimes called *Pythius*. He was accounted the god of medicine, music, poetry, and eloquence, all of which, it is said, he invented. His son *Æsculapius* being killed by Jupiter for raising the dead, he in turn slew the Cyclops, who had made the thunderbolt that slew him. Jupiter being much enraged at this piece of conduct, banished him from heaven, and deprived him of his dignity. He came to Admetus, king of Thessaly, and hired himself as a shepherd, in which employment he served nine years. Hence he is sometimes called the god of shepherds. Apollo was amorous, and had many children. His worship was very general. At *Delphi*, *Delos*, *Claros*, *Tenedos*, *Patara*, &c. he had celebrated oracles. He had several names: *Pythius*, already mentioned; *Delius*, from the island *Delos*, where he was born; *Cynthius*, from *Cynthus*, the name of a mountain on the same island; *Pæan*, from a Greek word which signifies to strike, or wound, in allusion to his killing the *Python*; *Delphicus*, from *Delphi*, in Phocis, where he had his most famous temple and oracle; *Claros*, &c. He was called *Phœbus*, or *Sol*, in heaven. There were several among the ancients, who went under the name of *Apollo*. Cicero mentions three, besides the son of Jupiter and Latona.

11. *Hoc decus ævi*: this glory of the age, i. e. this glorious age, shall commence in your consulship.

12. *Magni menses*. Servius and Pomponius think we are to understand the months of July and August, because they bore the names of *Julius* and *Augustus*. But we are undoubtedly to understand the *magni menses* here, in the same manner and sense

as *magnus ordo saeculorum*, verse 5, supra *Pollio*. A very distinguished Roman. He arrived to the highest honors that the people could bestow. He was appointed *Præfectus* of *Hispania Ulterior* by Julius Cæsar. On some occasion or other, being in Cis-alpine Gaul, he became acquainted with Virgil for whom he conceived a very high regard and recommended him to Mæcenas, who was then at Rome. A way was thus opened to our poet for the recovery of his lands. In the year of Rome, 714, Pollio was appointed consul, and in the following year he triumphed over the *Partheni*, a people of Illyricum, who adhered to the party of Brutus and Cassius. He wrote the history of the civil wars, and was both a poet and orator. He died in the eightieth year of his age, and in the year of Rome, 757.

13. *Siqua vestigia*, &c. The poet here alludes, most probably, to the perjury of Laomedon, king of Troy; to which the Trojans attributed their misfortunes and calamities. See Geor. I. 502; or to the civil wars which were carried on between Cæsar and Pompey. Or lastly, to the death of Julius Cæsar, who was slain by Brutus in the senate house; which was the cause of a second civil war, between Brutus and Cassius on the one part, and Octavius and Anthony on the other. It terminated in the ruin of the Republic, and in the establishment of the Empire.

14. *Irrita*: being effaced, or done away will free the earth, &c. *Irrita*, of *in negativum*, and *ratus*; agreeing with *vestigia*.

15. *Ille accipiet vitam*: he shall partake the life of the gods, &c. Here is an allusion to the Golden Age, when, the poet says, the gods had familiar intercourse with men, and dwelt on the earth. That happy period was again about to return.

17. *Reget*, &c. He shall rule the peaceful world by his father's virtues. Meanin that the child should arrive at the highest honors of the state, that is, should be a consul. Or, he shall rule the world, reduced to peace by his father's virtues. Pollio and Mæcenas effected a reconciliation between Octavius and Anthony, which gave hope of a lasting peace. *Orbem* here means the Roman Empire; which, in the height of its greatness, comprehended the greater part of the world that was then known.

At tibi prima, puer, nullo munuscula cultu,
Errantes hederas passim cum baccare tellus,
Mixtaque ridenti colocasia fundet acantho.
Ipsæ lacte domum referent distenta capellæ
Ubera: nec magnos metuent armenta leones.
Ipsa tibi blandos fundent cunabula flores:
Occidet et serpens, et fallax herba veneni
Occidet: Assyriuin vulgò nascetur amomum.
At simul heroum laudes, et facta parentis
Jam legere, et quæ sit poteris cognoscere virtus:
Molli paulatim flavescent campus aristâ,
Incultisque rubens pendebit sentibus uva,
Et duræ quercus sudabunt roscida mella:
Pauca tamen suberunt priscae vestigia fraudis,
Quæ tentare Thetim ratibus, quæ cingere muris
Oppida, quæ jubeant telluri infindere sulcos.
Alter erit tum Tiphys, et altera quæ vehat Argo
Delectos heroas: erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles.
Hinc, ubi jam firmata virum te fecerit ætas,
Codet et ipse mari vector: nec nautica pinus

18. At tellus fundet
prima munuscula tibi,
20 O puer, nullo cultu,
nempe, errantes hederas
passim cum baccare,
colocasia quæ mixta ri-
denti acantho.

25 26. At simul jam po-
teris legere laudes ho-
roum, et facta parentis
et

30 32. Quæ jubeant ho-
mines tentare Thetim
ratibus; quæ jubeant il-
los cingere oppida muris;
35 et quæ jubeant illos in-
findere sulcos telluri

NOTES.

19. *Baccare*. *Baccar*, a sweet herb called by some *ladies-glove*; by others, *clown-spike-nard*. *Colocasia*: Egyptian beans. *Acantho*: the herb called *bear's-foot*. It has a long and broad leaf.

23. *Cunabula ipsa*: the cradle itself—the very cradle. *Blandos*: in the sense of *suavidos*.

24. *Serpens occidet*: the serpent shall die. This is a very remarkable passage. The Messiah was promised to *bruise the head of the serpent*, Gen. Ch. iii. 15th verse. *Fallax herba veneni*: the deceiving herb of poison shall die—every herb whose poisonous quality is not known. For if it were known, no person would meddle with it, and consequently none would be deceived. *Amomum*. See Ecl. iii. 89.

28. *Molli*: ripe. For the fields do not grow yellow till the approach of harvest. *Arista*: corn—an ear of corn.

29. *Sentibus*: thorn-bushes.

31. *Tamen pauca, &c.* We may here observe the several gradations of the Golden Age. With the birth of the child it commenced: *Cunabula fundent flores*. During the years of his youth, the earth is to bring forth abundantly. There is to be no want of any thing: *Campus flavescent, &c.* All vestiges of former crimes, however, were not done away. Some traces of the Iron Age were to be visible in the conduct and actions of men: *Quæ jubeant, &c.* But when he has arrived to years of full maturity, then the earth is to produce all things spontaneously: *Omnis tellus feret*

omnia; and the Golden Age is to appear in all its felicity and glory. *Fraudis*: in the sense of *scleris*.

32. *Thetim*. Thetis, a goddess of the sea, the daughter of *Nereus* and *Doris*. Jupiter fell in love with her, and determined to marry her; but being informed by Prometheus of a decree of the fates, that she should bear a son who should be greater than his father, he desisted from his purpose. Whereupon Peleus, king of Thessaly took her to wife, and of her begat Achilles. *Thetis*, by meton. is put for the sea in this place.

34. *Tiphys*. The name of the pilot of the ship *Argo*. It was so called, either from *Argus*, the architect; or from *Argivi*, Greeks, whom it carried. It was built at *Pegase*, a promontory and town of Thessaly. Hence sometimes called *navis Pegasæa*.

35. *Delectos heroas*: chosen heroes.—These were noble Greeks, chiefly of Thessaly. They were about fifty in number, and went to *Colchis* in the ship *Argo*, to bring away the golden fleece, which was guarded by a dragon, and bulls breathing fire. Jason commanded the expedition. *Castor*, *Pollux*, *Hercules*, *Theseus*, *Orpheus*, *Zelus*, and *Calais* accompanied him. The crew collectively was called *Argonautæ*. See nom. prop. under Jason.

36. *Achilles—Trojam—Argo—Tiphys*. These are here put for any hero, any city, any ship, any pilot.

36. *Nec nautica pinus, &c.* Nor shall the naval pine exchange commodities—carry on traffic. *Pinus* is here put for a ship made of that tree, by meton. *Vector*: the mariner. *Codet*: shall leave, or abandon.

- Mutabit merces: omnis feret omnia tellus.
 Non rastros patietur humus, non vinea falcem : 40
 Robustus quoque jam tauris juga solvet arator.
 Nec varios discet mentiri lana colores :
 43. *See* aries ipse in Ipse sed in pratis aries jam suavè rubenti
 pratis mutabit vellera Murice, jam croceo mutabit vellera luto :
 jam suavè rubenti mu- Sponte suâ sandyx pascentes vestiet agnos. 45
 rice, jam
 46. *Parcæ* concordēs Talia sæcla suis dixerunt, currite, fusis
 stabili numine fatorum Concordes stabili fatorum numine Parcæ.
 dixerunt suis fusis, O Aggredere, ô, magnos, aderit jam tempus, honores,
 talia sæcla, currite. O Clara Deûm soboles, magnum Jovis incrementum : 50
 clara soboles Deûm, Aspice convexo nutantem pondere mundum,
 magnum incrementum Terrasque, tractusque maris, cælumque profundum .
 Jovis, aggredere mag- Aspice venturo lætentur ut omnia sæclo.
 nos honores
 53. O ultima pars O mihi tam longæ maneat pars ultima vitæ,
 tam longæ vitæ maneat Spiritûs et, quantum sat erit tua dicere facta !
 mihi, et tantum spiritûs, Non me carminibus vincet, nec Thracius Orpheus, 55
 quantum Nec Linus : huic mater quamvis, atque huic pater adrit,
 Orphei Calliopea, Lino formosus Apollo.
 Pan etiam Arcadiâ mecum si judice certet,
 Pan etiam Arcadiâ dicat se judice victum.
 Incipe, parve puer, risu cognoscere matrem : 60

NOTES.

42. *Lana discet, &c.* Nor shall the wool learn to counterfeit various colors.

44. *Murice.* Murex, a sea-fish of the shell kind. It is said to have been of great use among the ancients for dying purple. Hence, by meton. put for the purple color itself. *Croceo* : an adj. from *crocum*, or *crocus*, saffron. *Luto* : the *Lutum* was an herb used in dying yellow. Hence the color itself, by meton. Modern botanists describe it under the name of *huteola*, wild-woad, and dyer's weed. It is used in coloring both wool and silk. *Mutabit* : shall tinge, or dye.

45. *Sandyx* : the scarlet color—vermilion.

46. *Fusis* : to their spindles.

47. *Parcæ.* They were the daughters of Erebus and Nox, and said to be three in number : *Clotho*, *Lachesis*, and *Atropos*. They were supposed to preside over the birth, life, and death of mankind. The first was represented as presiding over the moment of birth, and holding a distaff in her hand ; the second, as spinning out the events and actions of human life ; the last as cutting the thread of it with a pair of scissors. They were considered powerful goddesses, and were worshipped with great solemnity. *Stabili numine* : in the fixed purpose or decree. *Clara.* Some copies have *cara*.—*Magnum incrementum* : great son of Jove.

48. *Aggredere.* *Ramus* says *accede*.

50. *Aspice mundum* : see the world with its globous mass or load, nodding (reeling to and fro) both the land, &c. Dr. Trapp takes *convexo pondere* in the sense of *converi*

ponderis, and connects it with *mundum*, and not with *nutantem*, as is commonly done. For he observes, that it is impossible for the earth to reel to and fro or nod, with its own weight or load. He chooses, therefore, to understand it of the load of its guilt and misery : *mole malorum, vitiorumque* ; but rejoicing at the happy change about to be introduced, which is expressed in the next line : *omnia lætentur sæclo futuro*. Some explain the words, *aspice mundum, &c.*, look with compassion upon a world, *nutantem mole malorum vitiorumque* : laboring and oppressed with a load of guilt and misery. *Ut* : in the sense of *quomodo*.

55. *Non vincet.* *Non* appears to be used in the sense of *nullus*. No one shall excel me in singing, neither Thracian, &c.

56. *Linus.* He was the son of Apollo and Terpsichore, one of the muses. He was an excellent musician, and the preceptor of Orpheus and Hercules. He is said to have been killed by the latter, by a stroke of his lyre, because he laughed at his singing. *Quamvis mater Calliopea adsit, &c.* Although the mother Calliopea should assist this Orpheus ; and fair Apollo, the father, should assist this Linus. *Orphei* : a Greek dat. of *Orpheus*.

59. *Arcadiâ judice* : Arcadia being judge. Arcadia was an inland country of the Peloponnesus, famous for its excellent pastures. The whole of it was sacred to Pan. See Ecl. ii. 31.

60. *Risu cognoscere, &c.* Begin, sweet boy, to know thy mother by her smiles.

*Matri longa decem tulerunt fastidia menses.
Incipio, parve puer, cui non risere parentes,
Nec Deus hunc mensâ, Dea nec dignata cubili est.*

63. *Nec Deus dignatus est hunc mensâ*

NOTES.

This is the sense which Rurus and some others give to *risere*. But Dr. Trapp takes it otherwise, applying it to the boy. Begin to know and acknowledge thy mother by smiling on her; as a kind of recompense for the pains she endured for thy sake.

61. *Fastidia*: qualms, as of a woman with child. *Longa*: tedious—without intermission. *Decem menses*: ten months brought to your mother, &c.

62. *Cui parentes non risere*, &c. It is plain the poet here intends a threat of some

kind to the child. But upon the nature or extent of the threat, commentators are not agreed. It is generally thought that reference is here made to verse 15, where the babe was promised divine honors: *ille accipiet vitam Deorum*; and lest he should fail of it, the poet urges him to smile upon his parents, that in turn they might smile upon him. For, on whom his parents have not smiled, him hath a god neither honoured with his table, nor a goddess with her bed. Thus Dr. Trapp.

QUESTIONS.

What is the subject of this pastoral?
In what light has it been considered by some?

Are there any passages in it which have a resemblance to the prophecies of our Saviour, as contained in the scriptures?

Was the poet divinely inspired?

About this time was there a general expectation of the Messiah's appearance?

How was this occasioned?

At what age did the son of Pollio die?

How many years before the birth of Christ?

Do some suppose the poet celebrates the birth of Marcellus?

Who was this Marcellus? To what age did he live?

Who were the Sibyls? How many does Varro mention? Of these, which was the most distinguished?

Where did she reside?

What does Justin Martyr say of her residence?

Who was Saturn? What is said of him?

Whence did *Latium* derive its name?

How did Saturn employ his time after his banishment to Italy?

How many ages do the poets mention before the deluge in the reign of Deucalion?

Describe those ages?

Who was Apollo? What is said of him?

For what was he banished from heaven?

What did he then do?

Where were his most celebrated oracles?

What were his names?

Who was Pollio? To what honors did he arrive?

Was it through his means that Virgil recovered his land? In what way?

To what age did he live?

Who were the *Parcae*? How many in number? What was their supposed office?

ECLOGA QUINTA.

MENALCAS, MOPSUS.

THE subject of this excellent pastoral is the death of some eminent person under the character of Daphnis. But concerning the person intended, there have been various conjectures. It is most probable the poet had in view Julius Cæsar, who was killed in the senate-house by Brutus, and afterwards enrolled among the Roman deities. By Menalcas, we are to understand Virgil; and by Mopsus, some poet of reputation, who probably had been Virgil's pupil.

Romans think it was written when some games or sacrifices were performed in honor of Cæsar. The scene is beautiful, and adapted to the subject. The shepherds sit on the verdant grass in the awful gloom of a grotto, overhung with wild vines. The pastoral is properly divided into two parts—the Lamentation at his death, and his Deification, or Apotheosis.

1. *O Mopse, quoniam* ME. CUR non, Mopse, boni quoniam convenimus ambo,
nos convenimus una, Tu calamos inflare leves, ego dicere versus,
ambo boni; tu bonus Hic corylis mixtas inter consedimus ulmos?
inflare leves calamos, Mo. Tu major: tibi me est æquum parere, Menalca:
ego bonus dicere versus; Sive sub incertas Zephyris motantibus umbras, 8
cur non consedimus hic Sive antro potiùs succedimus: aspice, ut antrum
inter ulmos mixtas cory-
lis? Sylvestris raris sparsit labrusca racemis.
5. Sub *imus* umbras ME. Montibus in nostris solus tibi certet Amyntas.
incertas motantibus, Mo. Quid si idem certet Phœbum superare canendo?
6. Aspice ut *sylves-* tris labrusca sparsit Mo. Incipe, Mopse, prior, si quos aut Phyllidis ignes,
7. Idem *Amyntas* certet ME. Aut Alconis habes laudes, aut jurgia Codri. 11

NOTES.

1. *Boni*: skilful—expert. An adj. agreeing with *nos*, understood.

4. *Major*. Thou art the older: or it may mean, my superior, in singing.

5. *Umbras*: shades. By meton. put for the trees causing them. *Incetas*: waving—moving to and fro.

7. *Sylvestris labrusca*. Simply, the wild vine. *Raris racemis*: with thin bunches of grapes—its bunches scattered here and there.

10. *Si habes aut quos ignes*: if you have either any loves of Phyllis, or &c. She was the daughter of Lycurgus, king of Thrace, and fell in love with Demophoon, the son of Theseus, king of Athens, on his return from the Trojan war. He went home to settle some business, and tarrying longer than the time appointed for their nuptials, Phyllis, imagining herself neglected, hung herself, and was changed into a leafless almond-tree. Demophoon afterwards returned and on his embracing the

tree, it put forth leaves. *Ignis*: by meton. love; also the object loved.

11. *Alconis*. Gen. of *Alcon*, a celebrated archer of Crete. He aimed an arrow at truly at a serpent, entwined around the body of his son, that he killed him without injuring the child. *Jurgia Codri*: the strife or contentions of *Codrus*. He was the son of Menander, and the last king of Athens. In a war with the Lacedæmonians, it was given out by an oracle that victory should be on that side, whose king was slain. In the mean time the enemy had given strict charge not to hurt the Athenian king. Being informed of this, as well as what the oracle had given out, Codrus put on the habit of a peasant, went among the enemy, raised a quarrel, and suffered himself to be slain. As soon as this was known, the Lacedæmonians were panic struck, and the Athenians obtained a complete victory. This noble sacrifice of himself for the good of his country, so endeared his name to them, that they considered no person worthy to succeed him.

laciæ : pascentes servabit Tityrus hœdos.

Mo. Immò hæc, in viridi nuper quæ cortice fagi
Carmina descripsi, et modulans alterna notavi,
Experiar : tu deinde jubeto certet Amyntas.

Me. Lenta salix quantum pallenti cedit olivæ,
Puniceis humilis quantum saliunca rosetis :
Judicio nostro tantum tibi cedit Amyntas.

Mo. Sed tu desine plura, puer : successimus antro.
Extinctum Nymphæ crudeli funere Daphnim
Flebant : vos coryli testes et flumina Nymphis :
Cum, complexa sui corpus miserabile nati,
Atque Deos atque astra vocat crudelia mater.

Non ulli pastos illis egère diebus

Frigida, Daphni, boves ad flumina : nulla neque amnem
Libavit quadrupes, nec graminis attingit herbam.

Daphni, tuum Pænos etiam ingenuisse leones
Interitum, montesque feri sylvæque loquuntur.

Daphnis et Armenias curru subungere tigres
Instituit : Daphnis thiasos inducere Baccho,

Et foliis lentas intexere mollibus hastas.

Vitis ut arboribus decori est, ut vitibus uvæ,

13. Immò experiar hæc
carmina, quæ nuper des-
cripsi

15. Jubeto ut Amyn-
tas certet mecum

19. Desine loqui plura
20 verba

21. Vos, O coryli et
flumina fuisse testes
nymphis;

25. O Daphni, non
26 ulli pastores egere pas-
tos boves

28. Ferique montes,
sylvæque loquuntur,
29 etiam Pænos leones

30 Daphnis instituit
inducere

NOTES.

15. *Modulans alterna notavi*: tuning, or winging them alternate, I wrote them down. *Experiar*: I will try—attemper. *Carmina*: verses.

17. *Saliunca*: the herb lavender. *Puniceis rosetis*: to red rose-beds: or by meton. the red rose. *Puniceus*, sometimes written *Pheniceus*, an adj. from *Phœnicia*, a country lying along the eastern shore of the Mediterranean, including Tyre and Sidon, famous for its purple or red color. The same word is used for an inhabitant of Carthage, because that city was founded by a colony from Tyre, or Phœnicia.

20. *Daphnim extinctum*: Daphnis slain, or cut off by a cruel death. This circumstance applies very well to the case of Julius Cæsar, who was slain unexpectedly, receiving no less than twenty-three wounds with the dagger.

22. *Cum mater complexa*: when the mother embracing, &c. Cerdanus understands by *mater* the wife of Cæsar, who a little before his death dreamed her husband was stabbed in his breast. Rûmus understands Rome, and Dr. Martyn Venus. *Vocat*, &c. She calls the gods and stars cruel—she blames the gods and cruel stars. *Vocat*, Dr. Trapp takes for *vocabat*, where the sense evidently determines it.

25. *Amnem*: in the sense of *aquam*.

26. *Nulla quadrupes*. Rûmus thinks the poet hath in his view a passage in Suetonius. Speaking of the prodigies which preceded the death of Cæsar, he says: *Proximis diebus equorum greges, quos in tra-*

jiciendo Rubicone flumine consecrâras, as vagos et sine custode dimiserat, comperit pertinacissimè pabulo abstinere, ubertimque flere. In this case, by *quadrupes*, we are to understand *equus*, a horse. *Libavit*: drank—tasted.

27. *Pænos leones*: African lions. *Pænos*: in the sense of *Punicos*, vel *Africanos*. Carthage was the principal city of Africa.—Hence by synec. it may be put for Africa in general. Being founded by a colony from *Phœnicia*, its inhabitants were called *Pæni*, as well as *Carthaginenses*. These lions are mentioned, either because they were the most savage, or because Africa abounded in lions, and other savage beasts.

23. *Interitum*: in the sense of *mortem*. *Feri*: wild—uncultivated.

29. *Armenias*: an adj. from *Armenia*, an extensive country of Asia, abounding in tigers. *Curru*, for *currui*, the dat. case. Nouns of the fourth declension sometimes formed the gen. in *uis*, and when the gen. was contracted into *uis*, the dat. was sometimes contracted into *ui*. Many instances of this contraction we find in Virgil and other writers.

30. *Thiasos*. *Thiasus*, a kind of dance. The word is of Greek origin.

31. *Intexere lentas hastas*, &c. To wreath, or entwine limber spears, &c. Rûmus interprets *intexere*, by *induere*.

32. *Ut vitis est decori arboribus*: as the vine is for an ornament to the trees, as the grapes, &c. The words *sunt decori* are to be supplied.

- Ut gregibus tauri, segetes ut pinguibus arvis;
 Tu decus omne tuis: postquam te fata tulerunt,
 Ipsa Pales agros, atque ipse reliquit Apollo. 35
34. *Sic tu eras omne decus tuis*
 36. *In sulcis, quibus mandavimus grandia hordea, sæpe*
 Grandia sæpe quibus mandavimus hordea sulcis,
 Infelix lolium, et steriles nascuntur avenæ.
 Pro molli violâ, pro purpureo narcisso,
 Carduus et spinis surgit paliurus acutis.
 Spargite humum foliis; inducite fontibus umbras, 40
 Pastores: mandat fieri sibi talia Daphnis.
 Et tumulum facite, et tumulo superaddite carmen:
43. *Ego Daphnis jacio hic in sylvis, notus hinc*
 Daphnis ego in sylvis, hinc usque ad sidera notus;
 Formosi pecoris custos, formosior ipse.
 Mæ. Tale tuum carmen nobis, divine poëta, 45
 Quale sopor sessis in gramine; quale per æstum
 Dulcis aquæ saliente sitim restinguere rivo.
 Nec calamis solum æquiparas, sed voce magistrum.
 Fortunate puer, tu nunc eris alter ab illo:
50. *Tamen nos dicemus hæc nostra carmina*
 Nos tamen hæc quocunque modo tibi nostra vicissim 50
 Dicemus; Daphninque tuum tollemus ad astra;
 Daphnin ad astra feremus: amavit nos quoque Daphnis.
 Mø. An quicquam nobis tali sit munere majus?
 Et puer ipse fuit cantari dignus, et ista
 Jampridem Stimicon laudavit carmina nobis. 55
 Mæ. Candidus insuetum miratur limen Olympi,
 Sub pedibusque videt nubes et sidera Daphnis
58. *Ergo alacris voluptas tenet sylvas*
 Ergo alacris sylvas et cætera rura voluptas,
 Panaque, pastoresque tenet, Dryadasque puellas

NOTES.

34. *Tu omne decus tuis*: so thou wast all the ornament to thy friends. *Tuis*: to thy fellow swains. Virgil represents Daphnis, whoever he be, as a swain and shepherd.

35. *Pales*. See Geor. iii. 1. *Apollo*. He is considered here under the character of the god of shepherds. See Ecl. iv. 10.

36. *Hordea*: barley, here put for any kind of grain; the species for the genus.

37. *Infelix lolium*: the hurtful cockle.

38. *Narcisso*: the flower *Narcissus*, of which there are two kinds, the white and the purple. See Ecl. ii. 46.

39. *Carduus*: the thistle. *Paliurus*: a species of thorn. It abounds in Italy.

42. *Carmen*: an epitaph, or inscription.

45. *Tale tuum carmen*. The elegance and sweetness of this and the two following lines are not to be equalled, unless by the answer, which Mopsus returns in verse 82, et sequens. *Es!* is to be supplied.

47. *Restinguere*, &c. To allay thirst in a purling rivulet of sweet water in the summer heat. This is a most beautiful comparison. Nothing could give a livelier idea of the charms of his music, and the melody of his song.

48. *Magistrum*: the master. It appears from this, that Mopsus had been a pupil of *Menalcas*, and much esteemed by him.

49. *Alter ab illo*: the next from him—the next in fame after him.

50. *Quocunque modo*: in some manner or other—as well as I can.

52. *Daphnis*, &c. As we are to understand Virgil under the character of *Menalcas*, it is urged that Daphnis cannot be *Julius Cæsar*, because Virgil was little known in his time. But *Ræmus* explains it of the Mantuans in general, who, with the other inhabitants of Cis-alpine Gaul, were cherished and protected by Cæsar.

53. *An quicquam nil*: can there be any thing more acceptable (*majus*) to me than such an employment?

54. *Puer ipse*. *Servius* infers from this that Daphnis cannot be *Julius Cæsar*, since he was 56 years old when he was killed. *Ræmus* understands it of his being lately enrolled among the gods. But this is an unnecessary refinement, and the objection of *Servius* will be of no weight, when it is considered that Virgil speaks of *Daphnis* under the character of a shepherd, or swain. See 43 and 44, supra; and *puer* is the word generally used to denote either.

56. *Candidus*: white—clothed in white. This is an emblem of divinity; white being the color assigned to the celestial gods, as black is to the infernal gods. *Insuetum*: a

Nec lupo insidias pecori, nec retia cervis
 Ulla dolum meditantur: amat bonus otia Daphnia.
 Ipsi lætitiâ voces ad sidera jactant
 Intonsi montes: ipsæ jam carmina rupes;
 Ipsæ sonant arbusta: Deus, Deus ille, Menalca.
 Sis bonus, ô felixque tuis! en quatuor aras:
 Ecce duas tibi, Daphni, duoque altaria Phœbo.
 Pocula bina novo spumantia lacte quotannis,
 Craterasque duos statuam tibi pinguis olivi.
 Et multo imprimis hilarans convivium Baccho,
 Ante focum, si frigus erit; si messis, in umbrâ,

60. *Lupus meditantur*
 63. Jam rupes ipsæ
 sonant carmina; jam
 arbusta ipsæ sonant hæc;
 O Menalca, ille est Deus,
 ille est Deus.
 65. En aspice quatuor
 aras: ecce aspice duas
 aras tibi
 67. Statuam bina po-
 cula spumantia novo
 lacte, duosque
 70

NOTES.

part. of *insueto*, unaccustomed, referring to his being but lately deified. *Lymen Olympi*: the threshold of heaven. There were several mountains by the name of Olympus. The most distinguished, however, was one in Thessaly, near the confines of Macedonia; the top of which arose above the clouds. Hence the poets feigned it to be heaven, the seat of the gods.

60. *Insidias*: plots. This word hath no singular. *Retia*: neu. plu. toils—snarcs. *Meditantur*: devise, or prepare.

61. *Amat otia*, &c. This expression seems to allude to the clemency of Cæsar toward his enemies, for which he is much celebrated by Cicero and others.

62. *Jactant*: in the sense of *emittunt*.

63. *Intonsi*: uncultivated—wild.

64. *Deus ille*. Divine honors were decreed to Julius Cæsar by the Triumviri, in the year of Rome 712, Lepidus and Plancus being consuls. From this time, Octavius began to be called the son of a god.

65. *Aras*. *Ara* was an altar dedicated both to the gods above, and to those below. *Altare* was a high altar, and dedicated to the gods above exclusively. *Felix*: propitious—kind.

68. *Crateras*: acc. plu. of *crater*, a large cup, or bowl. This word is purely Greek. *Statuam*: in the sense of *offeram*.

69. *Hilarans convivium*, &c. Cheering or making merry the feasts with much wine. Bacchus, the god of wine, was the son of Jupiter and Semele. He was educated, according to some, in the island of *Naxos*, one of the Cyclades, under the care of the nymphs *Philia*, *Coronis*, and *Clyda*; and while asleep was carried off by some mariners, all of whom he changed into dolphins, except the pilot, who showed him some tenderness and regard. Bacchus is celebrated as a warrior. He marched into India at the head of a large army composed of men and women, all inspired with a divine fury, and armed with the *thyrsus*, cymbal, &c. His conquests were easy—the people submitting wherever he came, without resistance. Pentheus, king of *Thebes*, refused to

acknowledge his divinity, and forbade his subjects to pay adoration to him; and even ordered Bacchus himself to be seized and cast into prison. But the doors opened of their own accord, as if refusing to contain him a prisoner. Whereupon the king became enraged, and ordered the whole band of Bacchanals to be destroyed. But this was not carried into effect. Pentheus became desirous to see the celebration of the Orgies, or feasts of Bacchus. For this purpose, he concealed himself on mount *Cithæron*, whence he could see all their ceremonies. But being discovered, the Bacchanals fell upon him. His mother was the first who attacked him, and was followed by her two sisters, *Ino* and *Autone*, who immediately tore him in pieces. See Ovid *Met. Lib. 3*.

Midas, king of Phrygia, had entertained Silenus, the preceptor of Bacchus; who desired him to ask any thing he might please, and it should be granted him.—Whereupon he asked that whatever he might touch should be converted into gold. This was granted. But he was soon convinced of his imprudent choice; for his food became gold in his mouth, and he was on the point of perishing with hunger, when he besought Bacchus to take back his gift; he readily did so, and directed him to wash in the river *Pactolus*, whose sands were converted into gold.

The festivals of Bacchus, called *Orgia*, *Bacchanalia*, or *Dyonisia*, were introduced into Greece by Danaus and his daughters, from Egypt. The panther was sacred to him, because in his expedition to India, he was covered with the skin of that animal. The fir-tree, the yew-tree, the fig-tree, the ivy, and the vine, were all sacred to him. Bacchus had several names: *Liber*, *Romeus*, *Lyæus*, *Evan*, *Thryonæus*, *Iacchus*, &c. He is represented as drawn in a chariot by a tiger and a lion, accompanied by Pan, Silenus, and the other satyrs. *Bacchus*, by metaphor, is frequently put for wine, as in the present case.

71. *Arvisia vina quæ* Vina novum fundam calathis Arvisia nectar.
sunt. Cantabunt mihi Damœtas, et Lyctius Ægon :

79. Ut Agricolaë fa- Saltantes Satyros imitabitur Alpheisibœus.
cient vota quotannis Hæc tibi semper erunt ; et cùm solennia vota
Baccho Cererique, sic Reddemus Nymphis, et cùm lustrabimus agros. 75
facient ea tibi Dum juga montis aper, fluvios dum piscis amabit,

81. Quæ, quæ dona Dumque thymo pascentur apes, dum rore cicadæ,
reddam Semper honos, nomenque tuum, laudesque manebunt.

82. Nam neque sibi- Ut Baccho Cererique, tibi sic vota quotannis
lus venientis Austri ju- valmetantùm; nec litora Agricolaë facient : damnabis tu quoque votis. 80
percutta fluctu tam ju- vant me; nec flumina quæ decurrunt inter,
quæ decurrunt inter, Nam neque me tantùm venientis sibilus Austri,
saxosas valles, tam ju- Nec percussa juvant fluctu tam litora, nec quæ
vant me. Saxosas inter decurrunt flumina valles.

NOTES.

71. *Arvisia vina* : Chian wine. *Arvisia* : an adj. from *Arvisus*, a promontory of the island Chios, in the Archipelago, famous for its good wine. *Novum nectar* : nectar was properly any kind of pleasant wine, or other liquor. Hence the poets feigned it to be the drink of the gods. *Novum* : good—excellent. The wine here offered was to be as good as nectar—good or excellent nectar. See Ecl. iii. 66.

72. *Lyctius* : an adj. from *Lyctus*, a city of Crete.

73. *Saltantes Satyros* : leaping or wonton satyrs. The *Satyri* were demi-gods of the country, the origin of whom is not well known. They were of a hideous form, and generally distinguished themselves by their riotous and wanton demeanor in the orgies of Bacchus, which they generally attended. The Romans called them indiscriminately *Fauni*, *Panes*, and *Sylvani*. *Alpheisibœus*. See Ecl. 8.

75. *Lustrabimus*. *Lustro* may here be taken in the sense of *circumeo*, to go around or encompass ; or of *purgo*, to cleanse or purify by sacrifice ; or it may comprehend both. For it is agreed by all, that the poet hath a reference to what is called the *sacrificium ambervale*, spoken of Geor. i. 345, which see. *Circumimus campos cum hostia*, says Rûmus. *Reddemus* : in the sense of *solvemus*.

79. *Cereri*. *Ceres* was the goddess of husbandry, the daughter of Saturn and Ops, and mother of Proserpine by Jupiter, whom Pluto carried off while she was gathering flowers in the plains of *Enna*, in Sicily. The loss was grievous to *Ceres*, who sought her both day and night ; when at length she found her veil near the fountain of *Cyane*. She could obtain no information of her daughter, till the nymph *Arethusa* told her that she was carried off by Pluto. Upon this, she immediately ascended to heaven, and demanded of Jupiter the resto-

ration of her darling child. He endeavored to reconcile her to Pluto as a son-in-law ; but to no purpose. At length he consented that she should be restored, provided she had eaten nothing in the dominions of the ravisher. *Ceres* repaired immediately to the infernal regions, and found she had eaten the seeds of a pomegranate, found in the Elysian fields. Her return, therefore, was impossible : but Jupiter consented that she might pass six months of the year with her mother on earth, and the remainder with Pluto.

During all this time, the cultivation of the earth had been neglected. To repair the loss which mankind sustained by her absence, *Ceres* went to Attica and instructed *Triptolemus*, the son of *Celeus*, in all that pertained to agriculture.

Ceres is supposed to be the same as the Egyptian *Isis*, and her worship to have been brought into Greece by *Erechtheus* about 1426 years before Christ. She is supposed to be the same as *Tellus*, *Cybele*, *Berecynthia*, &c. The Romans paid her great veneration, and her festivals were generally celebrated for eight days in the month of April. *Ceres*, by meton. is often put for bread grain, &c.

80. *Damnabis tu*, &c. Thou shalt also bind them to their vows—thou shalt grant the requests of those, who ask. The propriety of this mode of expression will appear, when it is considered that the person who asked any thing of a God, virtually, if not directly, promised or vowed something in return ; and if his requests were granted, then he became condemned, and judicially bound to the performance of his promise or vow. And the god, when he granted any petition or request, was said to condemn, or bind the promiser to pay his vows.

82. *Sibilus* : the whistling of the rising south wind.

M. Hæc te nos fragili donabimus antè cicutâ.
 Hæc nos, Formosum Corydon ardebat Alexim :
 Hæc eadem docuit, Cujum pecus ? an Melibœi ?
 Mo. At tu sume pedum, quod, me cùm sæpe rogaret,
 Non tulit Antigenes (et erat tum dignus amari)
 Formosum paribus nodis atque ære, Menalca.

85 86. Hæc eadem *cicuta*
 docuit nos,

88. Sume pedum for-
 mosum paribus nodis
 atque ære, quod Anti-
 genes non tulit, cùm

90 sæpe rogaret me, et

NOTES.

85. *Nos donabimus*: I will present thee with this, &c. *Cicuta*: properly a pipe made of the stalk of the hemlock. See Ecl. I. 10.

86. *Hæc eadem docuit*: this same pipe taught me: *formosum Corydon*, &c. i. e. with this same pipe I sang the second Eclogue. *Hæc docuit*: this same taught me: *Cujum*

pecus? i. e. with this same pipe I sang the third Eclogue.

88. *Sume pedum*: take this crook, as a testimony of my regard.

90. *Formosum*: beautified with equal knobs and brass—with knobs at equal distances: or uniform, in regard to size.

QUESTIONS.

What is the subject of this pastoral?
 Who probably is meant by Daphnis?
 Who is to be understood under the cha-
 meter of Menalcas? Who under that of
 Mopsus?

When does Rursus suppose it to have
 been written?

Where is the scene laid?
 Into how many parts is the pastoral di-
 vided?

Who was Alcon? and what is said of
 him?

Who was Codrus? and what is said of
 him?

Who was Bacchus? What is said of him?
 What were his festivals called?

By whom were they introduced into
 Greece? and from what country?

What were his votaries called?

What were some of the names of Bacchus?
 How is he represented as drawn?

What is the word Bacchus frequently
 used for?

Who were the Satyri? How did they
 distinguish themselves?

Who was Ceres? What is said of her?
 Is she supposed to be the same with the
 Egyptian Isis?

By whom was her worship introduced
 into Greece? and at what time?

When were her festivals celebrated?

ECLOGA SEXTA.

SILENUS.

THE subject of this fine pastoral is Silenus. He had promised the swains *Chromis* and *Mnasilus* a song; but had put it off from time to time. Wearied with the delay, they surprised him asleep in his grotto, just recovering from his intoxication. His garlands lay at some distance from him: with these they bind him fast; and in this condition they demand of him the fulfilment of his promise. At this moment, *Ægle*, one of the nymphs, joins them. Upon which he begins, and explains to them the origin of the world upon the principles of the Epicurean philosophy; and concludes with several interesting fables by way of episode.

It is generally supposed this pastoral was designed as a compliment to *Syro* the Epicurean, who taught Virgil the principles of that philosophy. By Silenus we are to understand *Syro*, and by the swains *Chromis* and *Mnasilus*, his two pupils, Virgil and Varus.

PRIMA Syracosio dignata est ludere versu

2. Nostra Thalia prima dignata est Nostra, nec erubuit sylvas habitare, Thalia.
Cum canerem reges et prælia, Cynthus aurem
Vellit, et admonuit: Pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.

6. Namque, O Vare, Nunc ego (namque super tibi erunt, qui dicere laudes,
supererunt tibi alii poëtae Vare, tuas cupiant, et tristia condere bella)
qui cupiant Agrestem tenui meditabor arundine Musam.
Non injussa cano: si quis tamen hæc quoque, si quis

NOTE3.

1. *Syracosio versu*: in pastoral verse. *Syracosio*: an adj. from *Syracuse*, the birth place of Theocritus, the first pastoral poet of eminence; the chief city of Sicily, and famous for its defence against the Romans under Marcellus.

2. *Thalia*. One of the Muses. See Ecl. iii. 60. *Nec erubuit*, &c. Nor did she blush to inhabit the woods. This verb here is both expressive and beautiful; the perf. of *erubesco*. Thalia was supposed to preside over comedy and pastoral poetry. Virgil was the first pastoral writer among the Romans; which explains the words, *nostra Thalia prima*: my muse first deigned, &c.

3. *Cum canerem*, &c. Virgil is said to have begun a work upon the affairs of *Alba Longa*, but afterwards relinquished it, and commenced the *Bucolics*. *Cynthus*: a name of Apollo. See Ecl. iv. 10. *Vellit*: pinched my ear; a proverbial expression, implying admonition.

5. *Deductum*: a part of *deduco*, humble, or slender. A metaphor taken from wool, spun out till it is made fine or slender.

6. *Supererunt*: in the sense of *erunt alii poëtae*. The parts of the verb are separated by *Tmesis*.

7. *Vare*. It is generally thought that the poet here means *Quintilius Varus*, who arose to the highest honors under Augustus. He was consul in the year of Rome 741: after which he was præfect of Syria eight years. Having returned home, he was sent into Germany with three legions, which he lost, being drawn into an ambush. This mortified him so much, that he killed himself. This happened in the year 752. *Condere*: to write—record.

9. *Non injussa cano*: I do not sing things forbidden by Apollo. He permits me to sing of pastoral subjects, but not of kings and battles. *Si quis tamen*, &c. The *tamen* does not refer to the words, *non injussa cano*, but to the third and fourth lines, where Apollo forbids him to write in the lofty style of heroic poetry. The meaning seems to be this: though he forbid me to describe your actions in heroic verse, he permits me to do it in the humble style of pastoral. And if any should be taken, *captus amore*, with the love of this kind of writing, he should read these pastorals, he shall here find them. *Hæc*: these things—these my *Bucolics*. *Quoque*: in the sense of *etiam*.

in amore leget; te nostræ, Vare, myricas,
 nemus omne canet: nec Phœbo gratior ulla est,
 tibi quæ Vari præscripsit pagina nomen.
 te, Pierides. Chromis et Mnasilus in antro
 um pueri somno videre jacentem,
 um hesterno venas, ut semper, Iaccho.
 procul tantum capiti delapsa jacebant:
 avis attrita pendebat cantharus ansa.
 essi (nam sæpe senex spe carminis ambo
 rat) injiciunt ipsis ex vincula sertis.
 se sociam, timidisque supervenit Ægle
 Naiadum pulcherrima: jamque videnti
 uineis frontem moris et tempora pingit.
 olum ridens: Quod vincula nectitis? inquit.
 te me, pueri: satis est potuisse videri.
 ina, quæ vultis, cognoscite: carmina vobis,
 aliud mercedis erit: simul incipit ipse.
 verò in numerum Faunosque ferasque videres
 re, tum rigidas motare cacumina quercus.
 antum Phœbo gaudet Parnassia rupes,
 antum Rhodope mirantur et Ismarus Orpheus
 que canebat uti magnum per inane coacta

10 10. Nostræ myricas
canent te, O Vare, omne
 nemus canet te: nec est
 ulla pagina gratior Phœ-
 bo, quàm *illa* quæ
 14. Pueri Chromis et
 15 Mnasilus videre
 15. Ut semper est meo
illi

20.

24. Satis est me po-
 tuisse videri *sic* vobis.
 25 25. Sunt carmina vo-
 bis: huic Ægle erit aliud
 mercedis.

30

NOTES.

Nostræ myricæ: in the sense of *nostra* *ies*. The *omne nemus* in the following probably means every elevated common, such as epic or heroic. We are this interpretation from the declaration of the poet in the sixth line, that there be other poets, who would celebrate asides of Varus in heroic verse, though himself would prefer to do it in the *læter* style of pastoral.

Silenus. Silenus was one of the rural gods, the god of mysteries and knowledge, he foster-father of Bacchus. He is *ry* some, to have been the son of Pan; say, the son of Mercury. Malea, in and of Lesbos, is the supposed place nativity. He is represented as a fat merry old man, riding on an ass, and with flowers, always intoxicated.

Infatum, &c. Swollen as to his veins, his yesterday's wine. See Ecl. i. 55. *is*: a name of Bacchus; here put, by *is* for *wine*. It is derived from a Greek signifying a shout or confused noise. *is* given to him on account of the riot occasioned by his inebriated followers. Ecl. v. 69.

Serta: plu. of *sertum*, a garland, or *is* of flowers. To be crowned with a *id*, was an indication of drunkenness. *is* had all the signs of being in such a

He was lying down—he was sleeping; his garlands were not on his head; *is* *delapsa*: they had only fallen off—*vere* neither broken nor bruised.

Aggressi, &c. The swains, seizing, put

on him cords of these very garlands—they bind him with cords made of them.

20. *Ægle*. The name of a nymph, derived from a Greek word signifying splendor, or brightness. *Naiadum*. See Ecl. ii. 46. *Videnti*: to him just opening his eyes. *Timidis*: to the trembling swains.

22. *Moris*. *Morus* was the fruit of the mulberry-tree. It is here called *sanguineus*. red, or bloody. It is said to have been originally white; but assumed the red or purple color, in memory of the two lovers, *Pyramus* and *Thisbe*, who slew themselves under a mulberry-tree. See Ovid. Met. Lib. 4.

23. *Quod*: why—for what purpose.

25. *Cognoscite*: in the sense of *audite*.

26. *Aliud mercedis*. The same as *alia merces*: another reward.

27. *Ludere in numerum*: to dance, or leap about in regular time, or measure. Their motions exactly corresponded to the notes or measure of the verse. *Faunos*. The Fauni were demi-gods of the country, to whom the first fruits of all things were generally offered. See Ecl. v. 73.

29. *Parnassia rupes*. The mountain Parnassus in Phocis; a country in *Grecia Propria*, much celebrated by the poets, and sacred to the Muses. Here Apollo had a famous temple.

30. *Rhodope—Ismarus*. Two mountains, or rather ranges of mountains, in Thrace the country of *Orpheus*.

31. *Namque canebat, &c.* For he sung how the seeds, both of the earth and of the air,

- Semina terrarumque, animæque, marisque fuissent,
 33. Ut ex his primis Et liquidi simul ignis : ut his exordia primis
 omnia susceperunt Omnia, et ipse tener mundi concreverit orbis. 35
 35. Tum canebat quo- Tum durare solum, et discludere Nerea ponto
 modo solum cæperit Cæperit, et rerum paulatim sumere formas.
 37. Jamque canebat Jamque novum ut terræ stupeant lucescere solem,
 ut terræ stupeant Altiùs utque cadant submotis nubibus imbres :
 38. Utque imbres cæ- Incipiant sylvæ cùm primùm surgere, cùmque
 dant à nubibus submo- Rara per ignotos errent animalia montes. 40
 tis altiùs à terra. Hinc lapides Pyrrhæ jactos, Saturnia regna,
 Caucasæasque refert volucres, futrumque Promethei.

NOTES.

and of the sea, &c. Silenus here relates the origin of the world, according to the system of Epicurus, who taught that incorporeal space, and corporeal atoms, were the first principles, or elements, of all things. The former he denominated *Inane*, the latter *Plenum*. The *Inane* or *Vacuum*, he considered space, every way indefinitely extended. By the *Plenum*, he understood the atoms or minute particles of matter moving in every direction through the *Inane*, which Virgil here calls the *semina*, because it was thought by their fortuitous concurrence arose what we call the four elements, earth, air, water, and fire. Epicurus held many other erroneous notions, particularly concerning the nature of God. He was an Athenian, and born about 340 years before the Christian era. He had many followers.

32. *Animæ* : in the sense of *aëris*. Without air, there could be no animal existence.

33. *Liquidi ignis* : of pure fire. *His primis* : of these first principles or elements (*earth, air, water, and fire*) all things sprang or had a beginning. The Epicureans maintained that, though their atoms and incorporeal space were the first principles or elements of earth, air, water, and fire, yet these last were the principles or elements of all other things, or out of which all other things sprang. *Omnia exordia* : all things received or took a beginning. The verb *susceperunt*, or some other of the like import, is plainly understood, and to be supplied. *Ut* : how.

35. *Nerea* : acc. sing of *Nereus*, a god of the sea, the son of Oceanus and Terra. He married Doris, by whom he had fifty daughters who were called *Nereides*. He possessed the gift of prophecy, and is said to have informed Paris of the fatal consequences of his carrying off Helen, the wife of Menelaus. It was by the direction and assistance of *Nereus*, that Hercules obtained the golden apples of the Hesperides. The word *Nereus* often put, by meton. for the sea, as in this place. *Solum*, &c. Then he sang how the land began to grow hard and to separate the waters from itself, and confine them to their

channel. Rûsus says, *Dispellere aquas a se in mare*.

38. *Utque*. Some copies have *atque*, but *utque* is the easier.

40. *Rara* : few in number, or thinly dispersed.

41. *Hinc refert lapides*, &c. After that he relates the thrown stones of Pyrrha, &c. Pyrrha was the daughter of Epimetheus, and wife of Deucalion, the son of Prometheus, and king of Thessaly. The poets say, that some time during his reign the inhabitants of the earth were destroyed by a universal deluge, except himself and his wife Pyrrha. They were preserved in a small ship, and carried by the waters to mount Parnassus, which was the only place not overwhelmed. Here they consulted the oracle of *Themis* concerning the restoration of the human race; when they were informed, to cast behind them the bones of their great mother; by which they understood stones. They immediately obeyed the command of the oracle, and those thrown by Deucalion became men, and those by Pyrrha, women. See Ovid. Met. Lib. 1. *Saturnia regna* : the reign of Saturn, or the Golden age. See Ecl. iv. 6.

42. *Furtum Promethei* : the theft of Prometheus. The poets say that he stole fire from heaven, with which he animated a man of clay, made by himself. At this, Jupiter was so much enraged, that he ordered Mercury to chain him to a rock on mount Caucasus. He did so, and placed a vulture to prey upon his liver; which, however, grew as fast as it was consumed. Hence *Caucasæas volucres* : the vultures of Caucasus. This is a very celebrated mountain, or rather range of mountains, lying between the Euxine and Caspian seas. *Promethei* : the word Prometheus is of Greek origin, and properly signifies foresight, or an anxious care or solicitude. This is a key to the story. It conveys a strong idea of the troubles men create to themselves, by taking too much care and thought for the morrow.

His adjungit, Hylan nautæ quo fonte relictum
 Clamassent : ut litus, Hyla, Hyla, omne sonaret.
 Et fortunatam, si nunquam armenta fuissent,
 Pasiphaën nivei solatur amore juveni.
 Ah, virgo infelix, quæ te dementia cepit ?
 Prætidēs implērunt falsis mugitibus agros :
 At non tam turpes pecudum tamen ulla secuta est
 Concubitus ; quamvis collo timuisset aratrum,
 Et sæpe in levi quæsisset cornua fronte.
 Ah, virgo infelix, tu nunc in montibus erras !
 Ille, latus niveum molli fultus hyacintho,
 Illic sub nigrâ pallentes ruminat herbas,
 Aut aliquam in magno sequitur grege. Claudite, Nymphæ,
 Dictææ Nymphæ, nemorum jam claudite saltus :
 Si quâ fortè ferant oculis sese obvia nostris
 Errabunda bovis vestigia. Forsitan illum,
 Aut herbâ captum viridi, aut armenta secutum,
 Perducant aliquæ stabula ad Gortynia vaccæ.
 Tum canit Hesperidum miratam mala puellam :
 Tum Phaëthontias musco circumdat amaræ

45

46. Et solatur Pasi
 phaën amore nivel ju
 venci, fortunatam, si

49. At tamen non ulla
 carum secuta est tam
 50 turpes

53. Ille taurus fultus
 quoad niveum latus mol
 li hyacintho, ruminat
 55. Aut aliquam vac
 cam

58. Forsitan aliquæ
 vaccæ perducant illum,
 aut captum viridi herbâ,
 60 aut secutum armenta ad

NOTES.

43. *Hylan*. Hylas was the companion of Hercules in the Argonautic expedition, and much beloved by him. Having gone on shore to obtain water, by some means or other, he was lost. The poets say he was carried off by the nymphs. Hercules and his companions were much grieved at the loss of the boy, and went along the shores, when they found he was missing, calling him by name, *Hyla, Hyla*. *Clamassent* : in the sense of *vocarissent*. See Ecl. iv. 35.

46. *Pasiphaën* : a Greek acc. the daughter of the sun, and wife of Minos, king of Crete. See *Æn.* vi. 24.

47. *Virgo*. The poet here calls *Pasiphaë* a virgin, though she was the mother of *Phædra*, *Ariadne*, and *Androgeus*. The ancients sometimes called any woman in early life a virgin.

48. *Prætidēs* : the daughters of *Prætus*, king of the Argives, who vied with Juno in beauty. The goddess, by way of punishment, caused them to imagine they were changed into heifers. Their lowings, *mugitus*, are here called false, because they were not in reality heifers. *Secuta est* : in the sense of *quæsit*.

50. *Quamvis timuisset* : although each one had feared the plough upon her neck—the yoke from which the plough was hung or suspended.

53. *Fultus* : supported—resting or reclining.

56. *Dictææ* : an adj. from *Dictæ*, a mountain of Crete. Silenus turns again to the story of *Pasiphaë*, whom he here introduces as speaking, and calling upon the nymphs to shut up the openings of the groves. Perhaps some where or other the wandering steps

of my bull may present themselves to my eyes. *Obvia* : an adj. from *obvius*, agreeing with *vestigia*. The sense is complete without it. *Saltus*, is properly a lawn, or opening in a grove or park, where cattle have room to sport and play ; from the verb *salio*.

59. *Captum* : delighted with, desirous of, the green pastures. Ræmus says, *cupidum*.

60. *Gortynia* : an adj. from *Gortyna*, a city of Crete, famed for its excellent pastures.

61. *Tum canit puellam*, &c. Then he sings the damsel admiring the apples of the Hesperides. This was *Atalanta*, the daughter of *Schæneus*, king of the island of Scyria, in the Ægean sea. She consented to marry the man who should outrun her, but if he were beaten, he should lose his life. Several had lost their lives. At length she was beaten by Hippomenes, the grandson of Neptune or Mars. At the suggestion of Venus, Hippomenes cast three apples, taken from the garden of the Hesperides, on the ground, one at a time, when she was gaining upon him ; which so captivated the virgin, that she stopped to pick them up ; and by this means he obtained the beauteous prize. *Hesperidum*. The Hesperides were three in number, *Egle*, *Archusa*, and *Hesperethusa*, the daughters of Hesperus, the brother of Atlas. They resided in Mauritania, in Africa, where it is said they had gardens, in which were trees that bore golden apples. These gardens were watched by a dragon that never slept. Hercules slew him, and stole the apples. See *Æn.* iv. 484.

62. *Tum circumdat*, &c. Then he encloses the sisters of *Phaëthon* in the moss of bitter bark—he sings them transformed into pop-

64. Tum canit ut una Corticis, atque solo proceras erigit alnos.
 sororum duxerit Gallum Tum canit errantem Permessi ad flumina Gallum
 errantem ad flumina Aonas in montes ut duxerit una sororum : 65
 Permessi
 67. Ut Linus pastor Utque viro Phœbi chorus assurrexerit omnis ;
 ornatus quoad crines flo- Ut Linus hæc illi divino carmine pastor,
 ribus, atque amaro apio Floribus atque apio crines ornatus amaro,
 dixerit hæc illi divino Dixerit : Hos tibi dant calamos, en accipe, Musæ,
 carmine : O Galle, Musæ Ascræo quos antè seni : quibus ille solebat 70
 dant hos calamos tibi ; Cantando rigidas deducere montibus ornos.
 en accipe eos, quos ille His tibi Grynæi nemoris dicatur origo :
 dederant Ne quis sit lucus, quo se plus jactet Apollo.
 74. Aut ut narraverit Quid loquar aut Scyllam Nisi, aut quam fama secuta est,
 Scyllam filiam Nisi, aut eam quam fama secuta est,
 eam quam fama secuta est succinctam quoad Candida succinctam latrantibus inguina monstria, 75
 est succinctam quoad

NOTES.

lar or alder trees. *Phaëthontidas*. These were the sisters of *Phaëthon*, or *Phaëton*, and daughters of the sun. They were sometimes called *Heliades*. Their names were *Phaëthusa*, *Lampetie*, and *Lampethusa*. *Phaëton* imprudently desired of his father the management of his chariot for one day. *Phœbus* refused for a long time. But, at last, overcome by his importunity, he consented. He was, however, soon convinced of his rashness ; for the horses, perceiving an unusual driver, became impatient of the reins ; and when they had passed the meridian in their course, and began to descend, he was no longer able to restrain them, and the youth was thrown headlong from the car into the *Eridanus*, or *Po*. His sisters grieved immoderately at this misfortune of their brother ; and were changed, some say, into poplar trees, others say, into alder trees. See *Ovid*. *Met.* Lib. 2.

63. *Circumdat*. *Rumus* says, *cingit*. *Proceras* : stately.

64. *Permessi*. *Permessus*, a river of *Beotia*, rising at the foot of mount *Helicon*. *Gallum*. See *Ecl.* 10.

65. *In Aonas montes* : to the *Beotian* mountains, *Helicon* and *Citheron*, famous for being the seat of the *Muses*. *Beotia* was originally called *Aonia*, from *Aon*, the son of *Neptune*, who reigned in that country.

66. *Omnis chorus*. Here *Virgil* pays *Gallus* a very high compliment as a poet ; and he does it in the most delicate manner. They rose up in his presence, to do him honor : *assurrexerit viro*.

67. *Linus*. See *Ecl.* iv. 56. *Carmine* : in the sense of *versibus*.

70. *Ascræo seni* : to the *Ascrean* sage—*Hesiod* ; who was a native of *Ascra*, a town of *Beotia* not far from *Helicon*. He was a celebrated poet.

71. *Quibus ille*, &c. It is said of *Orpheus*, that the lofty oaks bowed their heads, and listened to the charms of his music. The same effects are ascribed here to the music of

Hesiod. It is the highest compliment that possibly could be paid him.

72. *Grynæi* : an adj. from *Grynium*, a city of *Eolia*, where *Apollo* had a temple, built of white marble, and a grove. Here was a famous oracle.

74. *Scyllam*. There were two by the name of *Scylla* : one the daughter of *Nisus*, king of the *Megarenses*, who, falling in love with *Minos*, king of *Crete*, as he lay siege to *Megara*, betrayed her father to his enemy. For which deed, it is said, she was changed into a lark ; while he was changed into a hawk. See *nom. prop.* under *Nisus*.

The other was the daughter of *Phorcus*. Some there are, who think *Virgil* here confounds the two, attributing to the former what properly belongs to the latter. But there will be no need of this, if we only supply the word *eam*, or *illam*.

The story of *Scylla*, the daughter of *Phorcus*, is briefly this : *Glaucus*, the sea god, fell in love with her, but she refused his addresses. In order to render her more favorable to him, he applied to the sorceress *Circe* ; who, as soon as she saw him, became enamoured with him herself ; and instead of affording him any assistance, endeavored to divert his affections from *Scylla*, and fix them on herself, but without any effect. For the sake of revenge, *Circe* poured the juice of some noxious herbs into a fountain, where *Scylla* used to bathe herself. And as soon as she entered it, to her great surprise, she found the parts below her waist changed into frightful monsters, like dogs, that were continually barking or making a growling noise. The rest of her body assumed an equally hideous form. This sudden and unexpected metamorphosis filled her with such horror, that she threw herself into that part of the sea, which divides *Sicily* from *Italy*, where she became a rock, or rather a ledge of rocks. See *Æn.* iii. 420. *Secuta est* : reported. *Loquar* : in the sense of *dicam*.

exiisse rates, et gurgite in alto
 os nautas canibus lacerasse marinis ?
 tatos Terei narraverit artus ?
 hilomela dapes, quæ dona parârit ?
 deserta petiverit, et quibus antè
 tecta supervolitaverit alis ?
 2, Phæbo quondam meditante, beatus
 rotas, jussitque ediscere lauros,
 pulsæ referunt ad sidera valles ;
 nec oves stabulis, numerumque referre
 nvito processit Vesper Olympo.

candida inguina latran-
 tibus monstria, veridice
 78. Mutatos in upupa.
 80. Et quibus alis in-
 felix Tereus supervoli-
 80 taverit tecta sua antè.
 82. Ille Silenus canit
 omnia, quæ beatus Eu-
 rotas audiit, Phæbo
 quondam meditante
 84. Valles pulsæ cantu
 85 referunt eam ad sidera :
 donec Vesper jussit pas-
 teres cogere oves

NOTES.

Aias : an adj. from *Dulichium*,
 the Ionian sea, forming a part
 of Ulysses. *Dulichias rates* :
 Ulysses.

i : gen. of *Tereus*, a king of
 a married Procne, or Progne,
 Pandion, king of Athens. She
 r by the name of Philomela,
 tenderly loved. Finding herself
 being separated from her, she
 husband to go and bring her
 Accordingly he went to Athens ;
 as he saw her, he was enamoured
 and resolved to gratify his pas-
 he did, and afterwards cut out
 to prevent her from disclosing
 as deed. He left her in con-
 und having taken every precau-
 ent its coming to light, he re-
 is wife, and informed her that
 had died on the way. Not long
 ver, she found otherwise. Phin-
 ing her captivity, described on a
 poetry her misfortunes and suf-
 i privately conveyed it to her
 hastened to her release. Here
 ted measures how to be revenged

It was agreed that Progne
 her son Itys, and serve him up
 er. In the midst of his meal,
 for his son, when his wife told
 was then feasting on his flesh.
 ment, Philomela appeared, and
 ead of Itys on the table before
 his moment he drew his sword,
 ing to punish them both, when
 aged into a *upupa*, a bird called
hoopoë, by others, the *lapwing* ;
 into the *nightingale* ; Progne,
How ; and Itys, into the *pheasant*.
 Met. Lib. 6.

80. *Cursu* : in the sense of *celeritate*.
Deserta : the deserts : *loca*, is to be under-
 stood : desert places.

81. *Tecta sua antè* : his palace his own
 before his transformation—but his own no
 longer. *Tectum*, is any covered place that
 is inhabited ; from the verb *tego*.

82. *Phæbo quondam meditante* : Apollo,
 formerly singing. The poet here alludes to
 the fable of Apollo's being in love with the
 beautiful youth Hyacinthus, the son of La-
 con ; and in that state wandering along the
 banks of the Eurotas, singing upon his
 harp.

83. *Eurotas*. A very celebrated river of
 the Peloponnesus : its banks abounded in the
 laurel. In its course, it forms nearly a se-
 micircle, passing by the ancient city Lace-
 dæmon, and falls into the *Sinus Laconicus*.

84. *Valles pulsæ*, &c. The vallies struck
 with the song, waft it back to the stars—
 bear it to the stars.

85. *Referre* : to count over their number
 to see that none be missing.

86. *Vesper*. The same as the planet Ve-
 nus. When it precedes or goes before the
 sun, it is called Lucifer, and sometimes Phos-
 phorus, from the Greek ; but when it goes
 behind him, Vesper, or Hesperus, the even-
 ing star. It is also taken for the evening,
 particularly that part denominated the twi-
 light. *Processit invito Olympo* : marches
 along the unwilling heaven. The word *in-
 vitus*, beautifully represents the struggle
 between the light and darkness in the time
 of twilight. The day is loth, or unwilling
 to yield ; or, it may refer to its regret at
 being deprived of so charming a song as
 that of Silenus.

QUESTIONS.

obably was the design of this
 intended under the character of
 Who was Syro ?
 we to understand by the swains
 d Mnasilus ?

Where is the scene laid ?
 What is said of Silenus ?
 Does Virgil give the principles of the
 Epicurean philosophy ?
 What were those principles ?
 Who was Epicurus ?

- Who was Nereus? Of whom was he the father?
 What is the word Nereus sometimes taken for?
 By what figure is it so taken?
 Who was Deucalion? What is said to have taken place in his reign?
 Who was his wife?
 What were they directed to do in order to re-people the earth?
 What do you understand by the words *Saturnia regna*?
 Who was Prometheus? What is said of him?
 What is the proper meaning of *saltus*?
 Who was Atalanta? What is said of her?
- Who were the Hesperides? What was their names?
 Who was Phaëton? What rash act did he attempt?
 What became of him?
 What were the names of his sisters?
 What became of them?
 Who was Hesiod? Where was he born?
 How many were there of the name of Scylla?
 Describe, or give an account of each?
 Who was Tereus?
 What is said of him?
 Into what was he transformed?
 What was the name of his wife? Into what was she transformed? &c.

ECLOGA SEPTIMA.

MELIBŒUS, CORYDON, THYRSIS.

This pastoral contains a trial of skill in song between the shepherds Corydon and Thyrsis. It is much of the nature of the fourth, and is an imitation of the eighth of the *Idylls* of Theocritus. It is conjectured that by Corydon and Thyrsis we are to understand Gallus and Pollio; of whom our poet speaks on several occasions in the most honorable terms. The scene is laid on the pleasant banks of the river Mincius. Melibœus is thought to be Virgil himself, and Daphnis some mutual friend of theirs. They both listen attentively to their song; which being ended, they give the palm to Corydon.

- MEL. FORTE sub argutâ consederat ilice Daphnia,
 Compulerantque greges Corydon et Thyrsis in unum :
3. Thyrsis *compulerat* Thyrsis oves, Corydon distentas lacte capellas.
 oves, Corydon *compulerat* capellas Ambo florentes ætatibus, Arcades ambo :
 Et cantare pares, et respondere parati.
6. Hic caper ipse vir Hic mihi, dum teneras defendo à frigore myrtoæ,
 gregis deerraverat mihi, Vir gregis ipse caper deerraverat : atque ego Daphnim
 dum Aspicio : ille ubi me contrâ videt ; Ocydus, inquit,

NOTES.

1. *Arguta* : whispering. The word very aptly expresses the rustling noise made by the wind among the leaves : to which reference is here had.

2. *Corydon* : this is derived from a Greek word signifying a lark. *Thyrsis* : from a Greek word signifying a spear bound with vine, in honor of Bacchus. *In unum* : into one place, *locum* being understood.

3. *Capellas distentas lacte* : his goats distended with milk—having their udders distended.

4. *Ambo Arcades*. Not indeed that they were both natives of Arcadia ; but they are so called, because that country was famous

for its pastures and flocks ; and in a manner sacred to shepherds. They were both in the prime of life : *florentes ætatibus*.

5. *Pares cantare* : equal at singing. *Pa* is properly equal in match to contend for victory.

7. *Daphnim* : from a Greek word signifying a laurel. *Vir* : in the sense of *dur*.

8. *Contrâ*. This is here used adverbially, *in turn* ; or over against him. The word may be taken in either sense. The former seems preferable in this place.

9. *Ades* : in the sense of *veni*. *Melibœus* from a Greek word signifying a shepherd or one who has the care of flocks.

Hæc ades, ô Melibœe; caper tibi salvus et hædi;
Et si quid cessare potes, requiesce sub umbrâ.

Hæc ipsi potum venient per prata juvenci:

Hic viridis tenerâ prætexit arundine ripas

Mincius, èque sacrâ resonant examina quercu.

Quid facerem? neque ego Alcippen, nec Phyllida habe-

Depulso à lacte domi, quæ clauderet agnos [bani,

Et certamen erat, Corydon cum Thyrside, magnum.

Posthabui tamen illorum mea seria ludo.

Alternis igitur contendere versibus ambo

Corpore: alternos Musæ meminisse volebant.

Hos Corydon, illos referebat in ordine Thyrsis.

Cox. Nymphæ, noster amor, Libethrides, aut mihi car-

Quale meo Codro, concedite: proxima Phœbi [men,

Versibus ille facit: aut si non possumus omnes,

Hic arguta sacrâ pendebit fistula pinu.

Th. Pastores, hederâ crescentem ornate poëtam, 25

Arcades, invidiâ rumpantur ut ilia Codro.

Aut si ultra placitum laudârît, baccare frontem

Cingite, ne vati noceat mala lingua futuro.

Cox. Setosi caput hoc apri tibi, Delia, parvus

Et ramosa Mycon vivacis cornua cervi.

Si proprium hoc fuerit, levi de marmore tota

9. Caper est salvus
10 tibi, et hædi quoque noster
salvi

12. Hic viridis Min-
cius prætexit

16. Corydon certabat
cum Thyrside

19. Volebant me me
20 minisse alternos versus

20. Corydon referebat
hos

21. Aut concedite tale
carmen mihi, quale con-
cessistis

23. Nos omnes non
possumus facere id

27. Cingite meam fron-
tem

29. O Delia, parvus
30 Mycon offert tibi hoc
caput.

NOTES.

10. *Quid: temperis* is understood, govern-
ed by *quid*: any time—a little time.

11. *Potum*: to drink: a sup. in um, of the
verb *poto*, put after the verb *venient*.

12. *Prætexit*: in the sense of *tegît*.

13. *Mincius*: a small river rising out of
the lake *Benacus*, and falling into the Po.
Hædi, *Menco*.

14. *Alcippen*—*Phyllida*: the names of
two servants; both derived from the Greek.

15. *Depulso à lacte*: taken away from
the milk: weaned. *Domi*: at home.

17. *Posthabui*, &c. I postponed my so-
rious business to their song: to listen to their
song. *Ludo*: in the sense of *cantui*.

19. *Musæ volebant*: the meaning is, the Mu-
ses would have them sing alternate verses.

20. *Refererat*: in the sense of *cantabat*.

21. *Libethrides*: an adj. from *Libethra*, a
fountain in *Beotia*; others say in *Magnesia*,
over which they presided. Hence they are
called *Libethrian nymphs*. *Noster amor*:
my delight, or love.

22. *Concedite*: grant such a song to me
as ye granted to my Codrus: inspire such
a song, &c. Codrus was a poet cotempo-
rary with Virgil, as we learn from Servius,
and of superior merit. *Proxima*: next in
excellence to the verses of Apollo. *Carmi-
na* is understood.

23. *Facit*: in the sense of *componit*.

24. *Sacrâ pinu*: the pine-tree was sacred
to *Cybele*, the mother of the gods, on ac-
count of the transmutation of her darling
Adonis into that tree. *It was a custom, when*

any one lay down his art or profession, to
hang up and consecrate the instruments
which he had used, to the god who pre-
sided over that art.

25. *Hederâ*. Poets were crowned some-
times with ivy, at other times, with laurel.
These both were evergreens, and designed
to denote a lasting fame. *Ornate*: in the
sense of *coronate*. By *poëtam* we are to un-
derstand Thyrsis himself.

26. *Ilia Codro*: the sides to Codrus; the
same as *Ilia Codri*. This construction is
frequent with Virgil: the dat. in the sense
of the gen.

27. *Ultra placitum*: beyond my pleasure,
or desire. Immoderate praise was thought
by the ancients to have in it something of
the nature of fascination; and to avert its
malignant influence, they wore a garland of
baccar, or lady's-glove, as a counter charm.
The pron. *me* is understood.

29. *Delia*: A name of Diana, from *De-
los*, the place of her birth. *Setosi*: bristly.

30. *Mycon*. The swain Mycon is su-
posed to be Corydon's friend, and to pro-
mise these things to Diana in his name.

31. *Si hoc fuerit proprium*. If this (suc-
cess which you granted me in hurting) shall
be lasting, you shall stand entire in polished
marble: I will make you a full-length statue
of polished, &c. It was usual to make only
the head and neck of a marble statue. Here
Corydon promises Diana an entire statue,
provided she continued to prosper his pur-
suits.

32. *Tu stabis tota de Puniceo stabis suras evincta cothurno.*
 levi marmore evincta TH. Sinum lactis, et hæc te liba, Priape, quotannis
quoad suras Expectare sat est: custos es pauperis horti.
 33. *O Priape, sat est te expectare quotannis à me* Nunc te marmoreum pro tempore fecimus: at tu, 35
 Si fætura gregem, suppleverit, aureus esto.
 COR. Nerine Galatea, thymo mihi dulcior Hyblæ,
 Candidior cynnis, hederâ formosior albâ:
 Cùm primùm pasti repetent præsepia tauri,
 Si qua tui Corydonis habet te cura, venito. 40
 TH. Immò ego Sardois videar tibi amarior herbis,
 42. *Algâ projecta ad litus* Horridior rusco, projectâ vilior algâ;
 Si mihi non hæc lux toto jam longior anno est.
 44. *Si sit vobis quis pudor* Its domum pasti, si quis pudor, ite juvenei.
 COR. Muscosi fontes, et somno mollior herba, 45
 Et quæ vos rarâ viridis tegit arbutus umbrâ,
 Solstitium pecori defendite: jam venit æstas

NOTES.

32. *Puniceo*: in the sense of *purpureo*. See Ecl. 5. 17. *Cothurno*. The *cothurnus* was a kind of high-heeled shoe or boot worn when hunting and on the stage, by both sexes. See Geor. 2. 9.

33. *Priape*: Priapus was the tutelary god of gardens, lakes, &c. He was the son of Venus, by Mercury or Bacchus. The place of his birth was Lampsacus, near the Hellespont, where he was chiefly worshipped. He was usually represented with a human face and the ears of a goat. He held a stick in his hand to drive away birds, a club to drive away thieves, and a scythe to prune the trees. *Sinum*: in the sense of *vas*; a kind of vessel swelling out in the middle like a pitcher.

35. *Pro tempore*: according to the time; in proportion to my present ability. Thyrsis promises him now a marble statue, and if his flocks increase so that he can afford it, he will make him a golden one.

36. *Suppleverit*: shall enlarge—multiply.

37. *Nerine*: an adj. from *Nereus*, a god of the sea. The poet does not here mean that this Galatea was actually the daughter of Nereus; but he more fully intends it as a compliment, intimating that she possessed equal charms with her namesake. *Hyblæ*. Hybla was a mountain in Sicily, abounding in Thyme, and celebrated for its bees, and excellent honey—*sweeter than the thyme of Hybla, fairer than the swans, more beautiful than the white ivy*. These comparisons are extremely chaste and delicate.

39. *Cum primùm*: in the sense of *ut primùm*.—*Cura*: regard.

41. *Sardois herbis*. The herb here spoken of is supposed to be the *Holly-bush*, of sharp and prickly leaves, and of a very bitter taste. It is called *Sardinian*, from the island Sardinia, where it grew in great abundance. It is said to have caused a convulsive laughter with grinning. Hence *Sardinicus risus*,

a forced laughter; some take it for the *Crow-fool*.

42. *Horridior rusco*: rougher than the *butcher's broom*. This is a prickly shrub or plant.—*Vilior*: more vile, or worthless.—*Algæ*. This was a kind of weed or grass, which grew in great abundance about the island of Crete. When torn from the rocks where it grew, by the violence of the waves, tost about the sea, and then cast upon the shore, it became quite useless: it lost its color, and presented to the eye an unseemly appearance.

43. *Lux*: in the sense of *dies*.

44. *Pasti*: in the sense of *saturati*.

45. *Muscosi fontes*: ye cool (mossy) fountains. The epithet *muscosi* is expressive of coolness, because moss will seldom grow where there is any considerable degree of heat. It grows the best on the banks of rivers that face the north. Also on the north side of trees.—*Herba mollior*, &c. This charming expression is taken from Theocritus. *Ruræus* says, *dulcis ad somnum*, which is not the meaning of the poet. The expression, *softer than sleep*, is extremely delicate.

46. *Viridis arbutus*, &c. This is a singular construction. The nom. here seems to be used in the place of the *voc*. By using the nom. it placed the relative *quæ* in the third person, and consequently the verb; whereas they should be in the second person sing. *O viridis arbutus, quæ legis vos rara umbrâ*. The *vos* refers to the fountains and grass mentioned above.

47. *Solstitium*. This word properly signifies that point in the ecliptic, which coincides with the tropics, or is 23° 28' from the equator, measured on an arc of the meridian: and the sun being in this point on a particular day in June and December, the word is taken by Synec. for either *summer* or *winter*. Again by meton. for *heat* or *cold*, according as the sun is either in the

Terrida jam læto turgent in palmitē gemmæ.

Tu. Hic focus, et tædæ pingues : hic plurimus ignis
Semper, et assiduâ postes fuligine nigri.

49. *Hic est focus, et hic nunt*

Hic tantum Boreæ curamus frigora, quantum

Aut numerum lupus, aut torrentia flumina ripas

Cor. Stant et juniperi, et castanæ hirsutæ :

52. Quantum aut lupus curat numerum ovium, aut torrentia flumina curant ripas

Strata jacent passim sua quæque sub arbore poma :

55 53. *Hic stant et juniperi*

Omnia nunc rident : at si formosus Alexis

Montibus his abeat, videas et flumina sicca.

Tu. Aret ager ; vitio moriens sitit æris herba :

Liber pampineas invidit collibus umbras.

Phyllidis adventu nostræ nemus omne virebit :

59. *Sed omne nemus 60 virebit.*

Jupiter et læto descendet plurimus imbri.

Cor. Populus Alcideæ gratissima, vitis Iaccho :

Formosæ myrtus Veneri, sua laurea Phæbo.

Phyllis amat corylos : illas dum Phyllis amabit,

Nec murtus vincet corylos, nec laurea Phœbi.

Tu. Fraxinus in sylvis pulcherrima, pinus in hortis,

NOTES.

signa of Cancer or Capricorn. It is the solstice of *Cancer*, or the summer solstice, which is here meant. *Defendite* : in the sense of *avertite*.

48. *Palmitē* : the shoot or branch of the vine—*Gemma* : the buds, or first appearances of the young shoots of trees or shrubs. *Læto* : fruitful—fertile.

49. *Pingues tædæ* : fat pines ; or, we may take *tædæ* in a wider sense, implying any fuel, or combustible matter.

50. *Fuligine* : in the sense of *fumo*. The cottages of the poor seldom had a chimney. The fire was made directly under an aperture in the roof to discharge the smoke. We may well suppose the interior of the house to be *blackened* by that vapor.

51. *Hic tantum curamus*. The meaning is : we care nothing for the cold of Boreas. Boreas is the Greek word for the north wind. The poets say he was the son of *Astræus* and *Aurora* ; or, according to others, of the river Strymon, in Macedonia. He was king of Thrace, and carried away by force *Orythia*, the daughter of Erictheus, king of Athens, by whom he had two sons, *Zetes* and *Calais*. He was worshipped as a god.

53. *Juniperi*. The juniperus was a tree, having sharp and narrow leaves, and bearing a small, round, and odoriferous fruit. Servius understands *juniperi* and *castanæ* to be the trees which are loaded with their respective fruit. Mr. Davidson takes them for the fruit itself, and considers *stant* in opposition to *strata jacent* : the former stand or hang ripening on the boughs, the latter in rich profusion cover the ground under their respective trees. *Hirsutæ* : rough—prickly, in opposition to those that were smooth, mentioned Ecl. i. 82 : or it may only mean that they were yet in the shell. See Ecl. x. 76.

54. *Poma jacent, &c.* Much hath been said upon the reading of this line. Some read it thus ; *Poma jacent strata passim, quæque sub sua arbore* : apples lie scattered all around, every one under its own tree. Others read it thus : *sua poma jacent strata passim, sub quæque arbore* : their own apples lie scattered all around under every or each tree. This last, Dr. Trapp is fully persuaded is the correct reading. Heyne reads, *quæque*.

56. *Videas et, &c.* You would even see the rivers dry. The word *et* here is emphatical.

57. *Vitio æris* : by the infection of the air ; or, the excessive heat of the air. *Sitit* : is parched.

58. *Liber*. A name of Bacchus. See Ecl. v. 69. *Invidit* : hath refused the shadows of the vine to our hills. The meaning is : the vine does not flourish upon our hills.

60. *Jupiter* : the air—condensed vapor. *Læto imbri* : in fertilizing showers.

61. *Alcideæ* : Hercules, called also *Alcides*, from *Alcæus*, his grand-father. The *populus* was sacred to him. It is said he wore a crown of white poplar leaves when he descended to the infernal regions.

62. *Myrtus*. The myrtle tree was sacred to Venus, on account of the delicacy of its odor, or because it flourishes best on the margin of the sea, out of the foam of which she is said to have sprung.

61. *Iaccho* : a name of Bacchus. The vine was sacred to him, because, it is said, he was the inventor of wine ; or at least taught men the cultivation of the vine.

62. *Laurea*. The laurel tree was sacred to Apollo, on account of his beloved *Daphne*, who was changed into a lauro ; therefore it is called *sua*, his own.

65. *Fraxinus* : the ash-tree.

Populus in fluviis, abies in montibus altis:

66

Sæpius at si me, Lycida formosæ, revisas;

Fraxinus in sylvis cedat tibi, pinus in hortis.

ME. Hæc memini, et victum frustra contendere Thyrsin.

Ex illo Corydon, Corydon est tempore nobis.

70

NOTES.

70. *Ex illo tempore*: from that time, Corydon, Corydon is the one for me. Heyne observes, this line is unworthy of Virgil. It is in imitation of Theocritus, Idyl. viii. 92, but far inferior to the original.

QUESTIONS.

What is the subject of this pastoral? Who was Boreas? For what did the Greeks take the word?
Whom are we to understand by Corydon and Thyrsis? Whom by Melibœus and Daphnis? For what is the word Jupiter sometimes taken?
Where is the scene laid? What do you understand by the word solstitium?
Who comes off conqueror? For what is it used figuratively?
Is this pastoral imitated from Theocritus?
Who was Priapus? and what is said of him?

ECLOGA OCTAVA.

PHARMACEUTRIA.

DAMON, ALPHESIBŒUS.

This pastoral consists of two parts: the first is taken chiefly from the third Idyl of Theocritus: the latter from the second Idyl. The shepherd Damon bewails the loss of his mistress, Nisa, and is much grieved at the success of Mopsus, who had succeeded in obtaining her for a wife. Alpheusibœus relates the charms, or incantations of some enchantress, who endeavored, by magic arts, to make Daphnis in love with her. *Pharmaceutria*, the title of this Eclogue, is the same with the Latin *Venefica*, and signifies a *sorceress*. This Eclogue was written in the year of Rome 715, when L. Marcus Censorinus, and C. Calvisius Sabinus, were consuls. It is not certain to whom it was inscribed, whether to Augustus or Pollio; most commentators are in favor of the latter.

1. Dicemus musam PASTORUM Musam, Damonis et Alpheusibœi, pastorum Damonis et Immemor herbarum quos est mirata juvenca, Alpheusibœi, quos certantes Juvenca immemor herbarum mirata Et mutata suos requiêrunt flumina cursus :

NOTES.

1. *Musam*: in the sense of *carmen*.
4. *Mutata flumina*, &c. This line may be read in two ways. The first and easiest is given in the *ordo*; the other is, *mutata flumina requiêrunt suos cursus*. In this case, *requiesco* must be taken actively, and *mutata*, in the sense of *turbata*, as Rufus interprets it. But Virgil never uses that verb in an active sense in any part of his works and as he is fond of imitating the Greeks it is better to suppose that he follows them in the present instance, than that he deviates here from his uniform practice in the use of the verb. Beside, if we take *requiesco* actively, we must take *mutata* out of its usual acceptation.

Damonis Musam dicemus et Alpheisibcei.
 Tu mihi, seu magni superas jam saxa Timavi;
 Sive oram Illyrici legis æquoris: en erit unquam
 Ille dies, mihi cùm liceat tua dicere facta!
 En erit, ut liceat totum mihi ferre per orbem
 Sola Sophocleo tua carmina digna cothurno!
 A te principium: tibi desinet: accipe jussis
 Carmina cœpta tuis, atque hanc sine tempora circùm
 Inter victrices hederam tibi serpere lauros.
 Frigida vix cœlo noctis decesserat umbra,
 Cùm ros in tenerâ pecori gratissimus herbâ est:
 Incumbens tereti Damon sic cœpit olivæ.
 DA. Nascere, præque diem veniens age, Lucifer, al-
 Conjugis indigno Nissæ deceptus amore
 Dum queror, et divos (quanquam nil testibus illis
 Profeci) extremâ moriens tamen alloquor horâ.

5 est; quorum carmine
 lynces stupefactæ sunt;
 et flumina mutata quoad
 suæ cursus requierunt
 dicemus, inquam, musam
 6. Tu, O Pollio, fave
 10 mihi, seu
 8. En ille dies erit,
 cùm liceat mihi
 11. Principium meo-
 rum laborum erat à te:
 meus labor desinet tibi
 15 12. Sine hanc hede-
 ram serpere
 17. O Lucifer, nas-
 cere, præveniensque age
 [mum: alium diem: dum ego
 deceptus indigno amore
 20

NOTES.

b. *Dicemus*: in the sense of *narrabimus*.
 6. *Tu mihi, &c.* It is generally thought
 that the poet addresses himself to Pollio,
 who, about this time, returned to Rome in
 triumph, having overcome the *Partheni*, a
 people of *Illyricum*. The verb *fave*, or *advise*,
 must be supplied, to make the sense com-
 plete. Ellipses of this kind are frequent,
 particularly among the poets. *Timavi*.
 See *Æn.* i. 244.

7. *Sive legis, &c.* Whether you coast
 along the shore of the Illyrian sea. *Illyri-
 cum* was a very extensive country lying on
 the right of the Adriatic sea, or gulf of
 Venice, including the ancient *Liburnia* and
Dalmatia. *Æquor*. *Æquor* properly sig-
 nifies any plain or level surface, whether
 land or water. *Erit*: in the sense of *aderit*.

10. *Cothurno*. The cothurnus was pro-
 perly a high-heeled shoe, worn by the tra-
 gediens to make them appear taller; by
 meton. put for tragedy, or the tragic style.
Sophocleo: an adj. from *Sophocles*, an Athe-
 nian, the prince of tragic poetry. He was
 cotemporary with Pericles. *Tua carmina
 sola, &c.* Your verses alone worthy of the
 buskin—worthy of being introduced upon
 the stage. The *cothurnus* is here called
Sophoclean, because Sophocles introduced
 it upon the stage. Pollio was not only a
 statesman, but a poet, and a distinguished
 writer of tragedy. See *Ecl.* iv. 12.

11. *Principium, &c.* This line is elliptical.
 The ellipsis is supplied in the *ordo*: the be-
 ginning of my labors was from thee; my
 labors shall end with thee. From this
 circumstance, some have been led to think
 that the poet alludes to Augustus, and not
 to Pollio. He wrote his first Eclogue, it is
 true, to compliment the generosity of his
 prince, and the *Æneid* to flatter his vanity.
 But we are to remember, it was through the
 interest and friendship of Pollio, that he re-

covered his lands, and so had an occasion
 given him for writing; and further, that
 poets promise many things, which they do
 not perform.

12. *Sine hanc, &c.* Permit this ivy to
 creep around thy temples amidst thy vic-
 torious laurels—permit me to crown thee
 with ivy, while others crown thee with lau-
 rel. This is a very delicate verse. The
 poet here entreats his patron to permit his
 ivy to entwine about his temples among his
 victorious laurels; in other words, to accept
 these his verses, in the midst of his vic-
 tories. The poetic crown was originally
 made of ivy exclusively, afterwards, some-
 times it was made of laurel: but the tri-
 umphal crown was always made of laurel.
Victrices lauros: alluding to the triumph
 with which he was honored for his victory
 over the *Partheni*.

16. *Tereti olivæ*: leaning against a taper-
 ing olive, Damon thus began.

17. *Præveniens*. The parts of the verb
 are separated for the sake of the verse, by
Tmesis. This figure is frequent among the
 poets. *Lucifer*: the morning star, or Venus.
 It is called Lucifer when going before the
 sun; Hesperus, when following after him.
 There is a fitness and propriety in Damon's
 calling upon the star, or planet Venus to
 arise, as if to listen to his complaint, since
 it was a love affair. *Age*: in the sense of
advocate.

18. *Conjugis*. *Conjux* here is a betrothed
 or expected wife. *Indigno amore*: may
 mean immoderate love; or a love ill-requi-
 ted—a love of which Nisa was unworthy.

20. *Profeci*: I have gained, or profited
 nothing. *Illis testibus*. It would seem that
 Nisa had pledged her faith to Damon, and
 called the gods to witness it; yet she vio-
 lated her promises.

- Incipe Mænalius mecum, mea tibia, versus.
 Mænalus argutumque nemus pinosque loquentes
 23. *Ille mons Mænalus* Semper habet : semper pastorum ille audit amorem,
 24. *Panasus est calamos* Panaque, qui primus calamos non passus inertes.
 Incipe Mænalius mecum, mea tibia, versus. 25
 Mopso Nisa datur : quid non speremus amantes ?
 Jungentur jam gryphes equis ; ævoque sequenti
 Cum canibus timidi venient ad pocula damæ.
 Mopse, novas incide faces ; tibi ducitur uxor.
 Sparge, marite, nuces ; tibi deserit Hesperus Oetam
 Incipe Mænalius mecum, mea tibia, versus. 31
 O digno conjuncta viro ! dum despicias omnes,
 Dumque tibi est odio mea fistula ; dumque capellæ,
 34. *Prolixaque mea* Hirsutumque supercilium, proluxaque barba :
barba sunt tibi odio. Nec curare Dedum credis mortalia quemquam. 35
 Incipe Mænalius mecum, mea tibia, versus.
 Sepibus in nostris parvam te roscida mala,
 38. *Vidi te adhuc par-* (Dux ego vester eram) vidi cum matre legentem
vam legentem roscida Alter ab undecimo tum me jam ceperat annus :
mala Jam fragiles poteram à terrâ contingere ramos. 40

NOTES.

21. *Mænalius versus*: Mænalean, or pastoral verses—such as used to be sung on mount Mænalus in Arcadia. It was sacred to Pan. By reason of its pleasant groves, and whispering pines, it was much frequented by shepherds, where they sang their loves. The poet personifies the mountain, and makes it listen to the songs of shepherds.

22. *Loquentes*: whispering—tuneful.

24. *Qui primus*: who first, &c. See Ecl. li. 31. *Inertes*: in the sense of *inutiles*.

27. *Gryphes*: griffons. They were fabulous animals, having the body of a lion, and the wings and beak of an eagle.

28. *Dama timidi*: the timid deer. *Ad pocula*: in the sense of *ad aquam, vel potum*; by meton.

29. *Incide faces*. It was a custom among the Romans to lead the bride to the house of her husband with lighted torches before her. These torches were pieces of pine, or some unctuous wood, which were cut to a point, that they might be lighted the easier. It was usual to have five of these torches. Hence *ducere uxorem*, came to signify, to marry a wife; it is said of the husband: *nubere viro*, to marry a husband; this is said of the wife.

30. *Sparge nuces*: scatter nuts. It was a custom among the Romans at nuptials, for the husband to throw nuts, &c. upon the floor, that the boys and the rest of the company might divert themselves in gathering them. *Hesperus deserit Oetam tibi*: the evening star is leaving Oeta for you. Oeta was a mountain, or rather range of mountains, of great height, in Thessaly. The inhabitants of Attica and Boetia being to the

eastward, would observe the stars retiring or settling behind it. Hence, as it respected them, the expression is the same as saying, the evening star is setting, and consequently the evening somewhat advanced; which would not be an unpleasant circumstance to the new-married couple.

34. *Hirsutum supercilium*: my rough, or shaggy eyebrows. There could be no ground of complaint against Nisa for not loving these, and his long beard. These surely possess no charms. But as Dr. Trapp observes, the ground of his complaint lay in this: that her cruelty and scorn had so disheartened him, as to render him negligent of his outward appearance.

35. *Mortalia*: things done by mortals. This line is both beautiful and pathetic.

37. *In nostris sepibus*: in our enclosures—gardens, fields. This and the four following lines are extremely delicate, and show the hand of a master. The circumstances here enumerated, the age of the young shepherd, his being just able to reach the boughs, his officiousness in helping the girl and her mother gather the fruit, and his falling in love with her at the same time, are so well chosen, and happily expressed, that we may consider this passage as one of those happy and delicate touches which characterize the writings of Virgil. *Roscida*. By this we are to understand, Heyne observes, that the apples were wet with the dew of the morning. This will determine the time of the day, when they took their walk into the orchard.

39. *Alter annus*, &c. Lit. another year after the eleventh had just then taken me—I had just entered my twelfth year.

Ut vidi, ut perii, ut me malus abstulit error!
 Incipe Mœnalias mecum, mea tibia, versus
 Nunc scio quid sit amor. Duris in cotibus illum
 Imaus, aut Rhodope, aut extremi Garamantes,
 Nec generis nostri puerum, nec sanguinis edunt.
 Incipe Mœnalias mecum, mea tibia, versus.
 Sævus amor docuit natorum sanguine matrem
 Commaculare manus: crudelis tu quoque, mater:
 Crudelis mater magis, an puer improbus ille?
 Improbus ille puer, crudelis tu quoque mater.
 Incipe Mœnalias mecum, mea tibia, versus.
 Nunc et oves ultrò fugiat lupus, aurea duræ
 Mala ferant quercus, narcisso floreat alnus,
 Pingua corticibus sudent electra myricæ.
 Certent et cynis ululæ: sit Tityrus Orpheus:
 Orpheus in sylvis; inter delphinas Arion.
 Incipe Mœnalias mecum, mea tibia, versus.
 Omnia vel medium fiant mare: vivite sylvæ.
 Præceps aërii speculâ de montis in undas
 Deferar: extremum hoc munus morientis habeto.

45 45. Edunt illum in
 duris cotibus, puerum
 nec nostri generis, nec
 nostri sanguinis

48. Tu, O mater eras
 quoque crudelis: eras ne
 50 mater magis crudelis, an
 ille puer magis impro-
 bus! ille puer erat im-
 probus; sed tu, O mater,
 quoque eras crudelis.

55

60. Habeto tu hoc ex-
 tremum munus tui mo-
 rientis amatoris

NOTES.

41. *Ut vidi, ut, &c.* How I gazed, how I languished, how a fatal delusion carried me away! Nothing can exceed this line in tenderness of expression. The *me malus abstulit error*, represents him as snatched from himself, deprived of his reason and judgment, and lost in wonder and admiration, while he surveyed her beauteous form, and attractive charms. It also conveys to us a just idea of the nature of love, which is often delusive, deceptive, and unsuccessful, as was the particular case of Damon. *Error*: in the sense of *insania*, *vel amor*, says Heyne. *Malus*: fatal—unhappy.

44. *Imaus, &c.* Imaus and Rhodope were two very wild and rocky mountains in Thrace. *Garamantes*. These were a savage people inhabiting the interior parts of Africa. Hence they are here called *extremi*.

45. *Edunt*: plainly for *ederunt*, by Enallage; and that in the sense of *producerunt* or *generant*.

47. *Matrem*. Medea, the daughter of Ætea, king of Colchia, a famous sorceress. She fell in love with Jason, one of the Argonauts, and by her directions and assistance, he obtained the golden fleece. She married him, and returned with him to Thessaly. He afterwards repudiated her, and married Cræusa, the daughter of the king of Corinth. In revenge for which, she slew the children, whom she bore him, before his eyes. See Ovid. Met. 7. *Docuit*: in the sense of *impulit*.

48. *Commaculare*: in the sense of *pollueret*.

50. *Improbus*: wicked—impious.

52. *Nunc lupus ultrò, &c.* Now may the wolf of his own accord flee from the sheep; the hard oaks, &c. As if he had said: now

the natural course of things may be changed. The most unlikely and unnatural things may take place, since a woman is found capable of such unfeeling and cruel conduct.

53. *Alnus*: the alder-tree. *Narcisso*: the flower daffodil. See Ecl. ii. 46.

54. *Myricæ*: shrubs—tamarisks. The word is sometimes taken for pastoral poetry. *Sudent*: in the sense of *stillent*. *Electra pingua*: rich amber.

55. *Tityrus sit Orpheus, &c.* May Tityrus become an Orpheus;—Orpheus in the woods, and an Orion among the dolphins. Orion was a famous lyric poet of Leabos, who, on his return home from Italy with great wealth, was cast into the sea by the sailors for the sake of his money. A dolphin that had been charmed with his music, it is said, took him on his back, and carried him safe to Tenarus, a town on the southern promontory of the Peloponnesus. For Orpheus, see Ecl. iii. 48.

58. *Omnia vel medium, &c.* Let all things become even the middle of the sea—the deep sea. Since I must perish, let all the world be drowned. *Vivite*: elegantly put for *valete*.

59. *Specula*: the top, or summit. It properly signifies any eminence which commands a prospect of the country around it. *Aërii montis*. This may allude to the famous rock in Arcadia, called the lover's leap; from which, those, who threw themselves into the sea, were cured of their love.

60. *Deferar*. This appears to be used in the sense of the Greek middle voice, which generally hath a reflex signification: I will throw myself.

- Desine Mænaliis, jam desine, tibia, versus.
62. Damon dixit hæc: Hæc Damon: vos, quæ responderit Alpheisibæus, vos, Pierides, dicite ea, Dicite, Pierides: non omnia possumus omnes.
 63. Nos omnes non possumus facere omnia ALP. Effer aquam, et molli cinge hæc altaria vittæ: Verbenasque adole pingues, et mascula thura, 65
 Conjugis ut magicis sanos avertere sacris
 Experiar sensus. Nihil hic nisi carmina desunt.
 Ducite ab urbe domum, mea carmina, ducite Daphnim.
 Carmina vel cælo possunt deducere Lunam:
 Carminibus Circe socios mutavit Ulyssei: 70
 Frigidus in pratis cantando rumpitur anguis.
 Ducite ab urbe domum, mea carmina, ducite Daphnim
 73. Primum circumdo Terna tibi hæc primum triplici diversa colore
 hæc terna licia tibi, di- Licia circumdo, terque hæc altaria circum
 versa Effigiem duco. Numero Deus impare gaudet. 75
 Ducite ab urbe domum, mea carmina, ducite Daphnim
 Necte tribus nodis ternos, Amarylli, colores;
 78. Necte eos modò: et Veneris, dic, vincula necto.
 et Ducite ab urbe domum, mea carmina, ducite Daphnim.
 81. Sic Daphnis emol- Linus ut hic durescit, et hæc ut cera liquefcit, 80
 liatur nostro Uno eodemque igni: sic nostro Daphnis amore.
 83. Ego ure hanc Sparge molam, et fragiles incende bitumine lauros.

NOTES.

62. *Pierides*: the Muses. They were so called from *Pieria*, where, it is said, they were born. See *Ecl.* iii. 60.

64. *Effer aquam*. Here *Alpheisibæus* personates some enchantress, who by charms and magic rites endeavors to make *Daphnis* in love with her. The words are supposed to be addressed to her servant maid *Amaryllis*, mentioned verse 78, *infra*.

65. *Verbenas*. A species of plant or herb called *vervain*, much used in magic operations. It is sometimes taken for all kinds of herbs used in such rites. *Mascula*. By this we are to understand the strongest and best kind of frankincense.

66. *Ut experiar*: that I may try to turn away the sound mind of my spouse: i. e. throw him into a violent passion for me, causing him to lose his reason and judgment. *Conjur*, here means an intended or projected husband. By it we are to understand *Daphnis*, who it seems had left her for some other mistress. *Sacris*: rites, or ceremonies.

67. *Carmina*: charms—a solemn form of words; to which the ancients attributed great efficacy.

70. *Circe*. The name of a famous sorceress. See *Æn.* vii. 10.

71. *Cantando*: *ger.* in *do*, of the verb *canto*. *Rumus* says: *dum incantatur*: while the incantations or magic rites are performing.

73. *Tripliei colore*: with triple color. The ancients had a great veneration for the number three. This was thought the most

perfect of all numbers, having regard to the beginning, the middle, and the end. *Diversa*: diversified—various.

74. *Circumdo*: in the sense of *circumfige*.

78. *Veneris*: in the sense of *amoris*. *Modò*: in the sense of *nunc*.

80. *Ut hic Linus, &c.* The sorceress made two images or figures, one of mud (*linus*) to represent herself; the other of wax (*cera*) to represent *Daphnia*. The former would naturally harden, and the other melt in the same fire. It was the received opinion that as the image melted and consumed, so did the person it represented melt and dissolve into love, losing all his cruelty and hardness of heart toward his mistress; while she, who was represented by the other figure, would grow harder, and more indifferent to the object of her love.

82. *Sparge molam*: break, or scatter the salt-cake. The *mola* was a kind of cake much used in sacrifices. It was made of the flour of grain that grew the same year, highly seasoned with salt. It was placed upon the forehead of the victim, and upon the fire. *Incende*: burn the crackling laurels with bitumen. The laurels were burnt to consume the flesh of *Daphnis*, on whose account these rites were performed. The cake was crumbled upon his image, or upon the victims in sacrifices. Such was the nature of these ridiculous rites.

83. *Malus Daphnis*: cruel *Daphnis* burns me; I burn this laurel upon *Daphnis*—upon his image. By burning the effigy of a per-

Daphnis me malus urit, ego hanc in Daphnide laurum.
 Ducite ab urbe domum, mea carmina, ducite Daphnim.
 Talis amor Daphnim, qualis, cum fessa juvenum 85 85. *Unum* talis amor
 Per nemora, atque altos querendo bucula lucos, occupet Daphnim, qua-
 Propter aquæ rivum viridi procumbit in ulvâ lis, cum bucula fessa
 Perdita, nec seræ meminit decedere nocti: querendo juvenum per
 Talis amor teneat: nec sit mihi cura mederi. 89 nemora, atque altos lu-
 Ducite ab urbe domum, mea carmina, ducite Daphnim. 89. Teneat *Daphnim*
 Has olim exuvias mihi perfidus ille reliquit, 95. *Mæris ipse dedit*
 Pignora chara sui: quæ nunc ego limine in ipso, has herbas
 Terra, tibi mando: debent hæc pignora Daphnim.
 Ducite ab urbe domum, mea carmina, ducite Daphnim.
 Has herbas, atque hæc Ponto mihi lecta venena 95
 Ipse dedit Mæris, nascuntur plurima Ponto.
 His ego sæpe lupum fieri, et se condere sylvis
 Mærin, sæpe animas imis excire sepulchris,
 Atque satas aliò vidi traducere menses.
 Ducite ab urbe domum, mea carmina, ducite Daphnim.
 Fer cineres, Amarylli, foras: rivoque fluenti, 101 excire
 Transque caput jace: ne respexeris. His ego Daphnim
 Aggrediar nihil ille Deos, nil carmina curat.
 Ducite ab urbe domum, mea carmina, ducite Daphnim
 Aspice: corripuit tremulis altaria flammis. 105

NOTES.

son magically, it was thought that they burnt the person himself; or that some how or other, he was affected in a similar manner.

85. *Juvenum*: the bull. *Talis*. Here is an ellipsis of the words, *occupat juvenem*, or some other of the like import, to make the sense complete.

87. *Ula*: a kind of sedge, or meadow-grass. Some copies have *herba*.

88. *Perdita*: wretched—desperate; without hope of finding the object of her search. *Nec seræ nocti*, &c. She is so intent upon the object of her love, that she thinks of nothing else—she thinks not of returning home, even though it be late at night. *Decedere seræ nocti*: to yield or give place to the late night.

89. *Mederi*: to cure him.

91. *Ille perfidus*, &c. That perfidious (shepherd) formerly left these clothes with me, as the dear pledges of himself. It appears hence that Daphnis had plodged his love to her, but afterward violated his word. This justifies the use of the word *conjux*, as applied to him, verse 66.

92. *In ipso limine*: in the very threshold, or entrance. Servius thinks we are to understand the entrance of the temple of Vesta; others, of Daphnis' own house. But it is better to understand it of her own house, for it appears that here she performed her magic rites.

93. *Mando*: in the sense of *committo*. *Hæc pignora*: these pledges owe Daphnis to me. The clothes that a person once wore, as any thing that belonged to him, were

thought to be very efficacious in enchantments. Accordingly she lays much stress upon them; she is sure they will bring him home to her. One part of these magic rites was to bury the clothes of the lover under the threshold, to constrain him to return.

95. *Ponto*. Pontus, an extensive country in Asia Minor, bordering upon the Euxine sea. It abounded in poisonous herbs. Mithridates, king of Pontus, rendered his country notorious by the long and bloody wars which he maintained against the Romans. He was, however, at last overcome by Pompey the Great. *Venena*: magic plants. Those of a poisonous quality were considered the most efficacious, and were particularly sought for, and required in all enchantments.

101. *Fer cineres*. The most powerful, and usually the last efforts of the enchanter, were to throw the ashes of the magical sacrifice over the head backward into running water. Servius says, this was done that the gods might catch the ashes without being seen, as they were unwilling to show themselves, unless on extraordinary occasions.

102. *Ne respexeris*: in the sense of *ne respice*.

103. *Aggrediar his*, &c. With these ashes I will assail Daphnis. *Nihil* and *nil* are often used as simple negatives, in the sense of *non*: he does not regard the gods, &c. In other words, he does not regard his solemn promises made in the presence of the gods; he regards not my charms.

105. *Aspice*. This and the following line

106. Bonum omen Sponte suâ, dum ferre moror, cinis ipse : bonum mit :
Nescio quid certè est : et Hylax in limine latrat.
Credimus ? an, qui amant, ipsi sibi somnia fingunt ?
108. O mea carmina Parcite, ab urbe venit, jam parcite, carmina, Daphnis.

NOTES.

to *cinis ipse*, were spoken by Amaryllis, as appears from *dum ferre moror* : while I delay to carry them. If we attribute the words to the enchantress, we must suppose her to do what she commands to be done. But beholding the ashes kindle the altar into a trembling flame of its own accord, in a transport, she exclaims : may it be a good omen. The ancients considered the sudden blazing of fire to be a good omen.

107. *Nescio quid, &c.* As if she had said : some body is coming ; I know not certainly who it is. *Hylax*. The name of a dog ; from a Greek word signifying to bark.

108. *Credimus ? an qui, &c.* Do I believe it ? or, do those who love form dreams to themselves ? Yes, it is he. Cease, now cease, my charms, Daphnis comes from the city.

QUESTIONS.

- | | |
|--|--|
| How is this pastoral to be divided ? | When is the planet Venus called Lucifer ? |
| What is the subject of it ? | When Hesperus ? |
| What is the meaning of the word <i>Pharmacutria</i> , the title of the Eclogue ? | Can you mention any line that has been noticed by commentators as extremely tender ? |
| When was this Eclogue written ? | Who was Medea ? |
| Who were consuls ? | What is said of her ? |
| To whom was it probably dedicated ? | Why are the Muses sometimes called <i>Pierides</i> ? |
| Why do you suppose it to be dedicated to Pollio rather than to Augustus ? | |

ECLOGA NONA.

LYCIDAS, MÆRIS.

WHEN Augustus divided the lands about Mantua among his soldiers, the estate of Virgil fell to Arius, a centurion. When he went to re-enter upon his estate, after it had been restored to him, he met with much severe treatment from the new possessor, and on one occasion, was near being killed. He saved his life by swimming over the river Mincius. In consequence of which, he returned to Rome to acquaint the Emperor of the matter. He left his steward, who is here called Mæris, behind, and directed him to treat his new landlord with civility and respect. Mæris is going to him with a present of some kids, and meets Lycidas, who is supposed to be some Mantuan shepherd. Upon their meeting the pastoral opens. The scene is the road to the town. The evening is coming on : the air is tranquil and serene. The pastoral contains a complaint of Virgil's hard treatment under the character of Menalcas ; a compliment to his friend Varus, and another to Julius Cæsar, and consequently to Augustus ; together with several scraps of poetry artfully interwoven with the subject. The whole pastoral is elegant and beautiful.

1. O Mæri, quò tui Lyc. Quò te, Mæri, pedes ? an, quò via ducit, in ur-
pedes ducunt te ? an du- Mæ. O Lycida, vivi pervenimus ; advena nostri [bem ?
cunt te in urbem, quò (Quod nunquam veriti sumus) ut possessor agelli
via ducit ?

NOTES.

2. *Viri pervenimus* : we living have come to that condition—or have lived to see the day, that, &c. *Advena* : a noun of common gender, here used as an adj. It may signi-

fy intruding—usurping, as well as foreign : in the present case, it includes the idea of all of them.

Diceret : Hæc mea sunt ; veteres migrate coloni.
Nunc victi, tristes, quoniam fors omnia versat,
Hos illi (quod nec benè vertat) mittimus hædos.

Lr. Certè equidem audieram, quâ se subducere colles
Incipiunt, mollique jugum demittere clivo,
Usque ad aquam et veteris jam fracta cacumina fagi,
Omnia carminibus vestrum servâsse Menalcan.

Mœ. Audieras, et fama fuit : sed carmina tantùm
Nostra valent, Lycida, tela inter Martia, quantùm
Chaonias dicunt, aquilâ veniente, columbas,
Quòd nisi me quâcumque novas incidere lites
Antè sinistra cavâ monuisset ab ilice cornix ;
Nec tuus hic Mæris, nec viveret ipse Menalcas.

Lr. Heu ! cadit in quemquam tantum scelus ? heu tua
Penè simul tecum solatia rapta, Menalca !

Quis caneret Nymphas ? quis humum florentibus herbis
Spargeret ? aut viridi fontes induceret umbrâ ?

Vel quæ sublegi tacitus tibi carmina nuper,
Cum te ad delicias ferres Amaryllida nostras ?

“ Tityre, dum redeo, brevis est via, pasce capellas :

“ Et potum pastas age, Tityre, et inter agendum

“ Occursare capro, cornu ferit ille, caveto.”

Mœ. Immo hæc, quæ Varo, necdum perfecta, cane-
bat.

“ Vare, tuum nomen (superet modò Mantua nobis,

2. Nos vivi perveni-
mus è miseria, ut ad-
vena possessor

4. Hæc arva sunt mea ;
vos, O veteres coloni,

7. Certè equidem au-
dieram vestrum Domi-
num Menalcan servâsse
sibi omnia arva suis car-
minibus ab eo loco, quâ
colles incipiunt subdu-
cere se

11. Audieras illud, et
15 talis fuit fama

13. Columbas valere

14. Quòd nisi sinistra
cornix monuisset me
[nobis antè ab ilice cava inci-
dere

20 18. Heu tua solatia
rapta sunt penè nobis
simul tecum

21. Vel quis caneret
carmina, quæ tacitus

23. Quorum versuum
hoc est fragmentum : (

25 Tityre, pasce

26. Immo potius quis
caneat hæc carmina, quæ
ille Menalcas

NOTES.

3. *Agelli* : a noun diminutive from *ager* :
a little farm.

5. *Fors* : in the sense of *fortuna*.

6. *Quod nec benè vertat* : which (present
of the kids.) I wish may not turn out well
to him. The usual mode of congratulation
upon receiving a favor was : *Benè vertat*,
I wish you joy—may it turn out well to you.
nec benè vertat, therefore, was a kind of im-
precation : may it prove a mischief to you.

7. *Subducere se* : to decline—to fall.

8. *Demittere jugum* : to lower their ridge,
or top, by an easy descent. Here we have
a description of the farm of Virgil. It was
bounded on one side by a sloping hill ; in
other parts of its limits, were the broken
top of an old beech-tree, a marsh, and the
river Mincius.

9. *Ad aquam* : perhaps the river Mincius.

13. *Aquilâ veniente* : the eagle coming upon
them—pursuing them. Here we have a
beautiful circumlocution, expressing the in-
utility of his verses, and the charms of po-
etry, amidst martial arms. *Chaonias* : an
adj. from *Chaonia*, a part of Epirus, where
was the city *Dodona*. and a grove of the
same name, famous for its oracular oaks.
Columbas : two doves endued with a pro-
phetic spirit are said to have resided among
these oaks. Afterward one of them is said
to have flown to the temple of Apollo at
Delphi, and the other to the temple of Jupi-
ter Ammon in Africa. They are here put
for doves in general.

14. *Incidere novas lites*, &c. To break off
my new disputes in any way whatever.
Lis, is properly an action or case at law.

15. *Sinistra* : ill-boding. See Ecl. 1. 18.

16. *Hic tuus Mæris*. It appears from this
that the life of Virgil, who is here called
Menalcas, and that of Mæris, had been in
danger from the new landlord.

17. *Heu, tantum scelus*, &c. Alas ! that so
great wickedness should fall upon any one.
Or the words may be rendered thus ; Alas !
that so great wickedness should come into
any one's mind :—that any one should con-
ceive the idea of perpetrating the horrid
deed of murder. This is the usual sense
given to the words.

18. *Heu, tua solatia*, &c. Alas, Menalcas,
your delight (the delight of your song,) was
almost snatched from us with yourself ; and
if you had been quite slain, in that case,
who would have sung the nymphs, &c. Heyne
observes that by *solatia* we are to under-
stand the song, *carmina*, or verses of Menal-
cas.

21. *Sublegi* : I purloined from you. Ru-
mus says, *surripui*.

22. *Nostras delicias* : for *nostram amcam*.
Delicia is used only in the plural ; *delight*—
darling : here a mistress.

24. *Age pastas* : drive them full fed to
drink. *Potum* : sup. in *um*, to drink—take
water. *Inter agendum* : in driving them —
while driving them, beware, &c.

26. *Varo* : to Varus. See Ecl. 6. 7

27. *Quorum hoc est* "Mantua, vae miseræ nimum vicina Cremonæ!)
fragmentum: O Varo, "Cantantes sublime ferent ad sidera cynci."
 cantantes cynci ferent Ly. Sic tua Cyrneas fugiant examina taxos, 30
 laum nomen Sic cytiso pastæ distendent ubera vaccæ.
 Incipe, si quid habes: et me fecere poetam
 Pierides: sunt et mihi carmina: me quoque dicunt
 Vatem pastores, sed non ego credulus illis.
 34. Ego nam non cre- Nam neque adhuc Varo videor, nec dicere Cinnâ 35
 dalus illis. Digna, sed argutos inter strepere anser olores.
 35. Nam adhuc videor Mæ. Id quidem ago, et tacitus, Lycida, mecum ipse ro-
 mihi dicere carmina dig- Si valeam meminisse: neque est ignobile carmen. [uto,
 na neque "Huc ades, ô Galatea: quis est nam ludus in undis?
 38. Nunc recorder frag- "Hic ver purpureum; varios hic flumina circum 40
 mentum ejus: ades huc, "Fundit humus flores: hic candida populus antro
 O Galatea: "Iniminet, et lentæ texunt umbracula vites.
 43. Sine ut insani "Huc ades; insani feriant sine litora fluctus."
 44. Quæ carmina au- Ly. Quid, quæ te purâ solum sub nocte canentem 45
 dieram te solum canen- Audieram? numeros memini, si verba tenerem.
 tem sub pura nocte Mæ. "Daphni, quid antiquos signorum auspiciis ortus?
 Ecce, Dionæi processit Cæsaris astrum:

NOTES.

28. *Cremonæ*. Cremona was a city on the western bank of the river Po, not far from Mantua. Its inhabitants were involved in the same misfortune with those of Mantua, in having their property and lands taken from them by Augustus. Hence the epithet *miseræ*.

29. *Cynci*: properly swans. By meton. poets. The meaning of this fragment is, that if Mantua should be preserved from the calamity which had befallen Cremona, through the influence of Varus, the Mantuan poets would celebrate his praises and raise his name to the stars. By *Cantantes cynci*, says Heyne, we are to understand the Mantuan poets.

30. *Cyrneas*; an adj. from *Cyrnus*, an island in the Mediterranean sea. *Hodie Corsica*. This island abounded in the yew-tree: hence the epithet Cyrean. The honey made of this tree was of a bitter quality, and universally considered bad. For this reason Lycidas wished the swarms of his friend to shun those trees. *Examina*: swarms of bees.

32. *Poetam*: a poet. *Vatem*: a poet, or prophet. These words are frequently used as synonymous, but they are not strictly so.

35. *Cinnâ*. Cornelius Cinna, the grandson of Pompey the Great. He became a favorite of Augustus.

36. *Digna*: things worthy of: or it may agree with *carmina*, understood; verses worthy of the attention of Varus and Cinna; or worthy to celebrate their actions. *strepere anser*: to gabble as a goose among tuneless swans—to make inharmonious sounds, &c.

37. *Agô*: in the sense of *facio*. *Tacitus*

ipse volute: I am thinking silently with myself, if I can recollect it. *Volute*: I am revolving it in my mind.

39. *Quinam ludus*: what sport is there in the waves? The parts of the word are separated by Tmesis. Nothing can be more beautiful than the whole of this fragment. It is in imitation of the eleventh Idyl of Theocritus.

40. *Purpureum*: blooming—gay. *Est* is to be supplied.

41. *Fundit*: in the sense of *producit*.

42. *Texunt*: in the sense of *efficiunt*. *Umbracula*: a dim. noun from *umbra*, a little, or pleasant shade.

43. *Insani*: raging—stormy.

44. *Quid*: in the sense of *cur*.

45. *Mimini numeros*: I recollect the tune, if I knew the words, I would sing them. These last, or some other of the like import, are evidently implied. Or else we must take *si* in the sense of *Utinam*; I wish—O that.

46. *Suspiciis*: in the sense of *miraris*.

47. *Astrum*. This word properly signifies a constellation of stars. The poet uses it here for a single star, thereby giving the greater dignity to the star of Cæsar. Virgil makes Iulius the son of Æneas, the founder of the Julian family. Iulius was the grandson of Venus, who according to some was the daughter of *Dione*, a nymph of the sea, by Jupiter. Hence the epithet *Dionæan*. About the time of Julius Cæsar's death, it is said a remarkable comet appeared, which the Romans considered to be the soul of Cæsar received up to heaven. The poet calls it the star of Cæsar, agreeable to the vulgar notion. This comet, according to Dr Halley, appeared the third time in

" Astrum, quo segetes gauderent frugibus, et quo

"Duceret apricis in collibus uva colorem.

"Insere, Daphni, puros, carpent tua poma nepotes." 50

Omnia fert setas, animum quoque. Sæpe ego longos

Cantando puerum memini me condere soles.

Nunc oblita mihi tot carmina : vox quoque Mœrim

Jam fugit ipsa : lupi Mœrim videre priores.

Sed tamen ista satis referet tibi saepe Menalcas.

Ly. Causando nostros in longum ducis amores:

Et nunc omne tibi stratum silet æquor, et omnes

(Aspice) ventosi ceciderunt murmuris auræ.

Hinc adeò media est nobis via : namque sepulchrum

Incipit apparere Bianoris : hñc, ubi densas

Agricolæ stringunt frondes; hîc, Mœri, canamus:

Hic haedos depone, tamen veniemus in urbem :

Aut si, nox pluviam ne colligat antè, veremur :

Cantantes licet usque (minùs via lædet) eamus.

Cantantes ut eamus, ego hoc te fasce levabo.

Mae Desine plura, puer : et quod nunc instat, agamus.

Carmina tum melius, cū venerit ipse, canemus.

51. Ego meminī me
puerum saepe condere

55 55. *Ista carmina tibi*
sepe satis

58. *Longum tempus*

60 62. Tamen veniemus
opportune

63. *Antè quàm perve-*
nerimus ad eam, licet
nobis ut eamus usque
cantantes.

65 cantantes.
66. Desine loqui plura
us. verba

67. Cùm *Menalcas* ipse

1690. In its nearest approach to the sun, its tail was about 60 degrees long. *Proceat*; moves along—hath begun its course.

48. *Quo segetes, &c.* Under which (by the influence of which) the fields shall rejoice with corn. Or, the crops shall abound in grain; taking *segetes* for the stalks or springing corn. *Gauderent*, by onallage for *gaudēbunt*. *Satis abundabunt frumento*, says Rufus.

49. *Ura duceret colorem*: shall take color—grow ripe. *Duceret*: for *ducel*, by enallage.

50. *Inserre piros*: plant or graft your pear-trees. The star of Cœsar shall extend its influence to them. They will grow and flourish; and if you should not live to reap the fruit of your labor yourself, be assured your offspring will. *Piros* may be put for fruit trees in general: the *species* for the same.

51. *Ætas*: in the sense of *tempus*. *Ani-*
man: in the sense of *memoriam*.

52. *Condere longas Solos* : to pass or spend long days in singing. *Sol* is often taken for the day, as *Luna* is for the night. See *Æn.* 2. 255.

54. *Lupi priores*: the wolves first have seen Mœris. He hath lost his voice—he cannot sing. Alluding to a superstitious notion that if a wolf saw a man the first, he would lose his voice.

55. *Referet* : in the sense of *recitabil*.

56. **Causando** : by framing excuses. From

the verb *causor*. *Ducis*: you put off—defer.
Ameris: pleasure—entertainment.

57 *Omne stratum aequor, &c.* The whole

level surface of the water, is still for you. *Stratum* : smooth—level. To consider *stratum* as expressing the tranquillity of the water is mere tautology : that is sufficiently expressed by *silet*. *Æquor* any plain or level surface, whether land or water ; here, probably, the river *Mincius*. *Omnes aures*, &c. Every breeze of whispering wind hath ceased. *Ventosi murmuris* : in the sense of *murmurantis venti*.

59. *Adeò*: only—surely.

60. *Sepulchrum Bianoris*: the tomb of Biano. He was said to be the son of the river Tiber and the nymph *Manto*. He founded, or rather enlarged Mantua, and called it after the name of his mother. See *Æn.* 10. 198. His tomb was placed by the side of the way.

61. **Stringing**: prune, or lop off the thick boughs.

62. *Urbem.* The city Mantua. *Depone hædos:* lay down your kids. He was probably carrying them upon his shoulders. Let us stay here awhile and amuse ourselves in singing: we shall, nevertheless, arrive in town in good time.

64. *Usque*: all the way—all the time.
Ladet: in the sense of *fatigabit*.

65. *Levabo te, &c.* I will ease you of this burden—load to wit, the kids, which he was carrying to town for his new landlord. See verse 6. *supra*.

66. *Puer*: swain. It is applied to shepherds in general.

67. *Cum ipse, &c.* It is probable that Virgil composed this Eclogue when he was at Rome.

QUESTIONS.

To whom did the estate of Virgil fall in the distribution of the Mantuan lands?

Did he receive any hard treatment from Arius? How did he save his life? What was the name of his steward? Who is Lycidas supposed to be? When does the pastoral open? Where is the scene laid? What is the time of the day? What is the subject of this pastoral? What is the character of it?

What is the distinction between poet and *Fates*?

What remarkable appearance was observed in the heavens about the time of Julius Caesar's death?

What does the poet call it?

When did it appear the third time?

Who was Bianor? What did he do?

ECLOGA DECIMA.

GALLUS.

THE subject of this fine pastoral is the love of Gallus for Lycoris, who refused his addresses, and gave her affections to an officer. This Gallus was a particular friend of Virgil, and was an excellent poet. He raised himself from a humble station to great favor with Augustus, who appointed him governor of Egypt after the death of Anthony and Cleopatra.

THE scene of the pastoral is laid in Arcadia, whither the poet supposes his friend to have retired in the height of his passion. Here all the rural deities assemble around him inquire the cause of his grief, and endeavor to moderate it. This Eclogue is not surpassed by any of the preceding, except the fourth, in beauty and grandeur. Here, to Virgil imitates Theocritus, particularly in his first Idyl. By Lycoris is meant Cythera, a most beautiful woman, and celebrated actress.

EXTREMUM hunc, Arethusa, mihi concede laborem

2. *Pauca carmina sunt* Pauca meo Gallo, sed quæ legat ipsa Lycoris,
dicenda
Carmina sunt dicenda: neget quis carmina Gallo?
Sic tibi, cùm fluctus subter labère Sicanos,
Doris amara suam non intermisceat undam.
Incipe, sollicitos Galli dicamus amores,

NOTES.

1. *Arethusa*. A nymph of great beauty, the daughter of Nereus and Doris. Also, a fountain on the island *Ortygia*, in the bay of *Syracuse*, upon which stood a part of the city. *Syracuse* was famous for its being the birth place of Theocritus and Archimedes; and for its valiant defence against the Roman fleet and army under Marcellus. It was taken after a siege of three years. *Concede*, &c. Grant me this last work—favor me in the execution of this my last pastoral essay. The reason that the poet invoked this nymph is, that she was the goddess of a fountain of that name, in the place where Theocritus was born, and where pastoral poetry was much cultivated.

4. *Tibi*: with thee—with thy water.

5. *Amara Doris*. Doris, a nymph of the sea, the daughter of Oceanus and Tethys, and married to her brother *Nereus*, of whom

he begat the nymphs called *Nereides*; but put by meton. for the sea, whose water salt and of an unpleasant taste; which the poet prays may not be mingled with the sweet and pleasant waters of the fountain *Arethusa* in its passage under the Sicilian sea. See *Æn.* iii. 694 and 6. *Alpheus*, a river of the Peloponnesus, is said to have been in love with the nymph *Arethusa*, who, flying from him, was turned by Diana into a fountain. She made her escape under the sea, to the island *Ortygia*, where she rose up. But *Alpheus* pursuing her by the same way, arose up in the same fountain, mingling his waters with hers. *Undam*: in the sense of *aquas*.

6. *Galli*. There were several persons by the name of *Gallus*. The one here meant is *Publius Cornelius Gallus*. He raised himself by his extraordinary merit to great favor with Augustus, who appointed him

Dum tenera attendent sime virgulta capellæ.
 Non canimus surdis, respondent omnia sylvas.
 Quæ nemora, aut qui vos saltus habuere, puellæ
 Naiades, indigno cum Gallus amore periret?
 Nam neque Parnassi vobis juga, nam neque Pindi
 Ulla moram fecere, neque Aonia Aganippe.
 Illum etiam lauri, illum etiam flevère myricæ.
 Pinifer illum etiam solâ sub rupe jacentem
 Menalus, et gelidi flevērunt saxa Lycæi.
 Stant et oves circùm, nostrî nec pœnitent illas:
 Nec te pœniteat pecoris, divine pœta.
 Et formosus oves ad flumina pavit Adonis.
 Venit et upilio, tardi venère bubulci:
 Uridus hybernâ venit de glande Menalcas.
 Omnes, unde amor iste, rogant, tibi? Venit Apollo.
 Galle, quid insanis? inquit: tua cura Lycoris,
 Perque nives alium, perque horrida castra secuta est.
 Venit et agresti capitis Sylvanus honore,

10

11. Nam neque ulla
 juga Parnassi, nam ne-
 que ulla juga Pindi, ne-
 que *sine*, Aonia Aga-
 nippe, fecere ulla mor-
 am vobis. Etiam lauri
 flevērunt illum

20

21. Unde est iste amor
 tibi, O Galle

NOTES.

governor of Egypt after the death of An-
 tomy and Cleopatra. His prince, however,
 for some cause or other, conceiving a violent
 enmity against him, sent him into banish-
 ment; which sentence was ratified by the
 senate. This cruel and undeserved treat-
 ment had such an effect upon his mind,
 that he killed himself. After his death,
 Augustus lamented his own severity and
 that of the senate toward so worthy a man.
 Gallus was a great friend of Virgil, and
 highly esteemed by Pollio and Cicero. He
 was a poet as well as statesman and soldier.
 It is said he wrote four book of elegies to
 Cytheris, whom Virgil calls *Lycoris*. He
 also translated some part of the works of
 Euphorion, a poet of Chalcis.

7. *Sime*: flat-nosed.

8. *Respondent*: will answer—will echo
back our song.

9. *Habuere vos*: in the sense of *detinuerunt*
vos. *Nemora*: properly signifies a grove or
wood thinly set with trees, where flocks may
feed and graze; derived from the Greek.
Saltus: properly a thick wood, where bushes
and fallen trees do not permit animals to
pass without leaping; from *salio*. *Habuere*
vos: detained you from coming to console
Gallus in his grief. *Puellæ*: in the sense
of *nymphæ*.

11. *Juga*: in the sense of *cocumina*.
Parnassi. Parnassus was a mountain, or
rather range of mountains in Phocis, sacred
to the Muses. *Pindi*. Pindus was a range
of mountains in the confines of Epirus and
Macedonia, also sacred to the Muses. *Ag-
anippe* was the name of a fountain issuing
from mount Helicon in Beotia, and flowing
into the river Permessus. It is called *Aonian*,
from *Acn*, the son of Neptune, who reigned
in Beotia.

15. *Menalus*. A mountain in Arcadia,
celebrated for its pines. *Lycæi*. *Lycæus*,
a mountain of the same country, noted for
its rocks and snows; hence the epithet *ge-
lidi*. The whole of this passage is very
fine. It contains a reproof to the nymphs for
not assisting in alleviating the grief of Gallus.

16. *Stant et oves*, &c. His flocks too stand
around him—nor are they ashamed of him
—nor do they disregard his grief. Gallus
is represented under the character of a swain,
feeding his sheep on the mountains of Ar-
cadia. *Nostrî*: our friend—Gallus.

18. *Adonis*. He was the son of Cinyras,
king of the island of Cyprus, by his daugh-
ter *Myrrha*. He was so beautiful, that
Venus ranked him among her favorites, and
honored him with her bed. When hunting,
he received a wound from a boar, of which
he died, and was greatly lamented by her.

19. *Venit et upilio*: the shepherd too came,
and the slow moving herdsmen came. *Upilio*,
for *opilio*, by metaphrasms. *Opilio*, proba-
bly from *oves*, by changing the *v* into *p*.
The word *et* is often used to express empha-
sis, and has the force of *etiam* or *quoque*, as
in the present case. When it has its cor-
respondent *et* in the following member of
the sentence, it is usually translated by the
word *both*, and the following *et* by *and*. The
conj. *que*, when it has its correspondent
que, is rendered in the same way.

20. *Uridus de*: wet from gathering the
winter mast.

21. *Apollo*. He came, the first of the
gods; because he was the god of poetry.

22. *Tua cura*: for *tua amica*.

24. *Sylvanus*. He was the god of the
woods, and said to be the son of Mars. He
always bore on his head a branch of cypress.
Like Pan, he was represented as half man.

26. *Quem nos ipsi vidimus* Florentes ferulas et grandia lilia quassans. 35
Pan Deus Arcadiæ venit, quem vidimus ipsi
Sanguineis ebuli baccis minioque rubentem.
Ecquis erit modus? inquit: amor non talia curat.
29. *Crudelis amor nec saturatur lacrymis* Nec lacrymis crudelis amor, nec gramina rivis, 30
31. *At ille tristis inquit: tamen, O Arcades, vos* Tristis at ille: Tamen cantabitis, Arcades, inquit,
Montibus hæc vestris: soli cantare periti
Arcades. O mihi tum quàm molliter ossa quiescant,
Vestra meos olim si fistula dicat amores!
35. *Utinam fuisset unus ex vobis* Atque utinam ex vobis unus, vestrique fuisset 35
Aut custos gregis, aut maturæ vinitor uvæ!
37. *Certe sive Phyllis, sive Amyntas, seu quicumque esset mihi furor, jaceret* Certè sive mihi Phyllis, sive esset Amyntas,
Seu quicumque furor (quid tum, si fuscus Amyntas?
Et nigræ violæ sunt, et vaccinia nigra.)
Mecum inter salices lentâ sub vite jaceret. 40
42. *Hic, O Lycori, sunt gelidi* Serta mihi Phyllis legeret, cantaret Amyntas.
Hic gelidi fontes, hic mollia prata, Lycori:
44. *Insanus amor detinet me in armis duri Martis inter* Hic nemus: hic ipso tecum consumerer ævo
Nunc insanus amor duri me Martis in armis

NOTES.

and half goat. He fell in love with *Cyparissus*, the favorite of Apollo, who was changed into a tree of that name. *Agresti honore capitis*: with the rustic honor of his head—with a garland of leaves upon his head. *Honore*: in the sense of *corona*.

25. *Florentes ferulas*: blooming fennel. There are two kinds of *ferula*, or fennel, the small, or common, and the large, or giant fennel. This last grows to the height of six or seven feet. The stalks are thick, and filled with a fungous pith, which is used in Sicily for the same purpose as tinder is with us, to kindle fire. From this circumstance, the poets feigned that Prometheus stole the heavenly fire and brought it to earth in a stalk of *ferula*. Some derive the name from *ferendo*, because its stalk was used as a walking-stick; others derive it from *feriendo*, because it was used by school-masters to strike their pupils with on the hand. Hence the modern instrument, or *ferula*, which is used for the same purpose, though very different from the ancient one, and capable of giving much greater pain.

27. *Rubentem*: stained with the red berries of alder, and with vermilion. *Ebuli*. *Ebulum* is the plant called dwarf elder. It grows about three feet high, and bears red berries. In England it has obtained the name of dane-wort; because it was fabled to have sprung from the blood of the Danes, at the time of their massacre. It is chiefly found in church-yards. *Minio*. Minium is the native *cinnabar*. It was the vermilion of the ancients; it is our present red-lead.

28. *Modus*: in the sense of *finis*.

29. *Rivis*: with streams, or rills of water.

30. *Saturatur*: are satisfied.

31. *Arcades*. This address of Gallus to the Arcadians is tender and pathetic, especially that part of it where he wishes he had been only a humble shepherd like them.

32. *Hæc*: these my misfortunes.

33. *O quàm molliter*: O how softly then my bones, &c.; alluding to a superstitious notion of the ancients that the bodies of the dead might be oppressed by the weight of the earth cast upon them. Accordingly they crumbled it fine, and cast it lightly into the grave, using the words, *sit tibi terra levis*: may the earth be light upon thee.

34. *Olim*: hereafter. This word refers to future as well as to past time. *Mihi*: in the sense of *mea*, agreeing with *ossa*.

36. *Vinitor*: a vine-dresser. It seems to be used here in the sense of *vindemiator*, a gatherer of grapes—a vintager.

38. *Furor*. This word properly signifies any inordinate passion, such as love, anger, rage, fury, and the like; by meton. the object of such passion—the person loved.—

Fuscus: black. The verb *sit* is to be supplied.

39. *Vaccinia*: whortle-berries, or bil-berries. Mr. Martyn takes the word for the flower of the hyacinth.

41. *Serta*: garlands of flowers.

43. *Consumerer*, &c. I could spend my very life here with you in this pleasant retreat, gazing upon the beauty of your person. Rucussays: *traducere omnia ætatem tecum*. But *consumerer* may be used in the sense of the Greek middle voice. Virgil was fond of the Greek idiom.

44. *Nunc insanus amor*, &c. The meaning of this passage appears to be: in this

Tela inter media atque adversos detinet hostes.
 Tu procul à patriâ (nec sit mihi credere) tantùm
 Alpinas, ah dura, nives, et frigora Rheni
 Me sinè sola vides. Ah te ne frigora lædant !
 Ah tibi ne teneras glacies secet aspera plantas !
 Ibo, et Chalcidico quas sunt mihi condita versu
 Carmina pastoris Siculi modulabor avenâ.
 Certum est in sylvis, inter spelæa ferarum,
 Malle pati, tenerisque meos incidere amores
 Arboribus : crescent illæ, crescetis amores.
 Intereà mixtis lustrabo Mænala Nymphis,
 Aut acres venabor apros : non me ulla vetabunt
 Frigora Parthenios canibus circumdare saltus.

45 46. Tu, ah dura *femina* ! procul à patria (*utinam* sit mihi nec credere *id*) vides tantùm Alpinas nives, et frigora Rheni, sola sinè me.

50 50. Et modulabor avenâ Siculi pastoris *Theocriti*, carmina, quas

54. Illæ arbores crescent : vos, O mi amores

55

NOTES.

pleasant place, if you had consented, we might have both lived happy and secure. But now, on account of your cruelty, we are both unhappy and miserable. Through despair, I expose myself to the dangers and hazards of war; and in the mean time your love of a soldier hurries you to distant countries, over the snows of the Alps, &c. Gallus here supposes *Cytheris* to accompany her lover, and to undergo the fatigues and hardships incident to a military life. *Me*. This passage would be much easier, if we could read *te* in the room of *me*. The sense naturally leads to such reading; but we have no authority for making the substitution. *Martis*. Mars was esteemed the god of war. He was the son of Jupiter and Juno, as some say; others say, of Juno alone. His education was intrusted to *Priapus*, who taught him all the manly exercises. In the Trojan war, he took a very active part, and was always at hand to assist the favorites of Venus. His amours with that goddess have been much celebrated by the poets. Vulcan, her husband, being informed of their intrigue, made a net of such exquisite workmanship, that it could not be perceived. In this net he caught the two lovers, and exposed them to the ridicule of the gods. He kept them in this situation for a considerable time, till Neptune prevailed upon him to set them at liberty. The worship of Mars was not very general among the Greeks, but among the Romans he received the most unbounded honors. His most famous temple was built by Augustus, after the battle of Philippi, and dedicated to *Mars Ultor*. His priests were called *Salii*, and were first instituted by Numa. Their chief office was to keep the sacred *ancyle*, or shield, which was supposed to have fallen from heaven. Mars was sometimes called *Gradius*, *Mavors*, and *Quirinus*; by meton. put for war in general—a battle—a fight, &c.

45. *Adversos* : in the sense of *infestos*.

46 *Tantùm* . only—nothing beside.

57. *Alpinas* : an adj. from *Alpes*, a very high range of mountains separating Italy from France, Switzerland, and Germany, and covered with almost perpetual snow. *Rheni* : the river Rhine. It rises in the mountains of Switzerland, and runs a northerly course, forming the boundary between France and Germany, and falls into the German sea near the Hague. Its length is near six hundred miles. *Dura* : in the sense of *crudelis*. *Sola* : Lycoris was alone, as respected Gallus.

49. *Plantas* : in the sense of *pedes*. *Aspera* : sharp. The whole of this address to his mistress is extremely tender and pathetic.

50. *Quæ condita sunt*, &c. Which were composed by me in elegiac verse. *Chalcidico* : an adj. from *Chalcis*, a city of Eubœa, (*hodie*, *Negropont*.) the birth-place of Euphorion, an elegiac poet; some of whose verses, it is said, Gallus turned into Latin verse. To this, Ruseus thinks, the poet refers. However this may be, it cannot be made from the words without straining them. They simply imply that Gallus wrote some verses or poems in the same kind of verse, or measure, in which Euphorion wrote.

51. *Modulabor* : in the sense of *canam*.

52. *Certum est*, &c. It is certain—I am resolved, that I had rather suffer in the woods any dangers and hardships than follow after Lycoris. These, or words of the like import, seem to be necessary to make the sense complete. *Spelæa* : dens, or haunts of wild beasts; from the Greek.

53. *Incidere* : to cut, or inscribe.

55. *Mænala* : neu. plu. a mountain in Arcadia. In the sing. *Mænalus*. *Lustrabo* : in the sense of *circumibo*. *Mixtis nymphis*. The meaning is, that he was in company with the nymphs; or that they, in confusion and irregular order, pursued their course.

56. *Acres* : fierce—dangerous. *Vetabunt*. in the sense of *prohibebunt*.

57. *Parthenios*. Parthenius was a moun-

- Jam mihi per rupes videor lucosque sonantes
Ire: libet Partho torquere Cydonia cornu
60. Tanquam hæc omnia sint Spicula: tanquam hæc sint nostri medicina furoris, 60
61. Aut tanquam ille Aut Deus ille malis hominum mitescere discat.
Deus Cupido Jam neque Hamadryades rursum, nec carmina nobis
64. Illum Deum Cupidinem; nec equidem, si Ipsa placent: ipsæ rursum concedite sylvas. .
Nec si frigoribus mediis Hebrumque bibamus, 65
Sithoniasque nives hyemis subeamus aquosæ:
67. Nec equidem, si Nec si, cum moriens altâ liber aret in ulmo,
versemus oves Æthiopum, sub sidere cancri, Æthiopum versemus oves sub sidere Cancrî
omnium Omnia vincit amor; et nos cedamus amori. 70
70. O Divæ Pierides, Hæc sat erit, Divæ, vestrum cecinisse poetam,
sat erit vestrum postam Dum sedet, et gracili fiscellam texit hibisco, 70
cecinisse hæc carmina Pierides: vos hæc facietis maxima Gallo:
72. Facietis hæc feri Gallo, cujus amor tantum mihi crescit in horas,
Quantum vere novo viridis se subjicit alnus.
Surgamus: solet esse gravis cantantibus umbra: 75

NOTES.

sain in Arcadia, where virgins used to hunt; from a Greek word signifying a virgin. It is here used as an adj. *Circumdare*: in the sense of *cingere*.

58. *Sonantes*: echoing—resounding.

59. *Cydonia*: an adj. from *Cydon*, a city of Crete, the arrows of which were held in great estimation. *Partho cornu*: a Parthian bow. The Parthians were a people famed for their skill in handling the bow, which they made of horn. Hence *cornu*: a bow. *Libet*: in the sense of *juvat*.

60. *Medicina furoris*: a remedy for our love. *Tanquam*: as if.

61. *Malis*: in the sense of *misertis*.

62. *Hamadryades*: nymphs of the woods and trees. Their fate was supposed to be connected with that of particular trees, with which they lived and died. It is derived from the Greek. See *Ecl.* ii. 48.

63. *Rursum concedite*: again, ye woods, farewell. *Concedite*, is here elegantly put for *valete*. I wish you may grow and flourish, though I languish and die.

65. *Hebrum*. The Hebrus is the largest river of Thrace, rising out of mount Rhodope, near its junction with mount *Hæmus*, and taking a southerly course, falls into the *Ægean sea*: *hodie, Marisa*. The ancient Thrace forms a province of the Turkish empire, by the name *Romania*. *Frigoribus*: in the sense of *hyeme*.

66. *Sithonias*: an adj. from *Sithonia*, a part of Thrace, bordering upon the Euxine sea. *Subeamus*: endure—undergo.

67. *Moriens liber*: the withering bark, or rind.

68. *Versemus*: feed, or tend upon; in the sense of *pascere*. *Æthiopum*: gen. plu. of *Æthiops*, an inhabitant of *Æthiopia*, an extensive country in Africa, lying principally within the torrid zone. Here it is put for the inhabitants of any country lying in a hot climate. *Cancrî*. Cancer is one of the twelve signs of the Zodiac. The sun enters it about the twenty-first day of June, causing our longest day.

69. *Amor vincit*, &c. The poet here hath finely represented the various resolutions and passions of a lover. Gallus having tried various expedients to divert his affections, and finding nothing sufficiently enticing to him, to accomplish that end, finally abandons the vain pursuit with this reflection: *Love conquers all things—let us yield to love*.

71. *Texit*: formed—made. *Hibis*: in the sense of *vimine*.

72. *Maxima*: most acceptable—most precious.

73. *In horas*: hourly—every hour

74. *Subjicit se*: shoots itself up—springs up.

75. *Umbra solet*, &c. The shade of the evening is wont to be injurious to singers. *Umbra* here must mean the shade or dusk of the evening, which, on account of the falling dew, is reckoned an unhealthy part of the day. That the word is to be taken in this sense, appears from the circumstance mentioned in the following line. *Hesperus venit*: the evening star is approaching. *Cantantibus*: to those de-
(a); g, or loitering.

*Juniperi gravis umbra: nocent et frugibus umbræ.
 Its domum saturæ, venit Hesperus, ite capellæ.*

*77. Væ, O mæx saturæ
 capellæ, ite, ite domum*

NOTES.

76. *Umbra juniperi*: the shade of the juniper tree is injurious: not so in fact; it is both pleasant and healthy. It is edaciferous in itself, and is often burned, to absorb the noxious part of the atmosphere, and to prevent infection. Poets often take liberties that are not allowable in prose writers. They may follow the common received opinions of things, however incorrect, without justly incurring censure. This

we may be sure Virgil did in the present instance. It might have been the current opinion that the juniper tree changed its qualities as the evening came on; or, we may understand it thus: so noxious is the evening air, that even the juniper tree will not secure from its effects.

77. *Saturæ*: full-fed—sufficiently fed; implying that time enough had been spent in pastoral writing.

QUESTIONS.

What is the subject of this pastoral?
 Who was Gallus?
 Where is the scene of the pastoral laid?
 What took place after his arrival in Arcadia?
 What is the character of this pastoral?
 Whom does Virgil imitate?
 Who was Lycoris?
 Who was Arethusa?
 Was there any fountain of that name?
 Where was it situated?
 For what was Syracuse famous?
 Why did the poet invoke the nymph Arethusa?
 What is said of the river Alpheus?
 Where was the mountain Parnæus?

Where was Pindus?
 Where were the mountains Mænalus and Lycæus?
 What is said of them?
 Who was Mars?
 What is said of him?
 By whom was the most celebrated temple of Mars built?
 What were his priests called?
 What was their chief office?
 What were the names of Mars?
 For what is the word *Mars* put for by meton.
 Where is the river Hebrus?
 Where does it rise and empty its waters?
 Where is Æthiopia situated?

THE JOURNAL OF THE

THE JOURNAL OF THE

INTRODUCTION TO THE GEORGICS.

THE civil wars, that had distracted the Roman empire, had nearly desolated Italy. The land lay neglected, and the inhabitants were reduced to great distress for want of the necessaries of life. In this state of things, they cast the blame upon Augustus, and murmured against his administration. To remedy the existing evils, and to avert heavier calamities, it became necessary to revive agriculture; which for many years had been almost wholly neglected, the people being taken from their lands to supply the armies. It occurred to Mæcenas that a treatise upon that subject would be highly useful to the inhabitants of Italy; he therefore engaged Virgil, who had just finished his Eclogues, to undertake the work. It had the desired effect. For, after the publication of the Georgics, Italy began to assume a new and flourishing appearance, and the people found themselves in plenty, and in the enjoyment of peace and content.

Virgil spent about seven years in this part of his works. His correct taste, his chaste style, and above all, his extensive knowledge, duly qualified him for a work of this kind. The Georgics, like the Eclogues, were every where well received.

The rules for the improvement of husbandry, and the advice given to the farmer upon the several subjects connected with it, were not only suited to the climate of Italy, but have been esteemed valuable in every country where "due honor has been paid to the plough," down to the present time.

The word *Georgica* is from the Greek. Its original word properly signifies the cultivation or tillage of the earth. In the Georgics, Virgil imitated Hesiod, who wrote a treatise upon this subject, entitled, *Opera et Dies*, but he far excelled him in every respect. He began this part of his works in the year of Rome 717, being then about thirty-two years of age, and dedicated it to Mæcenas, his friend and patron, at whose request he wrote it.

The Georgics are divided into four books. The first treats of the various soils, and the proper method of managing each. The second treats of the various ways of propagating fruit trees, and particularly the vine. The third treats of the several kinds of grass, and the proper method of raising horses, cattle, sheep, and goats. The fourth treats of the proper management of bees.

With the main subject, the poet hath interwoven several very interesting fables and episodes, which contribute to our pleasure, and relieve the mind under the dryness of precept.

QUESTIONS.

What was the state of Italy, when Virgil began his Georgics?

At whose request did he write them?

To whom did he dedicate them?

What is the meaning of the word *Georgics*, or Georgics?

From what language is the word derived?

What effect had the Georgics upon the state of Italy?

How long was Virgil in writing them?

In what year of Rome did he begin them?

Were they well received by his countrymen?

Was Virgil well qualified to write upon the subject of agriculture?

Whom did he imitate?

What is the comparative merit of each work?

Do the Georgics contain valuable rules and directions to the agriculturist in all countries?

Into how many books are they divided?

What is the subject of each book? &c.

P. VIRGILII MARONIS

GEORGICA.

LIBER PRIMUS.

opens with the plan of the whole work: and in the four first lines informs us subject of each book. The poet then proceeds to invoke the gods, that were to have any concern in the affairs of tillage or husbandry; and particularly, he sends Augustus with divinity. After which, he goes on to show the different tillage proper for the different soils. He traces out the origin of agriculture, ribes the various implements proper for that use. He notices the prognostics reather. And concludes, by relating the prodigies which happened about the Julius Cæsar's death; and by invoking the gods for the safety of Augustus, ce.

is embellished with a variety of other matter, so judiciously blended with the that, besides preventing languor and fatigue under the dryness of precept, it ties to our pleasure and delight.

faciat lætas segetes; quo sidere terram
Mæcenas, ulmisque adjungere vites,
at: quæ cura boum; qui cultus habendo
ri; atque apibus quanta experientia pascis;
ere incipiam. Vos, ô clarissima mundi
labentem cœlo quæ ducitis annum;
alma Ceres, vestro si munere tellus
m pingui glandem mutavit aristâ,
ne inventis Acheloïa miscuit uvis:

2. O Mæcenas, incipiam canere hinc, quid faciat lætas segetes, quo sidere conveniat vertere
5 terram

3. Quæ sit cura boum; qui

7. O Liber, et alma Ceres, si

NOTES.

as: in the sense of *copious* vel *fer-*

cultus, &c. What management is for raising cattle. It is plain that *us*, *aptus*, or some word of the like; to be supplied, agreeing with *cultendo* may be a future part. pass. and in *do*, of the dat. case.

alma experientia, &c. How great attention, is necessary to rear the *ea*. Or, it may mean; how great *ea*, foresight, and regular management their affairs, there may be to the *ea*. When sentences are very *el* it is sometimes difficult to fall upon ing of the author.

uvis. We are here to understand, and, the sun and moon, as they go-

vern the seasons; rather than Ceres and Bacchus, as some imagine.

7. *Liber et alma Ceres*. Ruvius considers these as the *Clarissima Lumina mundi* in the preceding line. But the reason which he gives for so doing appears insufficient. *Alma*: an adj. *cherishing*—*nourishing*. In this sense it is a very appropriate epithet of Ceres, as being the goddess of husbandry. It also signifies, *pure*—*holy*, &c.

8. *Chaoniam glandem*: *Chaonian acorns*, or *mast*: here put for *mast* in general; the *species* for the *genus*. *Chaoniam*: an adj. from *Chaonia*, a part of Epirus, in which was the famous grove *Dodona*, that abounded in mast-trees.

9. *Acheloia pocula*: draughts of pure water. *Pocula*, properly the cups, here put by

10. Et vos, O Fauni, Et vos, agrestūm præsentiā numina, Fauni, 10
 præsentiā numina agrestūm; Ferte simul Fauniquē pedem Dryadesque puellæ;
 O Fauniquē Dryadesque puellam, ferte Munera vestra cano. Tuque ô, cui prima frementem
 pedem simul: Fudit equum magno tellus percussa tridenti,
 14. Et, tu O Aristæe, Neptune: et cultor nemorum, cui pinguis Cææ
 cultor nemorum, cui ter Ter centum nivei tondent dumeta juvenci: 16
 centum nivei juvenci Ipse nemus linquens patrium, saltusque Lycæi,
 16. Tu ipse, O Tegeæ Pan ovium custos, tua si tibi Mænala curæ,
 Pan, custos ovium, linquens patrium nemus, Adsis, ô Tegeæ, favens: oleæque Minerva

NOTES.

meton. for the water itself. *Achelōia*: an adj. from Achelous, a river of Ætolia, supposed by the ancients to have been the first that arose out of the earth: hence put, frequently, for water in general. *Ceres*, it is said, taught men husbandry, and *Bacchus*, the cultivation of the vine: to which the words *vestro munere* allude. At the first, men lived upon the spontaneous productions of the earth.

10. *Præsentiā*: in the sense of *propitiā*.

11. *Dryades*. Nymphs or goddesses of the woods, from a Greek word signifying an oak. See *Ecl.* ii. 46.

14. *Neptune*. Neptune, god of the sea, and father of fountains and rivers. He was the son of Saturn and Ops, and brother of Jupiter and Pluto. In the division of the world with his brothers, he obtained the empire of the sea. He is said to have married *Amphitrite*, the daughter of *Nereus* or *Oceanus*. He is said to have been the first who tamed the horse. Hence the poets feign, that when a dispute arose between him and *Minerva*, respecting the name to be given to the city Athens, it was referred to the gods for their decision; who declared it should be called by the name of the party that should confer on mankind the greatest benefit; whereupon Neptune struck the earth with his trident and produced the horse, a warlike animal; and *Minerva* with her spear produced the olive, the emblem of peace: upon which the case was given in her favor. *Neptunus*, by meton. is often put for the sea. *Cultor nemorum*. The person here meant is *Aristæus*, the reputed son of Apollo and the nymph *Cyrene*, the daughter of *Peneus*, the god of the river *Peneus* in Thessaly. After his son *Actæon* was torn to pieces by dogs for looking upon *Diana*, as she was bathing, *Aristæus* left Thebes, and took up his residence in the island *Cæa*, one of the Cyclades. He is said to have been the first, who taught mankind the cultivation of bees. See *Geor.* iv. 317.

17. *Si tua Mænala, &c.* The meaning is: if you have a regard for *Mænalus*, *Lycæus*, and the rest of your mountains in Arcadia, come and be propitious to my undertaking. These mountains were sacred to Pan.

18. *Tegeæ*: an adj. from *Tegea*, a city of Arcadia, sacred to Pan. *Minerva*. Goddess

of wisdom and the liberal arts. She is said to have been produced from the brain of Jupiter full grown, and immediately admitted into the assembly of the gods; where she distinguished herself by her wise counsel. Her power was very great. She could hurl the thunderbolts of Jupiter, prolong the lives of men, and bestow the gift of prophecy. *Arachne*, the daughter of *Idmon*, a Lydian, challenged the goddess to a trial of skill in embroidery. She represented on her piece the amours of Jupiter in a masterly manner. She was, however, outdone, and having hung herself through chagrin, was changed into a spider by the victorious goddess. *Minerva* took a very active part in support of the Greeks at the siege of Troy, and protected her favorite *Ulysses* in all his dangers. Her worship was universally established. She had magnificent temples dedicated to her in most countries. *Sais*, *Rhodes*, and *Athens*, were her favorite places. She was variously represented according to the characters in which she appeared; but most generally with a helmet on her head, and a large plume waving in the air; with one hand holding a spear; with the other a shield, having the head of *Medusa* upon it. This shield was called the *Aegis*. When she is represented as the goddess of the liberal arts, she is covered with a veil called the *Peplum*. She had a very celebrated statue called the *Palladium*, said to have been about three cubits in height, and represented her sitting, and holding in her right hand a pipe, and in her left a distaff and a spindle. It is said to have fallen from heaven near the tent of *Ilus*, as he was building the citadel of Troy, on the preservation of which, the safety of that city depended. It was carried off by *Ulysses* and *Diomedes*, who privately found a way into the temple. It is said, however, that the true palladium was not taken away, but only a statue of similar shape; and that *Æneas* carried the true one with him to Italy. The olive-tree, the cock, the owl, and the dragon, were sacred to her. She had various names, and as various offices and functions attributed to her. She was called *Athena*, from the city of Athens, of which she was the tutelar goddess: *Pallas*, from a giant of that name whom she slew;

1, unicusque puer monstrator aratri:
 am ab radice ferens, Sylvane, cupressum:
 Desque omnes, stadium quibus arva tueri,
 novas alitis non ullo semine fruges,
 satis largum cœlo demittitis imbrem.
 deo, quem mox quæ sint habitura Deorum
 , incertum est, urbesne invisere, Cæsar,
 mque velis curam: et tē maximus orbis
 m frugum, tempestatūque potentem
 , cingens maternā tempora myrto:
 immensi venias maris, ac tua nautæ
 sola colant: tibi serviat ultima Thule,
 ibi generum Tethys emat omnibus undis.
 ovum tardis sidus te mensibus addas,
 us Erigonen inter Chelasque sequentes
 r: ipse tibi jam brachia contrahit ardens

salutemque Lycæi, si tua
 20 Mœnala sint tibi curæ,
 adis favens: Tu quoque O
 Minerva, inventrix
 21. O omnes Dique
 Desque, quibus est sta-
 dium
 25 24. Tuque adeo O
 Cæsar, quem, incertam
 est, quæ concilia Deo-
 rum habitura sint mox,
 ne velis invisere urbes,
 et suscipere curam ter-
 30 rarum:

NOTES.

, from a Greek word signifying to because as goddess of war, she ad a spear in her right hand: *Par-* because she preserved her chastity: because she was worshipped near a nat name in Africa: *Glauco*, be- e had blue eyes: *Agoræa*, because ded over markets: *Hippia*, because ht mankind to manage the horse: and *Area*, because of her martial r.

uer. Triptolemus the son of Celeus, *Elusina*, a city of Attica. He is ave taught the Greeks agriculture, himself been previously instructed u. See Ecl. v. 79.

Sylvane. One of those demi-gods that r the general name of satyrs. He is ave been passionately fond of the boy *rus*, who having, through mistake, deer, of which he was very fond, ray and died. He was changed into resse tree. See Ecl. 5. 73.

stadium: in the sense of *cura*.

non ullo semine. Some read *nonnulla* But the former appears to be the and it is supported by several an- nuscripts, as Pierus informs us.

semine: from no seed, that is, such g up spontaneously. Heyne, after s, reads *non ullo semine*.

deo: in the sense of *præcipue*.

urbes. The common reading is *urbis*; all interpreters agree that it is for e acc. plu. I have ventured so to - The nom. and acc. plu. of the eclensions sometimes ended in *cis*, was contracted into *is*; as, *omneis*, led *omnis*—*urbes*, contracted *urbis*. re is no reason that it should be re- n preference to the regular termina- /alpy reads *urbes*.

farinus: the sup. in the sense of : the great world.

27. *Potentem*: the ruler—one who has power over: *rectorem*, says Ruens. It has here the force and efficacy of a substantive. *Tempestatum*: in the sense of *temporum*.

28. *Materna myrto*. The myrtle tree was sacred to Venus, the mother of *Æneas*, from whom, according to Virgil, Cæsar descended.

30. *Thule*. One of the Shetland islands on the north of Scotland, the farthest land westward known to the ancients. The poet, therefore, calls it *ultima*. *Colant*: in the sense of *adorent*, vel *precentur*.

31. *Tethys*. The daughter of *Cælus* and *Terra*, and wife of *Oceanus*. She was mother of the nymphs *Oceanides*; elegantly put, by meton. for the sea itself.

32. *Anne addas*, &c. Or whether you would add yourself a new constellation to the slow summer months. The months are called slow, because the days in the summer are the longest, and so their motion appears the slower; or rather, to speak philosophically, because the earth moves slower in her orbit, during the summer months.

33. *Erigonen*. Erigone, the daughter of Icarus, who, on account of the murder of her father, hung herself for grief; but was translated to heaven, and made the constel- lation *Virgo*. *Sequentes Chelas*: the follow- ing claws—the claws following the sign *Virgo*. The *Chela* were the claws or arms of *Scorpio*, extending over, and occupying the sign of *Libra*. The ancients at first divided the Ecliptic into eleven parts, leaving out the sign *Libra*, and giving to *Scorpio* a space of the Zodiac equal to 60°. By re- ducing it to an equality with the rest of the signs, a space of 30° remained for *Cæsar*, if he chose to occupy it.

34. *Ardens*: impatient—greatly desirous of thy coming; rather than ardent, burn- ing, &c. as it is sometimes rendered.

36. *Quicquid Momen*
eris, da
Scorpius, et cœli justâ plus parte reliquit. 35
Quicquid eris (nam te nec sperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido:
Quamvis Elysios miretur Græcia campos,
Nec repetita sequi curet Proserpina matrem)
Da facilem cursum, atque audacibus annue coeptis: 40
41. *Tuque miseratus*
agrestes ignaros viæ, me-
cum ingredere
Ignarosque viæ mecum miseratus agrestes
Ingredere, et votis jam nunc assuesce vocari.
Vere novo, gelidus canis cùm montibus humor
Liquitur, et Zephyro putris se gleba resolvit;
Depresso incipiat jam tum mihi taurus aratro 45
Ingemere, et sulco attritus splendescere vomer.
Illa seges defnum votis respondet avari
Agricolæ, bis quæ solem, bis frigora senat:
Illius immensæ ruperunt horrea messes.
At prius ignotum ferro quàm scindimus æquor, 50
Ventos et varium cœli prædiscere morem
52. *Cura sit nobis præ-*
discere
Cura sit, ac patrios cultusque habitusque locorum:
Et quid quæque ferat regio, et quid quæque recuset.
Hic segetes, illic veniunt felicius uvæ:
Arborei fœtus alibi, atque injussa virescunt 55
Gramina. Nonne vides, croceos ut Tmolus odores,
India mittit ebur, molles sua thura Sabæi?
At Chalybes nudi ferrum, viroaque Pontus
58. *At nudi Chalybes*
mittunt ad nos ferrum

NOTES.

39. *Proserpina.* See Ecl. v. 79.

42. *Ingredere:* enter upon your office of a god, and even now accustom yourself to be invoked by vows.

43. *Gelidus humor:* here, ice or snow. *Humor* is properly any kind of moisture or liquor. *Novo vere.* The poet advises the husbandman to begin his ploughing in the early part of the spring, as soon as the snow melts from the mountains, and the earth be sufficiently softened, that he may be in due season with the work of the year.

45. *Depresso aratro:* in the plough put, or laid, deep in the earth. Or the words may be put absolutely: the plough being put deep in the earth.

48. *Quæ bis sensit, &c.* Which feels twice the summer, and twice the winter; that is, lies fallow for two years together, or without tillage. *Segetes:* in the sense of *terra, vel ager*, says Heyne.

49. *Ruperunt.* The sense seems to require the present; accordingly *Rumus* hath interpreted it by *rumpunt*: his immense harvests burst his barns—his barns are not capable of containing his crops.

50. *Æquor:* properly any plain or level surface, whether land or water. Here used in the sense of *ager* or *campus*. *Ignotum:* *ignis natura ignota est nobis.*

51. *Prædiscere ventos, &c.* To learn before hand the winds and the various qualities of the weather—to observe, to what winds

the fields are most exposed, and whether the climate be moist or dry, cold or hot. *Morem cœli:* *naturam vel temperiem aëris*, says Heyne.

52. *Patrios cultus:* the culture of our fathers. This is the sense of Davidson and Heyne. *Colendi rationem probatam us majorum*, says the latter. *Rumus* says: *Propriam culturam.* *Habitus locorum:* the habits of the places—the habit or peculiar nature of the various soils. Land, by being tilled in a certain way, acquires an aptitude to produce some kinds of grain better than others. This is what is meant here.

54. *Felicius:* more luxuriantly.

55. *Arborei fœtus:* nurseries, or young trees. *Fœtus* signifies the young of any kind, animate or inanimate. *Injussa:* not sown—spontaneously.

56. *Tmolus.* A mountain in Phrygia, in the confines of Lydia, famous for its saffron: hence the epithet *croceos*.

57. *Molles Sabæi:* the effeminate Sabæans. Those were a people inhabiting Arabia Felix, which abounded in frankincense.

58. *Chalybes nudi:* the naked Chalybes send us iron, and Pontus, &c. The Chalybes were a people of Spain, according to Justin; but of Pontus, according to Strabo, said to have wrought naked, on account of the heat of their furnaces, or forges. Hence *Chalybs* came to signify the best kind of iron and steel. *Pontus.* See Ecl. viii. 95

Castores, Elidum palmas Epirus equarum ?
 Continuo has leges aeternaque fœdera certis
 Imposuit natura locis, quo tempore primum
 Deucalion vacuum lapides jactavit in orbem :
 Unde homines nati, durum genus. Ergo age, terræ
 Pingue solum primis extemplo à mensibus anni
 Fortes invertant tauri : glebasque jacentes
 Pulverulenta coquat maturis solibus æstas.
 At si non fuerit tellus fecunda, sub ipsum
 Arcturum tenui sat erit suspendere sulco :
 Illic officiant letis ne frugibus herbæ ;
 Hic, sterilem exiguis ne deserat humor arenam.
 Alternis idem tonsas cessare novales,
 Et ægrem patiēte situ durescere campum. .
 Aut ibi flava serēs mutato sidere farra ;
 Unde prius lætum siliquā quassante legumen,
 Aut tennes fœtus vicis, tristisque lupini
 Sustulit fragiles cālamōs, sylvamque sonantem.
 Urit enim lini campum segēs, urit avenæ :
 Urunt Lethæo perflusa papavera somno.

60

64. Extemplo à primis
 65 mensibus anni fortes
 tauri

70

71. Tu idem patiēte
 tonsas novales cessare
 alternis annis, et

74. Unde prius sustu-
 leris lætum legumen

75 quassante siliquā, aut
 tennes fœtus vicis, fra-
 gilesque

77. Seges avenæ urit
 cum.

NOTES.

59. *Vires castores* : strong-scented castor. According to Pliny, the castor was contained in the testicles of the beaver. But the moderns have found that the castor is contained in certain odoriferous glands about the groin, and in both sexes. *Epirus palmas*, &c. Epirus (produces) the victors of the Olympic mares—produces those mares that obtain the palm of victory in the Olympic races. *Palmas equarum* ; Ruens says *equas victrices in Olympico cursu*. Epirus, once a powerful kingdom, is bounded by the Ionian sea on the south and west, and by Thessalia, Macedonia, and Achaia on the north and east, famous for its excellent horses. *Elidum* : an adj. gen. plu. from *Elis*, or *Elea*, a maritime country of the Peloponnesus, the chief cities of which were *Elis*, on the river *Peneus*, and *Olympia*, on the river *Alpheus*, famous for the games there celebrated in honor of Jupiter. They were instituted 1458 years before Christ, and celebrated every fifth year.

60. *Fœdera* : in the sense of *conditiones*.

62. *Deucalion*. See Ecl. vi. 41.

63. *Nati* : in the sense of *orti sunt*.

66. *Solibus* : Sol, properly the sun, by meton. heat. *Maturis* : in the sense of *vehementibus*, vel *ardentibus*. *Coquat* : *emoliat et rarefaciat*, says Heyne.

68. *Sub ipsum Arcturum* : about the rising of Arcturus. This is a star of the first magnitude in the constellation Bootes, near the tail of the great Bear. The poet recommends, if the soil be rich, to turn it up with a deep furrow early, that it may lie and bake through the heat of the summer; but if the land be of a thin soil, and light, it will be sufficient to turn it up with a thin

furrow, and some time in the fall, about the rising of Arcturus. In the former case, (*illic*) that the grass and weeds may not injure the springing crop; in the latter case (*hic*) that the scanty moisture may not leave the barren land.

71. *Tonsas novales*, &c. You should suffer your reaped fallow grounds to rest every other year. *Novalis terra*, is properly new ground, or ground newly broken up. Hence it came to signify fallow ground, because by resting it is recruited, and, as it were, renewed.

72. *Situ* : with a sword. *Situs* here means the grass, weeds, &c. which overspread the ground, and bind it down into what is commonly called a sword. *Campum ægrem* : your field lying idle.

73. *Sidere mutato* : the year being changed. Some copies read *semine mutato*. *Sidus*, in the sense of *annus*, is frequently used by Virgil.

74. *Lætum* : in the sense of *fertile vel copiosum*. *Siliqua* : in the rattling pod, or shell.

75. *Tristis* : bitter. *Tenuis fœtus*, Ruens interprets by *parva grana*.

76. *Sylvam*. This word is frequently used for a thick luxurious crop or growth of any thing.

78. *Papavera perflusa* : popples impregnated with oblivious sleep, or possessing the quality of causing sleep. *Lethæo* : an adj. from *Lethe*, a word of Greek origin, implying forgetfulness or oblivion. The poets feigned it to be one of the rivers of hell, the water of which the dead were said to drink after they had been in the regions below some time. It was represented as

79. Labor erit facilis Sed tamen alternis facilis labor : arida tantum
alternis annis : Ne saturare fimo pingui pudeat sola ; neve 80
80. Tantum ne pudeat Effictos cinerem immundam jactare per agros.
te saturare sola Sic quoque mutatis requiescunt fœtibus arva :
Nec nulla interea est inarata gratia terræ.
Sæpe etiam steriles incendens profuit agros,
Atque levem stipulam crepitantibus urere flammis 85
Sive inde occultas vires et pabula terræ
Pingua concipiunt ; sive illis omne per ignem
Excoquitur vitium, atque exudat inutilis humor :
Seu plures calor ille vias, et cæca relaxat
91. Seu ille calor ma- Spiramenta, novas veniat quæ succus in herbas : 90
gis durat terram, et Seu durat magis, et venas astringit hiantes :
92. Ne tennes pluvie Ne tenues pluvie, rapidive potentia solis
penetrent altius ; acriorve potentia Acrior, aut Boreæ penetrabile frigus adurat.
95. Aded ille juvat Multum aded, rastro glebas qui frangit inertes, 95
arva multum, qui frangit Vimineasque trahit crates, juvat arva ; neque illam
97. Et ille multum ju- Flava Ceres alto nequicquam spectat Olympo :
vat arva, qui perumpit Et qui, procisso quæ suscitât equore, terga
terga, quæ suscitât in Rursus in obliquum verso perumpit aratro :
primo procisso equore, Exercetque frequens tellurem, atque imperat arvis-
aratro verso rursus in obliquum : Humida solstitia atque hyemes orate serenas, 100

NOTES.

having the power of causing them to forget whatever they had done, seen, or heard before. A river in Africa of that name, which flowed under ground for some distance, and then rose to its surface, is supposed to have given rise to this extravagant fable.

79. *Labor facilis*. The meaning appears to be this: that the above mentioned crops may be sown every other year, notwithstanding their injurious qualities, provided the land be well manured.

80. *Arida sola*: dry or thirsty soils.

81. *Effictos*: worn out—exhausted.

82. *Fœtibus*: in the sense of *vegetibus*.

83. *Nec nulla gratia est inarata terræ*: nor, in the mean time is there no gratitude in the land untilled—left fallow every other year.

The whole of this section contains a number of excellent precepts and instructions for the husbandman. In the first place, he advises the farmer to let his land rest every other year; or, if he cannot do that with convenience, then to change the crops, and to sow wheat after the several kinds which he mentions, but not to sow flax, oats, or poppies: for these burn and impoverish the land. He says, notwithstanding this, they may be sown in turn, provided care be taken to recruit and enrich the land by manure. The poet concludes by observing, that if the ground be left fallow, as he at first advised, instead of being sown with any of those grains, it would not be ungrateful—it would

abundantly repay the farmer for this indulgence.

86. *Sive inde, &c.* The poet here gives four reasons for the farmer's firing his lands. 1. That they might hence receive an increase of nutriment. 2. That the noxious moisture might be dried up to them. 3. That the close and dense soil might be loosened. And 4. That the loose soil might be rendered closer. This he founds upon the principle of those philosophers who taught that fire was the universal element.

88. *Vitium*: the bad quality.

90. *Spiramenta cæca*: secret avenues, or passages, by which moisture is drawn into the new plants.

93. *Penetrabile*: in the sense of *penetrans*, penetrating—searching. *Rapidi*: in the sense of *ardentis*.

97. *Et qui, &c.* The poet recommends to the farmer to harrow his ground well, before he commit the seed to it; but if it be hard and obstinate, and lie up in ridges, (*terga*) so that it will not yield to the harrow, then it will be profitable to plough it again crosswise. *Procisso equore*: in breaking up his field. *Suscitat*: raises up—makes.

99. *Exercet, &c.* He exercises his land frequently, and commands his fields. This is a metaphor taken from a general training or exercising his troops giving them commands, and dispensing discipline among them.

100. *Solstitia*: summers.

- Agricolæ*: hyberno lætissima pulvere farra,
Lætus ager: nullo tantùm se *Mysia* cultu
Jactat, et ipsa suas mirantur *Gargara* messes.
Quid dicam, jacto qui semine cominùs arva
Insequitur, cumulosque ruit malè pinguis arenæ?
Deinde satis fluvium inducit, rivosque sequentes?
Et cùm exustus ager morientibus æstuat herbis,
Ecce, supercilio clivosi tramitis undam
Elicit: illa cadens raucum per levia murmur
Saxa ciet, scatebrisque arentia temperat arva.
Quid, qui, ne gravidis procumbat culmus aristis,
Luxuriem segetum tenerà depascit in herbâ,
Cùm primùm silcos æquant sata? quique paludis
Collectum humorem bibulâ deducit arena?
Præsertim incertis si mensibus amnis abundans
Exit, et obducto latè tenet omnia limo,
Unde cava tepido sudant humore lacunæ.
Nec tamen (hæc cùm sint hominumque, bœumque labores
Versando terram experti) nihil improbus anser,
Strymoniaque grues, et amaris intuba fibris! . . .
Officiunt, aut umbra nocet. Pater ipse colendi
101. Farra sunt lætissima hyberno pulvere: ager est lætus
 104. Quid dicam de eo, qui
 110
 111. Quid dicam de illo, qui, ne culmus procumbat gravidis aristis, depascit
 113. Quique deducit humorem collectum instar paludis bibulâ arenâ
 115
 120
 121. Colendi terram

NOTES.

101. *Farra*: in the sense of *segetes*.

102. *Mysia*. There were two countries of this name: the one in Europe, and bounded on the north by the Danube; the other in Asia Minor, near the Propontis and Hellespont. The latter is here meant. *Mysia* delights herself so much in no cultivation, as in moist summers and dry winters—no culture renders her so fruitful, as to have moist, &c.

103. *Gargara*: neu. plu. A part of mount *Ida*, the country near which was much famed for its fertility.

104. *Quid dicam*, &c. What shall I say of him, who, the seed being sown, closely plies his fields, and breaks down the clods or ridges (*cumulos*) of his barren soil? For *malè pinguis*; *Rumus* says, *malè compactæ*; and *Valpy*, too rich and adhesive. *Ruit*: in the sense of *frangit*.

106. *Sequentes rivos*: in the sense of *fluentes rivulos*.

108. *Ecce, elicit aquam*, &c. Lo! he leads down a stream of water from the brow of a hilly tract. *Æstuat*: is parched, or burned.

110. *Scatebris*: with its streams, or rills. *Temperat*: *Rumus* says, *humectat*.

114. *Quique deducit*. The probable meaning of this passage is: that the husbandman, for the purpose of watering his fields in the dry season, should form reservoirs or ponds, by collecting into them the water that fell in the rainy season. He had already advised the plan of bringing water from the higher grounds upon his fields. But where that could not be done, he advises to substitute the reservoir or pond, as the only alter-

native. This appears to be the opinion of *Heyne*. *Humorem*: in the sense of *aquam*.

115. *Incertis mensibus*: in the variable months—those months when the weather is most changeable.

118. *Nec tamen*, &c. Though the farmer be never so careful in the culture of his land, the poet reminds him not to stop there. After the crop is put into the ground, it still requires his attention. For the foul or greedy goose, the Thracian cranes, the succory, or endive, as also the shade, injure it. The two negatives, *nec—nihil*, amount to an affirmative.

120. *Strymonia*: an adj. from *Strymon*, a river in the confines of Macedonia and Thrace, where cranes abounded.

121. *Pater ipse voluit*: father Jupiter himself willed that the way of cultivating the earth should not be easy. He was fabled to have been the son of Saturn and Ops; and called the father of gods, and king of men. Saturn, who received the kingdom of the world from his brother Titan, on the condition of his raising no male offspring, devoured his sons as soon as they were born; but his mother, regretting that so fair a child should be destroyed, concealed him from his father, as she also did Neptune and Pluto, and intrusted him to the care of the *Corybantes*, or *Curetes*, who educated him on mount *Ida*, in Crete. As soon as he came to mature years, he made war against the Titans, who had made his father a prisoner. He was victorious and set him at liberty. But growing jealous of his son's power, he conspired against him; whereupon Jupiter expelled him from his kingdom, and he fled

- Haud facilem esse viam voluit, primusque per artem
 Movit agros, curis acuens mortalia corda :
 Nec torpere gravi passus sua regna veterno.
 Ante Jovem nulli subigebant arva coloni : 125
 Nec signare quidem, aut partiri limite campum
 Fas erat : in medium quærebant : ipsaque tellus
 Omnia liberiùs, nullo poscente, ferebat.
 Ille malum virus serpentibus addidit atris,
 Prædariusque lupos jussit, pontumque moveri, 130
 Mellaque decussit foliis, ignemque removit,
 Et passim rivis currentia vina repressit :
 Ut varias usus meditando extunderet artes
 Paulatim, et sulcis frumenti quæreret herbam,
 Et silicis venis abstrusum excuderet ignem. 135
 Tunc alnos primùm fluvii sensere cavatas :
 Navita tum stellis numeros et nomina fecit,
 138. *Appellans* cas Pleiadas Pleiadas, Hyadas, claramque Lycaonis Arcton.
 Tum laqueis captare feras, et fallere visco,
 Inventum ; et magnos canibus circumdare saltus, 140
 Atque alius latum fundâ jam verberat amnem

NOTES.

for safety to Italy, where Janus was king. After this, Jupiter divided the empire of the world with his two brothers, reserving to himself the empire of heaven and earth. The Giants, the offspring of the earth, to avenge the death of the Titans, whom Jupiter slew, rebelled against him. Piling mountains, one upon another, they hoped to scale heaven itself, and attack Jupiter in person. He, however, completely vanquished them, and inflicted on them the severest punishment for their crimes. He married his sister *Juno*, who was very jealous of him, and sometimes very troublesome. His power was the most extensive of any of the gods. His worship was general, and surpassed that of any of the gods in dignity and solemnity. He had several celebrated oracles, but that at *Dodona*, in Epirus, and at *Ammon*, in Lybia, perhaps took the lead. He had several names, chiefly derived from the places where he was worshipped, and from his offices and functions. He was called *Hospitalis*, because he was the protector of strangers; *Optimus*, because he was the best; *Maximus*, because he was the greatest; *Olympius*, because he was worshipped at Olympia, &c. *Jupiter*, is sometimes put for the air, or weather.

123. *Movit* : in the sense of *coluit*.

124. *Gravi veterno*. *Veternus*, or *veternum*, is a disease causing a stupor both of mind and body, something like the lethargy. *Torpere gravi veterno*, is highly metaphorical. *Veterno* : in the sense of *otio*, vel *desidia*, says *Ramus*.

131. *Removit ignem* : he removed fire from the sight of men, and concealed it in the veins of the flint. Prometheus is said to have stolen it from heaven, because it was

found necessary to man. *Decussit* : he shook off the honey from the leaves, i. e. he caused the honey to cease.

133. *Ut unus extunderet* : that experience, by observation, might find out the various arts by degrees.

134. *Sulcis* : by agriculture—by the plough.

136. *Cavatas alnos* : simply, boats; because, at first, they were made of the alder-tree.

138. *Pleiadas* : acc. plu. of Greek termination. They are seven stars in the neck of *Taurus*, and are called *Pleiades*, from a Greek word signifying, to sail; because by their rising, they indicated the proper time to put to sea. They were sometimes called *Atlantides*, from *Atlas*, a king of *Mauritania*, whose daughters they were fabled to be, by the nymph *Pleione*. The Romans sometimes called them *Vergiliae*. Their names were, *Electra*, *Alcyonæ*, *Celano*, *Sterope*, *Taygeta*, *Maia*, and *Merope*. *Hyadas*. These are seven stars in the front of *Taurus*, so called from a Greek word signifying, to rain. They were fabled to have been the daughters of *Atlas* and *Æthra*. Refusing consolation for the death of their brother *Hyas*, who was slain by a lion, Jupiter, taking pity on them, changed them into as many stars. Their names are *Ambrosia*, *Eudora*, *Pasithoë*, *Cirone*, *Plexauris*, *Pytha*, and *Syche*. *Arcton*. A constellation near the north pole, called the *Ursa Major*. *Lycaon* was a king of *Arcadia*, whose daughter *Calisto*, out of jealousy, was transformed by *Juno* into a bear; and Jupiter, for his regard to her, translated her in that form to heaven, and made her the constellation *Arcton*.

Alta petens, pelagoque alius trahit humida lina.

Tum ferri rigor, atque arguta lamina serræ ;

(Nam primi cuneis scindebant fissile lignum)

Tum variæ venere artes. Labor omnia vincit

145

Improbis, et duris urgens in rebus egestas.

Prima Ceres ferro mortales vertere terram

Instituit : cum jam glandes atque arbuta sacrae

Deficerent sylvae, et victum Dodona negaret

Mox et frumentis labor additus ; ut mala culmos

150

Esset, rubigo, segnisque horreret in arvis

Carduus : intereunt segetes, subit aspera sylvæ,

Lappæque, tribulique : interque nitentia culta

Infelix lœtium et steriles dominantur avenæ.

Quod nisi et assiduis terram insectabere rastris,

155

Et sonitu terrebis aves, et ruris opaci

Falce premes umbras, votisque vocaveris imbrem :

Heu, magnum alterius frustra spectabis acervum,

Commissaque famem in sylvis solabere quercu.

Dicendum, et quæ sint duris agrestibus arma :

160

Queis sinè, nec potuere seri, nec surgere messes.

Vomis, et inflexi primùm grave robur aratri,

Tardaue Eleusinae matris volventia plaustra,

Tribulaque, traheæque, et iniquo pondere rastris :

Virgea prætereà Celei vilisque supellex,

165

Arbutæ crates, et mystica vannus Iacchi.

hurdles

144. *Primi homines*

160. *Dicendum est nobis, et quæ*

162. *Primùm vomis, et grave*

NOTES.

142. *Petens alta*: seeking the deep parts of the sea, or river. *Altum*, when it is used for the sea, properly signifies the channel, or the deepest part of it; while *pelagus* properly signifies that part of the sea near the land.

143. *Tum rigor ferri*: then the hardening of iron, and the blade of the grating saw, were invented.

145. *Improbis labor*: constant, persevering labor overcomes all difficulties. *Duris rebus*: in poverty. *Egestas*: in the sense of *necessitas*. *Ventre*: in the sense of *inventa sunt*.

148. *Arbuta*: the fruit of the arbuté tree. *Dodona*: a famous grove in Epirus, abounding in mast trees. See Ecl. ix. 13.

150. *Labor*: in the sense of *morbis*, disease. *Mala rubigo esset*: that the noxious mildew should consume the stalks. *Esset*, *for ederet*.

152. *Segnis carduus*: the useless thistle wave, or look rough. *Sylvæ*. See 76, supra.

153. *Lappæ*: burrs, a species of herb. *Tribuli*: the brambles—land-caltrops. *Infelix*: noxious—injurious.

154. *Dominantur*: bear rule—have the ascendancy.

157. *Premes umbras*: you should trim off the limbs (of the trees) of a shaded field, &c. *Umbras*: in the sense of *ramos*. By metonym.

159. *Solabere famem*, &c. The poet assures the farmer that, unless he follow the directions just given, he will behold the abundant crops of his neighbor, while his will fail him, and he be under the necessity of allaying the craving of nature upon nothing better than acorns.

160. *Arma*: implements, tools, &c. necessary to the farmer. *Et*: in the sense of *quoque*.

163. *Tarda volventia*: the slow-moving wagons of mother Ceres. *Eleusinae*: an adj. from *Eleusis*, a city of Attica, where she was worshipped. *Inflexi*: in the sense of *curvi*.

164. *Tribula*. This was a kind of sledge or carriage, used among the ancients to thresh their corn with. It was pointed with iron, and drawn over the grain by oxen. *Traheæ*. This was an instrument something like the *tribulum*, and made use of for the same purpose; a sledge.

164. *Iniquo*: Rûmus says, *magno*.

165. *Vilis virgeaque supellex*: the cheap or common wicker-baskets. *Celei*: Celcus was the father of Triptolemus, whom Ceres it is said, instructed in the art of tillage and husbandry. See Ecl. v. 79.

166. *Arbutæ crates*: hurdles of the arbuté tree. *Vannus*: a sieve, or winnowing machine. It is called *mystica*, mystic, because used in the mysteries of Bacchus. *Iacchi*: *Iacchus*, a name of Bacchus.

- Omnia quæ multò antè memor provisa repones,
Si te digna manet divini gloria ruris.
169. Continuo in sylvis flexa ulmus domatur
In burim, et curvi formam accipit ulmus aratri. 170
magna vi in burim, et accipit
Huic à stirpe pedes temo protentus in octo,
Binæ aures, duplici aptantur dentalia dorso.
171. Huic *auri* temo
proten:us à stirpe in octo
pedes *aptatur*; binæ
aures, *et* dentalia *cum*
duplici dorso aptantur.
Cæditur et tilia antè jugo levis, altaque fagus,
Stivaque, quæ currus à tergo torqueat imos;
Et suspensa focus explorat robora fumus. 175
Possum multa tibi veterum præcepta referre,
Ni refugis, tenuesque piget cognoscere curas.
178. Cum primis *rebus*
area *est* æquanda in-
genti
Area cum primis ingenti æquanda cylindro,
Et vertenda manu, et cretâ solidanda tenaci:
Ne subeant herbæ, neu pulvere victa fatiscat: 180
Tum variæ illudunt pestes. Sæpe exiguus mus
Sub terris posuitque domos, atque horrea fecit:
Aut oculis capti fodere cubilia talpæ.
184. Bufo *inventus est*
cavis, et plurima mon-
stra, quæ
Inventusque cavis bufo, et quæ plurima terræ
Monstra ferunt: populatque ingentem farris acervum
Curculio, atque inopi metuens formica senectæ. 186
Contemplator item, cum se nux plurima sylvis

NOTES.

167. *Omnia quæ memor*: all which things, being provided long before hand, you should be mindful to lay up.

168. *Divini ruris*. The country is here called divine, either on account of its innocence and happiness, or because it was originally the habitation of the gods. *Gloria*: reward. *Rumus* says, *laus*; for *divini*, he says, *beati*.

171. *Stirpe*: from the back part, or bottom.

172. *Binæ aures*: two mould or earth boards, one on each side of the temo, or beam. The poet here mentions the several parts of the plough. The *buris*, or *bura*, was the part which the ploughman held in his left hand—the plough tail. The *dentalis*, the chip, or part of the plough to which the *vomer*, or share, is fastened. *Duplici dorso*: with a double back. Some understand *duplices* in the sense of *latus*; but there is no need of this. The plough, which the poet is describing, is altogether of a singular kind to us. It had two mould-boards; two chips or share-beams we might supposed it to have had, one on each side of the temo, or main beam, which, being joined together, might not improperly be said to form a double back. *Stiva*: the handle, which the ploughman holds in his right hand.

173. *Et levis tilia*. *Tilia*, the linden, or lime-tree. It is a light wood, and therefore more suitable for the plough.

174. *Quæ torqueat*: which may turn the lowest wheels from behind—may turn the extreme or hinder part of the plough. The plough here described we may suppose run

upon wheels, which is the reason of the poet's calling it *currus*, a carriage. *Rumus* says: *quibusdam in regionibus aratrum instruitur rotis*; but commentators are by no means agreed as to the form and construction of this plough of the poet.

175. *Fumus explorat*. Wood seasoned in the way here mentioned will be less liable to crack or split, than if seasoned in the usual way, in the sun and open air.

180. *Victa pulvere*: overcome with dryness, should crack. *Pulvere*. *Rumus* says: *siccitate, quæ creat pulverem*.

181. *Tum*: in the sense of *præterea*.

183. *Talpæ capti oculis*. *Talpa*, the mole, a small animal, supposed to have no eyes, and living chiefly under the ground.

184. *Bufo*: the toad. *Monstrum*, properly signifies any thing contrary to the ordinary course of nature; also, any mischievous animal, whether man or brute; which is the meaning here.

186. *Curculio*: the weevil; a mischievous animal among grain.

187. *Contemplator item*, &c. Observe in like manner when the nut-tree in the woods clothes itself abundantly with blooms. Of the nut-tree, there are several kinds. The one here meant is supposed to be the *Armygdala*, or almond-tree, because its flowers or blossoms were supposed to be an indication of the fertility of the year. *Plurima*: an adj. sup. agreeing with *nux*. This construction frequently occurs, and is more elegantly translated by its corresponding adverb.

Induct in florem, et ramos curvabit olentes:
 Si superant fœtus, pariter frumenta sequentur,
 Magnaque cum magno veniet tritura calore.
 At si luxuriâ foliorum exuberat umbra,
 Nequicquam pingues paleâ teret area culmos.
 Semina vidi equidem multos medicare serentes,
 Et nitro priùs et nigrâ perfundere amurcâ,
 Grandior ut fœtus siliquis fallacibus esset.
 Et quamvis igni exiguo properata maderent,
 Vidi lecta diu, et multo spectata labore,
 Degenerare tamen; ni vis humana quotannis
 Maxima quæque manu legeret: sic omnia fatis
 In pejus ruere, ac retrò sublapsa referri.
 Non aliter quàm qui adverso vix flumine lembum
 Remigiis subigit: si brachia fortè remisit,
 Atque illum in præceps prono rapit alveus amni.
 Prætereà tam sunt Arcturi sidera nobis,
 Hædorumque dies servandi, et lucidus anguis;
 Quàm quibus in patriam ventosa per æquora vectis
 Pontus et ostriferi fauces tentantur Abydi.
 Libra dio somnique pares ubi fecerit horas,

194. Equidem vidi multos serentes modicare semina, et priùs quàm serent, perfundere ea nitro et nigra amurca, ut
 196. Quamvis semina properata exiguo igni maderent; tamen vidi ea lecta diu, et spectata multo labore, degenerare; ni
 199. Sic vidi omnia fatis ruere in pejus, ac sublapsa referri retrò.
 202. Si forte remisit brachia, ruit et sublapsus refertur retrò, atque alveus rapit illum in præceps prono amni.
 206. Quàm is vectis per ventosa æquora in suam patriam, quibus Pontus et ostriferi fauces Abydi

NOTES.

189. *Fœtus*: in the sense of *flores*.
 190. *Magno calore*. Calor here seems to mean the sweat and heat of the laborer or thresher, rather than the heat of the summer.
 191. *At si umbra*: but if the boughs abound in a luxuriance of leaves, in vain, &c. The meaning seems to be this: that if the blossoms upon the tree shall exceed the leaves, then you may expect a plentiful crop. But if, on the contrary, the leaves be the most numerous, you may expect a scanty crop—a crop rich only in husks and chaff. *Umbra*: in the sense of *rami*.
 193. *Serentes*: part. of the verb, *sero*, taken as a substantive: Sowers. The poet here gives the husbandman to understand that the greatest care is to be taken in selecting his seeds; that it is sometimes useful to impregnate them with other qualities to prevent them from degenerating; and sometimes to soak and steep them over a slow fire, in order to hasten their sprouting and coming forward. And although care be taken in the selection, they will be found nevertheless to degenerate: and all that remains for him to do, is, to select every year with his own hand the fairest and best seeds; and in this way only he may keep his crops from degenerating to any great extent. This advice is worthy the attention of every farmer.
 194. *Perfundere*: this may either mean to sprinkle them (*semina*) over with, or put them into. Ruëus says, *spargere*.
 195. *Fallacibus*. The pods or ears are called fallacious, because they are sometimes large, when there is very little in them. *Fœtus*: the grain or produce.
 198. *Humana vis*: human care. In the sense of *homines*. Unless men should select with the hand, &c. Ruëus says, *hominum industria*.
 201. *Adverso flumine*: against the current.
 203. *Atque*. Ruëus, on the authority of Gellius, takes *atque* in the sense of *statim*. Davidson and Heyne take it in its usual signification as a conjunction, supposing an ellipsis of the words: *ille ruit ac sublapsus refertur retrò*. And carries him headlong down the stream. *Alveus*: properly the channel or bed of a river; here, the river in general: the current, or *impetus* of the water; by meton.
 205. *Hadi*. Two stars in the shoulder of *Auriga*, a constellation in the heavens. *Lucidus Anguis*: a constellation called *Draco*. The poet here intimates that it is the duty of the farmer to observe the stars, and the various signs of the weather; and that he will find it as useful to him in the course of his business, as it is to the mariner.
 207. *Fauces Abydi*. The Hellespont or straits, which separate Europe from Asia: called *ostriferi*, because abounding in Oysters. *Abydus*: a city on the Asiatic shore, over against *Sestos*. *Tenantur*: in the sense of *navigantur*.
 208. *Die*: for *Dici*. The gen. of the fifth declension was sometimes thus written. *Somni*, is elegantly put for *noctis*. *Ubi Libra fecerit*. *Libra* is one of the signs of the zodiac, which the sun enters the 23d of September; at which time he is on the equator, and makes the days and nights equal.

- Et medium luci atque umbris jam dividit orbem :
 Exercete, viri, tauros, serite hordea campis, 210
 Usque sub extremum brumæ intractabilis imbrem.
 Necnon et lini segetem et Cereale papaver
 Tempus humo tegere, et jamdudum incumbere rastris,
 Dum siccâ tellure licet, dum nubila pendent.
 Vere fabis satio : tum te quoque, Medica, putres 215
 Accipiunt sulci ; et milio venit annua cura :
 Candidus auratis aperit cùm cornibus annum
 Taurus, et averso cedens canis occidit astro.
 At si triticeam in messem robustaque farra
 Exercebis humum, solisque instabis aristis : 220
 Antè tibi Eoæ Atlantides abscondantur,
 Gnossiaque ardentis decedat stella coronæ ;
 Debita quàm sulcis committas semina, quàmque
 Invitæ properes anni spem credere terræ.
 Multi ante occasum Maiæ cœpere : sed illos 225
 Expectata seges vanis elusit aristis.
 Si verò viciamque seres, vilemque faselum,

NOTES.

211. *Brumæ*: properly the shortest day of winter, or the winter solstice: this is its meaning here. By synec. it is sometimes put for the whole winter. The meaning is, that the farmer may extend his sowing as late as the winter solstice, which is about the 21st of December. *Intractabilis*: in the sense of *duræ*, vel *asperæ*.

212. *Cereale*: an adj. from *Ceres*. The poppy was so called, most probably, because it was consecrated to her. Her statues were generally adorned with it. *Necnon*: in the sense of *quoque*.

213. *Incumbere rastris*: to ply the harrows. The poet is speaking of sowing, or committing to the earth the several crops: which could not be done till after the ploughing. Besides it requires dry weather to use the harrow: to which reference is made in the following line. But the plough may be used in wet weather. Heyne reads *aratris*. But he informs us that Heinsius, Pierius, and others, read *rastris*, which the sense seems to require.

214. *Pendent*: in the sense of *suspensa sunt*.

215. *Medica*. A species of grass, or plant, brought into Greece by the Medes in the time of the Persian wars. Hence called *medica*, now *lucerne*. It made the best provender for cattle, and when sown, it is said to last in the ground thirty years.

216. *Milio*. The milium was a species of grass, or plant, which required to be sown every year. Hence *annua cura*. Now called millet.

218. *Cum candidus Taurus*. *Taurus* is a sign of the ecliptic. The sun enters it about the 21st of April. The year was commonly thought to be opened by *Aries*, or the

month of March: but Virgil dissents from the received opinion, and assigns it to *Taurus*, or the month of April; because, as the etymology of the word implies, all nature seems to be released from the fetters of winter, and vegetation opens and shoots forth. *Canis cedens*, &c. The dog giving way to the retrograde sign, sets. *Sirius* (commonly called *the dog star*) is a star in the mouth of the *great dog*, a constellation in the heavens. *Averso Astro*. *Astrum* here is the constellation or sign *Argo*, which immediately follows the dog, and sets after him. It rises with its stern foremost, and in that manner goes through the heavens, contrary to the ordinary motion of a ship. The epithet *averso*, inverted, or turned about, is very proper.

221. *Eoæ Atlantides*. The morning *Pleiades*; that is, when they set in the morning, or go below the horizon about the rising of the sun. This is called their cosmical setting. See 138. *supra*.

222. *Coronæ*. The *Corona* is a constellation in the heavens called *Ariadne's Crown*. *Gnossia*: an adj. from *Gnosus*, a town in the island of *Crete*, where *Minos* reigned, whose daughter *Ariadne* was carried off by *Theseus*, and left in the island *Naxos*, where she married *Bacchus*. At the time of their nuptials, among the other presents she received from the gods, was a *Corona* or crown from *Venus*; which *Bacchus* translated to the heavens. *Ardentis*: in the sense of *splendens*.

225. *Maiæ*. The name of one of the *Pleiades*, by synec. put for the whole of them.

227. *Viciam*. The *vicia* is a species of pulse called the *vetch*. *Faselum*: the *fasciulus* was a kind of pulse, common and

lusiæ curam aspernabere lentis ;
 bæcura cadens mittit tibi signa Bootes :
 et ad medias sementem extende pruinas.
 co certis dimensum partibus orbem
 odena regit mundi Sol aureus astra.
 e tenent cælum zonæ : quarum una corusco
 Sole rubens, et torrida semper ab igni :
 circum extremæ dextrâ lævâque trahuntur,
 æ glacie concretæ atque imbribus atris.
 ter mediamque, duæ mortalibus ægris
 concessæ Divûm, et via secta per ambas,
 us quæ se signorum verteret ordo.
 is ut ad Scythiam Riphæasque arduus arces
 git ; premitur Libyæ devexus in Austros.
 rtex nobis semper sublimis ; at illum
 dibus Styx atra videt, Manesque profundi.
 us hic flexu sinuoso elabitur anguis
 a, perque duas in morem fluminis Arctos :
 Oceani metuentes æquore tingi.

- 230 231. Idcirco aureus
 Sol regit orbem dimen-
 sum certis partibus per
 duodena astra mundi.
 234. Quarum una zona
 est semper rubens
 235. Circum quam duæ
 extremæ zonæ trahuntur
 dextrâ lævâque, concretæ
 237. Inter has duas,
 mediamque zonam, duæ
 aliæ concessæ sunt ægris
 mortalibus muncere Di-
 vûm ; et via secta est per
 ambas, quæ
 244. Hic (od sublimem
 potum) Maximus anguis
 elabitur circum potum
 sinuoso flexu, extendens
 que
 245

which is the meaning of *vilis*, in
ce.

Lentis. The *lens* was a kind of pulse,
 bounded in Egypt, and particularly
sium, a town situated near the east-
 ern mouth of the Nile. Hence the adj. *Pe-*

Bootes cadens: the Bootes setting
 e, &c. *Bootes*, a star in the constel-
 of the same name, near the north
 it sets acronically, or with the sun,
 the beginning of November; and cos-
 , or at the time of his rising, about
 the beginning of March. The former is
 ant. *Mittel*: in the sense of *dabit*.
Duodena astra. Astronomers divide
 the circle in which the sun
 to move, into 12 equal parts, called
 and each of these signs into 30 equal
 divided degrees. A space 3 degrees in
 on each side of this circle is called
 iac, because it contains the 12 con-
 stellations, which take the names of certain
 : as *Aries*, *Taurus*, &c. It also con-
 tains the orbits of the planets.

Quinque zonæ. Geographers divide
 the face of the earth into five grand por-
 tioned zones: one of which they de-
 termine the torrid or burning; two the
 temperate; and two the frozen zones. The
 portion of the earth's surface
 between the tropics of Cancer and
 Capricorn. In every part of which the sun
 is vertical twice in every year. The ancients
 deemed it to be uninhabitable on account
 of great heat. Those parts of the earth's
 surface that lie between the two tropics and
 the polar circles, are denominated the tempe-
 rate zones. The two frozen zones embrace
 the regions between the polar circles and the

235. *Trahuntur*: are extended—stretched
 out.

239. *Obliquus ordo*: the ecliptic. It is
 called *obliquus*, because it makes an angle
 with the equator. The quantity of the angle
 is 23° 28'.

240. *Scythiam*: a vast country lying to-
 ward the arctic circle. See Ecl. i. 66. *Ri-
 phæus arces*: the Riphæan mountains. An
 extensive range stretching along the north
 of Europe, and covered with perpetual snow.
Ut: as. *In austros*: simply, to the south.

242. *Hic vertex*. The poles are two ima-
 ginary points in the heavens directly in a
 line with the axis of the earth. On the
 equator these points are in the horizon. In
 all places on the north of the equator, the
 north pole is visible; while the south pole
 will be depressed below the horizon. *Illum*:
 the south pole.

244. *Maximus anguis*. The dragon,
 (*Draco*), the keeper of the garden of the
 Hesperides, after he was killed by Hercu-
 les, was translated to heaven, and made a
 constellation near the north pole. With his
 tail he touches *Ursa major*, and with the
 flexure of his body embraces *Ursa minor*:
 the greater and lesser bears: here called
Arctos. This will be seen by looking upon
 a celestial globe.

246. *Arctos metuentes*: fearing to be
 touched in the waters of the ocean. The
 elevation of the pole at any given place is
 always equal to the latitude of that place.
 Consequently all those stars that are near-
 er the pole than the distance any place is
 from the equator in degrees, will not set be-
 low the horizon at that place, but continue
 to revolve about the pole. This is the case
 with the two constellations here mentioned,
 in the latitude of Italy.

247. Illic, (*ad australem partem*) ut perhibent homines, aut

Illic, ut ^{say}perhibent, aut ^{mid}intempesta silet nox
Semper, et obtenta densantur nocte tenebræ;
Aut redit à nobis Aurora, diemque reduct;
Nosque ubi primus equis oriens afflavit anhelis, 250
Illic sera rubens accendit lumina Vesper.
Hinc tempestates dubio prædicere cælo
Possumus; hinc messisque diem, tempusque serendi;
Et quando infidum remis impellere marmor
Conveniat; quando armatas deducere classes, 255
Aut tempestivam sylvis evertere pinum.

Nec frustra signorum obitus speculamur et ortus,
Temporibusque parem diversis quatuor annum.

259. Si quando frigidus imber continet agricolam domi, tunc tempus datur maturare multa, quæ mox forent properanda, cælo sereno:

Frigidus agricolam si quando continet imber:
Multa, forent quæ mox cælo properanda sereno, 260
Maturare datur: durum procudit arator
Vomeris obtusi dentem; cavat arbore lintres:
Aut pecori signum, aut numeros impressit acervis.
Excipiunt alii vallos, furcasque bicornes, ^{the pointed fork}
Atque Amerina parant lentæ retinacula viti. 265
Nunc facilis rubeâ texatur fiscina virgâ:
Nunc torrete igni fruges, nunc frangite saxo.
Quippe etiam festis quædam exercere acervis
Fas et jura sinunt: rivos deducere nulla
Religio vetuit, segeti prætereundæ sepem, 270
Insidias avibus moliri, incendere vepres,
Balantûmque gregem fluvio mersare salubri.

NOTES.

248. *Densantur*: is thickened—rendered still more dark, night being extended, or lengthened out. At the poles there are six months day, and six months night, alternately.

249. *Aurora*: Aurora returns to them, from us. She was goddess of the morning, the daughter of *Titan* and *Terra*. She fell in love with *Tithonus*, the son of *Laomedon*, king of *Troy*, by whom she had *Memnon*, who came to assist *Priam* against the Greeks, and was slain by *Achilles*. She obtained for her lover immortality; but forgot, at the same time, to ask for perpetual youth and beauty. At last he grew old and infirm; and requested her to remove him from the world; but as that could not be done, she is said to have changed him into a grasshopper: which, as often as it grows old, renews its age. By meton. elegantly put for the morning.

250. *Oriens*: in the sense of *Sol*.

255. *Deducere*: to launch the armed fleets. *Marmor*: in the sense of *mare*.

256. *Tempestivam*: seasonable—denoting the time proper for cutting the pine. *Evertere*: in the sense of *cadere*.

261. *Maturare*: to do in season—or, at leisure.

262. *Dentem*: the edge of his dull or blunt share. *Lintres*. These were vessels

dug out of the solid body of trees—troughs—bowls, &c.

263. *Signum*: in the sense of *notas*. *Acervis*. *Acervus* is a heap or pile of any thing—a heap of grain. Here, probably, it is taken for the sacks or bags that contained the grain.

265. *Amerina retinacula*: osier strings, to fasten the limber vine. *Amerina*: an adj. from *Ameria*, a town in *Umbria*, a spacious country in Italy, where osiers abounded.

266. *Rubea virgâ*: with the osier or wicker twig. *Rubea*: an adj. probably from *Rubi*, a town of *Campania*, near which the *virga*, or wicker abounded. Dr. Trapp understands it in this sense, and as a reason for so doing, he observes that *rubus*, from *rubus*, the bramble, is no where found. Heyne is of the same opinion.

267. *Torrete*: dry. *Fruges*: grain—corn.

269. *Fas et Jura sinunt exercere*, &c. There is a difference of signification between *fas* and *jus*. The former implies a divine law, or what may be done, or is permitted to be done, by the laws of God. The latter a natural right—or a law founded on reason—common law. *Deducere rivos*: to drain the water from his fields.

272. *Balantûm*: gen. plu. of the pres. part. of *balo*, here used as a substantive—sheep.

Sæpe oleo tardi costas agitator aselli,
Vilibus aut onerat pomis: Inpidemque revertens
Iaculum, aut atræ massam picis, urbe reportat.

Ipsa dies alios alio dedit ordine Luna
Felices operum. Quintam fuge: pallidus Orcus,
Eumenidesque satæ: tum partu Terra nefando
Cœumque, Iapetumque creat, sævumque Typhœa,
Et conjuratos cœlum rescindere fratres.

Ter sunt cœnati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum:

Ter Pater extractos disjecit fulmine montes.

Septima post decimam felix, et ponere vitem,

Et pressos domitare boves, et licia telæ

Addere: nona fugæ melior, contraria furtis.

Multa adeo gelidâ melius se nocte dedere:

Aut cum Sole novo terras irrorat Eoûs...

Nocte leves stipulæ melius, nocte arida prata

Tondentur: noctes lentius non deficit humor.

Et quidam seros hybernî ad luminis ignes

Pervigilat, ferroque faces inspicat acuto,

Interea longum cantu solata laborem

Arguto conjux percurrit pectine telas:

Aut dulcis musti Vulcano decoquit humorem,

Et foliis undam tepidi despumat aheni.

274. *Revertens domum*
275 *ex urbe, reportat*

277. *Pallidus Orcus*
satus est, Eumenidesque
satæ sunt, illo die.

280

284. *Septima dies post*
285 *decimam est felix, et po-*
nere

286. *Nona dies est me-*
lior fugæ, sed

290

294. *Conjux solata*
295 *longum laborem cantu*
percurrit

NOTES.

274. *Lapidem incusum*: a furrowed or indented stone, for the purpose of grinding corn; something like our mill-stone.

276. *Alios dies*: other days. *Alio ordine*: in a different order from those above mentioned. The ancients superstitiously thought some days of the month to be lucky, and others unlucky.

278. *Eumenides*: the furies. They were said to have sprung from the blood of a wound, which Cœlus received from his brother Saturn. Some say they were the daughters of Acheron and Nox, or of Pluto and Proserpine. They were three in number: *Tisiphone*, *Megera*, and *Alecto*. They were supposed to be the ministers of vengeance to the gods, and to be constantly employed in punishing the wicked in hell. They were sometimes called *Furiæ* and *Erinnyes*. They were worshipped; but the people dared not to mention their names, or even to fix their eyes upon their temple. They were represented holding a burning torch in one hand, and a whip of scorpions in the other hand.

278. *Creat*: in the sense of *edidit*, vel *produxit*.

279. *Cœumque, &c.* These are the names of three giants, who attempted to scale heaven and dethrone the gods. They were the sons of Titan and Terra. Those here named were the principal ones. *Conjuratos fratres*. These included the whole fraternity, that were engaged in the enterprise.

281. *Pelio*. The mountains here mentioned were very high mountains in Thessaly, near the *Sinus Thermaicus*. The latter is sometimes taken for heaven.

286. *Fugæ*: in the sense of *itineri*; and, *contrariæ*, in the sense of *adversa*, vel *sinistra*.

288. *Eoûs*: the morning star; by meton. the morning. *Novo sole*: in the sense of *die incipiente*, vel *oriente*.

289. *Stipulæ*: in the sense of *arista*, says Rûmus. Mowing in general is best effected when the dew is upon the grass.

292. *Inspicat*: he forms matches with a sharp knife. Any instrument made of iron may be called *ferrum*.

295. *Decoquit*: she boils away the liquor of sweet must, and skins, &c. *Mustum* is sweet or new made wine. The juice of the grape, when boiled down one third part, formed what was called *sapa*, and when one half, it formed the *defrutum*. *Vulcanus* was the son of Jupiter and Juno. On account of his deformity, he was cast down from heaven upon the island of Lemnos, where he taught the inhabitants the smith trade, and married Venus. The Cyclops were his workmen and assistants. He was the god of fire; hence *Vulcanus*, by meton. often is put for fire itself, as in the present instance. He was sometimes called *Mulciber*, *Ignipotens*, and *Pandamator*.

296. *Undam*. By this we are to understand the liquor in the boiling kettle. *Terit*:

- At rubicunda Ceres medio succiditur æstu,
 Et medio tostas æstu terit area fruges.
 Nudus ara, sere nudus: hyems ignava colono.
 Frigoribus parto agricolæ plerumque fruuntur, 30
 Mutuaque inter se læti convivia curant:
 Invitat genialis hyems, curasque resolvit.
 Ceu pressæ cùm jam portum tetigère carinæ,
 Puppibus et læti nautæ imposuère coronas.
 Sed tamen et quernas glandes tum stringere tempus,
 Et lauri baccas, oleamque, cruentaque myrta: 31
307. Tunc tempus est Tunc gruibus pedicas, et retia ponere cervis,
 quoque ponere Auritosque sequi lepores; tum figere damas
 308. Tum est tempus Sstuea torquentem Balearis verbera fundæ,
 venatorem figere damas Cùm nix alta jacet, glaciem cùm flumina trudent. 31
 torquentem stupea verbera Balearis fundæ, Quid tempestates autumnæ et sidera dicam?
 eam Atque, ubi jam breviorque dies, et mollior æstas,
 Quæ vigilanda viris? vel cùm ruit imbriferum ver:
 Spicea jam campis cùm messis inhorruit, et cùm
 Frumenta in viridi stipulâ lactentia turgent? 32
 Sæpe ego, cùm flavis messorum induceret arvis
 Agricola, et fragili jam stringeret hordea culmo,
 Omnia ventorum concurrere prælia vidi,
 Quæ gravidam latè segetem ab radicibus imis
 Sublimè expulsam eruerent; ita turbine nigro 33
 Ferret hyems culmumque levem, stipulasque volantes.
 Sæpe etiam immensum cælo venit agmen aquarum,

NOTES.

threshes, or beats out. *Fruges tostas*: the dry, or ripe grain.

297. *Medio æstu*: in the middle of the day. *Ceres*: for *seges*, the grain, or harvest. *Rubicunda*: in the sense of *flava*.

299. *Nudus ara, &c.* The poet's meaning here is, that the farmers should be industrious, and turn the summer to the best account; for the winter is a season of rest and festivity, when he may enjoy the fruit of his labors.

300. *Parto*: what he had gotten during the summer. *Rebus per æstatem comparatis*, says Ræus.

301. *Curant*: in the sense of *parant*.

304. *Ceu pressæ carinæ*: may either mean laden ships, or weather-beaten ships. *Carina* is properly the keel; by synec. the whole ship.

305. *Stringere*: in the sense of *colligere*.
 309. *Balearis fundæ*: the Bælian sling. The islands Majorca, Minorca, and Uvica, on the coast of Spain, were called by the ancients *Baleares*; the inhabitants of which were famous for the use of the sling. *Stupea verbera*: the hempen strings.

312. *Æstas*: in the sense of *calor*, vel æstus. The verb *est* is to be supplied. *Vigilanda: curanda, vel providenda*, says Heyne. *Viris*: for *agricolis*.

313. *Ruit*: hastens to a close. Ræus says *derinit*, and Servius, *præcipitatur*.

315. *Lactentia*: milky—filling with milk.

318. *Omnia prælia ventorum*: all the powers of the winds in fierce contest engaged. Ræus says: *pugnans omnium ventorum misceri*. This comparison of the wind with the wind, and of growing corn with chaos has been censured by some critics; but the passage is probably to be understood as presenting the growing corn uprooted by the tempest, and whirled aloft (*sublimè*) as easily as light straw is by an ordinary whirlwind. Martyn, Heyne, and Vossius concur, says Valpy, in this interpretation.

320. *Expulsam*: in the sense of *disruptam*. *Nigro turbine*: in a black whirlwind a whirlwind bringing with it clouds a darkness, and imbruing a storm. *Hyems* in the sense of *tempestas*.

322. *Immensum agmen, &c.* Nothing can surpass, in grandeur and sublimity, the description which we here have of a sudden storm, of its rise, and effect. An immense band or army of vapors march along the heavens; the clouds, impregnated deep with vapor, collect together from the east and, forming themselves into globose wreaths, brew a deep and threatening storm. They then burst, and discharge such a deluge of water, that the whole heaven seems dissolved, and pouring upon the fields. The floods sweep away the fertile (*lata*) are the labors of man and beast; the distant

Et sedam glomerant tempestatem imbribus atris
 Collectæ ex alto nubes: ruit arduus æther,
 Et pluvia ingenti sata læta, boumque labores 325
 Munit: implentur fossæ, et cava flumina crescunt
 Jam sonitu, fervetque fretis spirantibus æquor.
 pæc pater, mediâ nimborum in nocte, coruscâ
 Fulmina molitur dextrâ. quo maxima motu
 Terra tremat: fugere feræ, et mortalia corda 330
 Per gentes humilis stravit pavor: ille flagranti
 Ast Atho, aut Rhodopen, aut alta Ceraunia telo
 Depicit: ingeminant Austri, et densissimus imber:
 Nunc nemora ingenti vento, nunc litora plangunt.
 Hoc metuens, cœli menses et sidera serva: 335
 Frigida Saturni sese quò stella receptet:
 Quos ignis cœli Cyllenius erret in orbes.
 Imprimis venerare Deos, atque annua magnæ
 Sacra refer Cereri, lætis operatus in herbis,
 Extremæ sub casum hyemis, jam vere sereno. 340
 Tunc agni pingues, et tunc molliissima vina:
 Tunc somni dulces, densæque in montibus umbræ.
 Cuncta tibi Cererem pubes agrestis adoret:
 Cui tu lacte favos, et miti dilue Baccho,

341. Tunc agni sunt

NOTES.

are filled; the winding rivers swell, and the sea roars in its foaming friths.

327. *Fretis*. *Fretum* is properly a strait, warm of the sea. *Spirans*, as here used, is beautiful and expressive. The figure is taken from water boiling, which seems to breathe (*spirare*) by emitting a steam or vapor, and is all in commotion.

329. *Molitur*: in the sense of *vibrat*, *vel icat*. *Quo motu*. By this we are to understand probably the act of vibrating or hurling the thunder-bolt—the thunder itself. What the ancients supposed to be the bolt, was nothing more than the lightning—the electric matter, passing from one cloud, or part of the atmosphere, to another, that was differently electrified, and thus became visible.

330. *Feræ fugere*: the wild beasts have fled. There is a peculiar force in the use of the perfect tense here. The beasts of the forest fear, and they are gone, and are out of sight in a moment, seeking their wonted retreats.

332. *Atho*: a Greek acc. A mountain in Macedonia, which overlooked the Ægean sea. *Rhodopen*. A mountain, or rather range of mountains in Thrace. *Ceraunia*: cc. plu. neu. mountains in Epirus. They were so called from a Greek word signifying thunder, because, from their height, they were much exposed to it.

333. *Imber densissimus*. Ruseus says: *hæc est copiosissima*.

338. *Quò frigida stella*: to what part of heaven the cold star of Saturn betakes itself. Saturn is called cold most probably

from the circumstance of its great distance from the sun, and the small degree of heat it receives from him. On the other hand, the planet Mercury is called *ignis*, on account of its nearness to the sun, and the degree of heat it probably receives from him. *Cyllenius*. A name of the god Mercury. He was the son of Jupiter and Maia, the god of eloquence, and messenger of the gods. He had a winged cap called *Petæus*, and winged feet called *Talaria*. The invention of the lyre, and its seven strings, is attributed to him; which he gave to Apollo, and received in return the celebrated *Caduceus*, which was a rod or wand encircled with serpents, and said to possess extraordinary virtues and qualities. It was his business to conduct the *manes* of the dead to the infernal regions. He presided over orators, merchants, and thieves. The worship of Mercury was established in Greece, Egypt, and Italy. He was called *Cyllenius*, from a mountain in Arcadia of that name, where he is said to have been born; *Caduceator*, *Triplex*, *Delius*, &c. According to Cicero, there were four others to whom the name of Mercury was given. Of these, was a famous philosopher of Egypt, whom they called *Hermes Trismigistus*. *Cyllenius ignis*: the planet Mercury.

337. *Erret*: in the sense of *moveat*. *Orbes*: planets.

344. *Cui tu dilue favos*: for whom thou mingle honey with milk and sweet wine. *Favos*: the comb; by meton. the honey contained in it.

346. Quam *hostiam* Omnis quam chorus et socii comitentur ovantes ;
 omnis chorus. et *tui socii* Et Cererem clamore vocent in tecta : neque antè
 Falcem maturis quisquam supponat aristis,
 Quàm Cereri, tortâ redimitus tempora quercu,
 Det motus incompressos, et carmina dicat. 350
- Atque hæc ut certis possimus discere signis,
 Ætusque, pluviasque, et agentes frigora ventos ;
 Ipse pater statuit, quid menstrua Luna moneret,
 Quo signo caderent Austri, quid sæpe videntes
 Agricolaë propius stabulis armenta tenerent. 355
 Continuo, ventis surgentibus, aut freta ponti
 Incipiunt agitata tumescere, et aridus altis
 Montibus audiri fragor ; aut resonantia longè
 Litora misceri, et nemorum increbrescere murmur.
 Jam sibi tum curvis malè temperat unda carinis : 360
 Cùm medio celeres revolant ex æquore mergi,
 Clamoreque ferunt, ad litora, cùmque marinæ
 In sicco ludunt fulicæ ; notasque paludes
363. *Sicco litore*
 364. *Ardeæque deseri* Deserit, atque altam supra volat ardea nubem.
 notas paludes, atque vo- Sæpe etiam stellæ, vento impendente, videbis 365
 lat supra altam nubem. Præcípites cælo labi ; noctisque per umbram
 Flammarum longos à tergo albescere tractus ;
 Sæpe levem paleam et frondes volitare caducas ;
 Aut summâ nantes in aquâ colludere plumas.
 At Boreæ de parte trucidis cùm fulminat, et cùm 370
 Eurique Zephyrique tonat domus ; omnia plenius
 Rura natant fossis ; atque omnis navita ponto

NOTES.

345. *Felix hostia.* The poet here alludes to the *sacrificium ambervale*, so called, because the victim was led three times around the field ; *ab ambire arva*.

346. *Omnis chorus et socii* : the same as *omnis chorus sociorum*.

349. *Redimitus tempora* : bound as to his temples with a wreath of oak. The poet enjoins upon the farmer to make two offerings to *Ceres* : the first of honey and wine, at the beginning of spring : *dilue fuvos*, &c. The other of a victim at the beginning of harvest : *ter felix hostia*, &c.

350. *Incompressos motus* : the irregular or immethodical dance ; such as is performed by rustics. *Cereris* : nempè, *in honorem Cereris*.

351. *Hæc* : nempè, *ætusque, pluviasque*.

353. *Moneret* : in the sense of *indicaret*.

354. *Signo* : in the sense of *indicio*. *Quod indicium esset venti* ~~æx cessuri~~, says Heyne. *Austri* : here put for any boisterous wind : the species for the genus.

356. *Freta ponti* : simply, for *pontus*, vel *mare*. *Fretum*, properly a strait, or narrow part of the sea.

358. *Aridus fragor* : a dry cracking sound, such as is made among dry trees when they break.

360. *Jam tum unda malè temperat* : then the waves scarcely restrain themselves from (swallowing up) the bending ships. *Malè* : in the sense of *difficillè*.

361. *Mergi* : a species of sea-fowl, generally taken to be the cormorant : from the verb *mergo*.

363. *Fulicæ* : a species of sea-fowl much like the common duck ; a coot, or moor-hen.

364. *Ardea* : a bird, swift on the wing, and soaring high. From which circumstance called *ardea*, *quasi pro ardua* ; a heron.

365. *Sæpe videbis stellæ* : you will also often see stars, &c. The poet speaks in conformity to the vulgar notion. No star moves from its station. Those appearances to which the poet alludes are of an electric nature—meteors. They are sometimes seen to dart across the heavens, and through the darkness of the night, appear to draw after them a train (*tractus*) of light or flame. *Impendente* : threatening—being near at hand.

371. *Domus Eurique*, &c. That part of the heavens from which these winds blow, the poet calls their house or habitation. The expression is highly poetical. Here the poet mentions twelve signs or prognostics of rain.

a vela legit. Nunquam imprudentibus imber

Aut illum surgentem vallibus imis

fugere grues; aut bucula cœlum

ens, patulis captavit naribus auras.

guta lacus circumvolitavit hirundo:

rem in limo ranæ cecinere querelam.

et tectis penetralibus extulit ova

um formica terens iter; et bibit ingens

; et è pastu decedens agmine magno

tum increpuit densis exercitus alis.

arias pelagi volucres, et quæ Asia circum

us in stagnis rimantur prata Caystri,

m largos humeris infundere rores;

caput objectare fretis, nunc currere in undas,

hio incassum videas gestire lavandi.

ornix plenâ pluviâ vocat improba voce,

in siccâ secum spatiatûr arenâ.

cturna quidem carpentes pensa puellæ

ere hyemem: testâ cûm ardente viderent

are oleum, et putres concreescere fungos.

minus ex imbris soles, et aperta serena

cere, et certis poteris cognoscere signis.

eque tum stellis acies obtusa videtur,

atris radiis obnoxia surgere Luna:

375

376. *Suspiciens ad cœ-
lum*

380

385

383. Jam videas va-
rias volucres pelagi, et
eas, quæ rimantur circum
Asia prata in dulcibus
stagnis Caystri, certatim
infundere largos rores
humeris

390

395

393. Nec minus ex
imbri poteris prospicere,
et, certis signis, cognos-
cere sudos soles, et aperta
et serena cœla.

NOTES.

Imprudentibus, &c. Never hath a hurt any person unforwarned: that power always gives such certain signs approach, that any who will attend to, may avoid receiving injury from yne informs us, that the Medicean, se other copies, read *prudentibus*; he, r, prefers the usual reading, *impru-* *Prudentibus* is the easier.

Illum surgentem, &c. This sentence ble of two constructions: 1. The say flee the shower, rising out of the which is the sense Rûsius gives. 2. m takes it to mean that the cranes o the valleys, to avoid the rising This is also the opinion of Valpy.

Et ranæ cecinere, &c. This alludes ble of the transformation of the into frogs for reproaching Latona, h hard treatment, when they croak, said to complain. See Ovid. Met.

Ingens arcus: the spacious bow hath alluding to a vulgar notion that the drank the water that supplied the

Asia: an adj. from *Asius*, a lake and tween the river *Caystrus* and the in *Tmolus*, in the confines of Lydia ygia Major. *Caystrus* falls into the sea, not far from the once famous Ephesus. On its banks the swan d. *Rimantur*: in the sense of *fre-* l

385. *Infundere largos*: to throw eagerly much water upon their backs. *Rores*: in the sense of *aquam*.

387. *Studio lavandi*: through a desire of washing themselves in vain. *Incassum* may be understood in three senses. 1. Because nothing can add to the whiteness of the swan, the fowl here spoken of. 2. Because they need take no pains to wash themselves, for the impending rain will do it without their labor. 3. Because, according to Servius, water will not wet their feathers.

390. *Carpentes*: carding their nightly tasks of wool.

392. *Fungos*: the clots or spongy substance that gathers round the wick of the lamp or candle. *Scintillare*: to spatter or snap in the burning shell.

393. *Nec minus*. Having mentioned the signs of a storm, the poet now enumerates those of fair weather. He makes them in number nine. *Ex imbri*: after a shower. *Soles*: days.

395. *Acies stellis*: Rûsius says, *lux stellarum*. *Videtur*: in the sense of *apparet*.

396. *Luna surgere obnoxia*: nor will the moon seem to rise beholden (or indebted) to the beams of her brother. The moon will rise so clear and bright that she will seem to shine by her own inherent light, and not by reflecting the rays of the sun. *Sol* and *Luna* in heaven, the same as *Apollo* and *Diana* on earth, were said to have been the children of Latona. See Fœl. iv. 10.

- Tenuia nec lanæ per cælum vellera ferri.
 Non tepidum ad solem pennas in litore pandunt
 Dilectæ Thetidi Halcyones: non ore solutos
 Immundi meminere sues jactare maniplos. 400
401. *Ima loca* At nebulae magis ima petunt, campoque recumbunt;
 Solis et occasum servans de culmine summo
 Nequicquam seros exercet noctua cantus.
 Apparet liquido sublimis in aëre Nisus,
 Et pro purpureo pœnas dat Scylla capillo. 401
 Quâcunque illa levem fugiens secat æthera pennis,
 Ecce inimicus, atrox, magno stridore per auras,
 Insequitur Nisus: quæ se fert Nisus ad auras,
 Illa levem fugiens raptim secat æthera pennis
410. *Tum corvi ter aut quater ingeminant liquidas* Tum liquidas corvi presso ter gutture voces 410
 Aut quater ingeminant: et sæpe cubilibus læti,
 Nescio quâ præter solitum dulcedine læti,
 412. *Læti, nescio quâ dulcedine, præter solitum morem strepitant* Inter se foliis strepitant: juvat imbribus actis
 Progeniem parvam, dulcesque revisere nidos.
415. *Haud equidem credo hoc fieri ita, quia* Haud equidem credo, quia sit divinitus illis 415
 Ingenium, aut rerum fato prudentia major:
 Verùm, ubi tempestas et cæli mobilis humor
 Mutavere vias: et Jupiter humidus Austris
 Densat, erant quæ rara modò; et, quæ densa, relaxat:
 Vertuntur species animorum, et pectora motus 420
 421. *Concipiunt nunc* Nunc alios, alios, dum nubila ventus agebat,

NOTES.

397. *Tenuia vellera*: thin white clouds, like fleeces of wool.

399. *Halcyones*. Ceyx, king of Trachinæ, going to consult the oracle of Apollo at Clarus, was shipwrecked in the Ægean sea. His wife, *Halcyone*, seeing his dead body floating near the shore, flung herself upon it in a transport of her passion. *Thetis*, out of compassion to the lovers, transformed them into the birds called king-fishers: hence *dilectæ Thetidi*. It is said the sea is calm a certain number of days about the winter solstice, that they may more conveniently bring forth their young. Hence those days were sometimes called *Halcyon days*.

400. *Maniplos*: bundles of straw—straw in general.

403. *Noctua servans*: the owl observing the setting of the sun, &c. The meaning of the expression seems to be this: that as the hooting of the owl in general is a sign of foul weather, yet when these signs of fair weather occur, she hoots in vain, she will be disregarded; or, if any regard her prognostics, they will find themselves disappointed. The owl is the only bird that sings exclusively in the night; hence, *seros cantus exercet*.

404. *Nisus*: the falcon, or hawk. *Scylla*: the lark. See Ecl. vi. 74; also nom. prop. under *Nisus*.

405. *Scylla dat pœnas*. Scylla is punished

for the purple lock. *Dare—reddere—pendere—solvere pœnas*, vel *supplicium*, to be punished. These are phrases. In like manner *afficere pœnâ vel supplicio—capere—sumere—petere pœnas*, vel *supplicium*, to punish.

410. *Presso gutture*: with their throats compressed. This would render the sound more clear and shrill.

416. *Ingenium*: discernment, or mental capacity. *Major prudentia fato*, &c. greater knowledge or foresight in the course and order of things, than men have. The passage, as it is commonly rendered, is unintelligible. To take *fato* in the ablative governed by *major*, Dr. Trapp observes, complete nonsense; and yet this is the opinion of Heyne, and Valpy who follows him and it is very little better to take it for the agent or means by which this great knowledge was obtained. It is perfectly easy as rendered above. Rûsius says: *rum prudentia, quæ potentior est fato*; which is with difficulty understood.

417. *Mobilis humor*: the moving vapour of heaven. *Vias* is here used in the sense of *modus*, or *qualitates*. *Tempestas*: the weather—temperature of the weather.

418. *Jupiter humidus*: the air moistened by the south winds. *Jupiter* is here put poetically for the air; which passing over the sea that lay to the south of Italy, became moist, or impregnated with vapour.

420. *Motus*: motions—affections.

421. hinc ille avium concentus in agria,
 et pecudes, et ovantes gutture corvi.
 erò Solem ad rapidum Lunasque sequentes
 respicies; nunquam te crastina faller
 neque insidiis noctis capiere serenæ.
 425. revertentes cùm primùm colligit ignes,
 tum obscuro comprehenderit aëra cornu;
 ius agricolis pelagoque parabitur imber.
 virgineum suffuderit ore ruborem,
 430. erit: vento semper rubet aurea Phœbe.
 tu in quarto (namque is certissimus auctor)
 neque obtusis per cælum cornibus ibit;
 et ille dies, et qui nascentur ab illo
 iam ad mensem, pluvii ventisque carebunt:
 435. se servati solvent in litore nautæ
), et Panopææ, et Inoo Melicertæ.
 que, et exoriens, et cùm se condit in undas,
 dabit: Solem certissima signa sequuntur,
 et manè refert, et quæ surgentibus astris.
 440. i nascentem maculis variaverit ortum,
 us in nubem medioque refugerit orbe;
 sti tibi sint imbres: namque urget ab alto

alios motus, et nunc alio
 dum
 422. Hinc oritur ille
 concentus avium in agria,
 425. et hinc pecudes sunt
 430. *
 432. Sin illa fuerit pu-
 ra in quarto ortu, neque
 ibit per cælum
 435.
 436. Servati à tempe-
 tale
 440. 440. Et quæ refert
 manè, et quæ refert

NOTES.

Crastina hora: simply, to-morrow. *Colligit revertentes ignes*: when first he collects the reflected, or returning fires;) if she embrace, &c. The poet mentions three prognostics of the result from the moon. 1. If the new moon be obscured by dusky air, (*nigrum*) look for rain. 2. If she be red, look for drought. 3. If, on the fourth day, she be again obscured, expect the remainder of the month to be of fair weather; whence the common proverb, *pallida Luna pluit; rubicunda flat; et c.*

Auctor: sign—prognostic.

Glauco. Glauco was a fisherman *hedon*, in Beotia, by some said to be the son of Neptune and the nymph *As*. As he was fishing, he observed the fish he caught, as he laid them on the shore, receive fresh vigor, and immediately escape from him by leaping into the sea. From this circumstance, he imagined there must be some extraordinary power in the grass; whereupon he tasted it, and himself suddenly moved with a desire to live in the watery element; and into the sea, he was made a sea-god by *Posidonius* and *Tethys*. *Panopea*: a nymph, the daughter of *Nereus* and *Dolichocerta*. *Melicerta*, or *Melicerter*, the son of *Ino*, the daughter of *Cadmus*, wife of *Athamas*, king of Thebes; being from her husband, who had no son *Learehus*, leaped into the sea, and changed in her arms, both of whom were changed into sea-gods, and worshipped: an adj. from *Ino*, agreeing with

Melicerta. Melicertes was sometimes called
Palæmon. See *Æn.* v. 823.

440. *Asiris surgentibus.* When the stars appear in the evening at the approach of darkness, in the language of poetry, they are said to rise: so when they disappear at the approach of day, they are said to set.

442. *Medio refugerit orbe.* Most commentators take *orbis* here for the face or disc of the sun; and understand by the words *medio refugerit orbe*, when he shall disappear with half his orb or disc, the other half remaining visible. Ruseus says: *latuerit mediâ sui parte.* Valpy says, "When the rising sun appears bordered by clouds, the centre alone remaining visible." Davidson translates the whole passage thus: "When he (the sun) shall chequer his new-born face with spots, hidden in a cloud, and coyly shun the sight with half his orb." Servius seems to understand the words to imply that the centre of the sun retired, as it were, from view, by appearing hollow like the cavity of the hand, while the edge was concealed in a cloud. I know not that philosophers have noticed any such appearances of the sun; I am sure they must be very rare. Besides, this half concealment of the sun does not come up to the obvious meaning of *conditus in nubem*, which certainly means that he was wholly concealed from sight. By taking *medio orbe*, for, in the middle of his course, or diurnal revolution, which may very well be done, the passage will be rendered intelligible and easy. Thus: when the sun, in his ascent above the horizon, shall have passed behind fleecy clouds, and

- ~~Abominabile~~ satisque Notus, pecorique sinister.
 Aut ubi sub lucem densa inter nubila sese 445
 Diversi erumpent radii, aut ubi pallida surget
 Tithoni croceum linquens Aurora cubile;
 Heu, malè tum mites defendet pampinus uvas,
 Tam multa in tectis crepitans salit horrida grando.
 Hoc, etiam emenso cùm jam decedet Olympo, 450
 Profuerit meminisse magis: nam sæpe videmus
 Ipsius in vultu varios errare colores.
 Cœruleus pluuiam denunciat, igneus Euros
 Sin maculæ incipient rutilo immiscerier igni;
 Omnia tunc pariter vento nimbisque videbis 455
 Fervere. Non illâ quisquam me nocte per altum
 Ire, neque à terra moneat convellere funem.
 458. At si orbis solis At si, cùm referetque diem, condetque relatum,
 erit lucidus, cum Lucidus orbis erit, frustrâ terreberè nimbis;
 Et claro sylvas cernes Aquilone moveri. 460
 461. Denique Sol da- Denique, quid Vesper serus vehat, unde serenas
 bit signa tibi, quid serus Ventus agat nubes, quid cogitet humidus Auster,
 vespèr Sol tibi signa dabit: Solem quis dicere falsum
 Audeat? ille etiam cæcos instare tumultus
 Sæpe monet, fraudemque, et operta tumescere bella. 465
 Ille etiam extincto miseratus Cæsare Romam;
 Cùm caput obscurâ nitidum ferrugine textit,
 Impiaque æternam timuerunt sæcula noctem.
 Tempore quanquam illo tellus quoque, et æquora ponti,
 Obscœnique canes, importunæque volucres, 470
 Signa dabant. Quoties Cyclopum effervere in agros
 Vidimus undantem ruptis fornacibus Ætnam,
 Flammarumque globos, liquefactaque volvere saxa?
 Armorum sonitum toto Germania cœlo
 Audiit; insolitis tremuerunt motibus Alpes. 475

NOTES.

be sometimes concealed by them from sight; and when he shall have approached the meridian, and finished half his course, he shall be wholly concealed from sight by the increased and condensed vapor in the atmosphere, then rain is to be expected. *Imbres*: in the sense of *pluvia*.

444. *Sinister*: injurious—hurtful.

452. *In vultu*: in the sense of *per vultum*.

454. *Immiscerier*: by Paragoge, for *immisceri*, to be mingled with sparkling light. *Igni*: *lumine*, says Rûsius.

456. *Fervere*. This verb forcibly expresses the violence of the storm. All things are confusion and wild disorder. *Turbari*, says Rûsius.

462. *Cogitet*: in the sense of *præparet*. *Serenas*: in the sense of *siccas*.

467. *Obscura ferrugine*: with a dark red color—a color resembling blood.

468. *Sæcula*. *Sæculum* is properly an age; by meton. the inhabitants or men of that age. *Impia sæcula* the same as *impii homines*.

470. *Obscœni canes*: foul dogs—dogs of bad omen—howling frightfully. The ancients considered any thing of this kind inauspicious. *Importunæ*: inauspicious. *Cujus cantus erat mali ominis*.

471. *Quoties vidimus*: how often have we seen Ætna rising in waves, its furnaces being burst, &c. *Undantem*, expresses very forcibly the violence and agitation of the flames pent up in the mountain, rising by turns against its sides, which, no longer able to resist the shock, open a passage; when, in an instant, it covers the adjacent country with lava. The Cyclops were the servants of Vulcan, and said to be the sons of *Celus* and *Terra*. They were so called from their having but one eye, which was in the middle of their forehead. Their business was to assist Vulcan in forming the thunder-bolts of Jupiter, and the arms of the gods, and celebrated heroes. Their forges were under Ætna. The most noted of them were *Brontes*, *Steropes*, and *Pyræmon*. When Ulysses visited Sicily, *Polyphemus*, say the

Vox quoque per lucos vulgò exaudita silentes
 Ingens; et simulacra modis pallentia miris
 Vix sub obscurum noctis; pecudesque locutæ,
 Infandum! sistunt amnes, terræque dehiscunt:
 Et mœstum illacrymat templis ebur, æraque sudant.
 Proluit insano contorquens vortice sylvas
 Fluviorum rex Eridanus, camposque per omnes
 Cum stabulis armenta tulit: nec tempore eodem
 Tristibus aut extis fibræ apparere minaces,
 Aut puteis manare cruor cessavit; et altè
 Per noctem resonare, lupis ululantibus, urbes.
 Non aliàs cœlo ceciderunt plura sereno
 Fulgura, nec diri toties arsere cometæ.
 Ergò inter sese paribus concurrere telis
 Romanas acies iterum vidère Philippi;
 Nec fuit indignum Superis, bis sanguine nostro
 Emathiam et latos Hæmi pinguescere campos.

481. Eridanus proluit
 sylvas, contorquens eas
 insano.

484. Fibræ nec cessaverunt
 aut apparere minaces in tristibus extis;
 485. aut cruor cessavit manare è puteis; et urbes
 non cessaverunt resonare
 altè per noctem, lupis
 ululantibus.

490. Nec visum fuit

NOTES.

poets, was their king. Diodorus informs us that the Cyclops were the first inhabitants of Sicily, of a gigantic stature, and of a fierce and savage nature. They dwelt chiefly about mount Ætna.

477. *Simulacra*: spectres, or ghosts, pale in a wonderful manner, were seen, &c.

478. *Obscurum*: an adj. of the neu. taken as a sub. in the sense of *obscuritatem*. Ruseus interprets it by *crepusculum*.

490. *Mœstum ebur*: the mournful ivory (ivory statues) wept. *Æra*: brass—statues made of brass.

481. *Insano vortice*: with its rapid current—eddies.

482. *Eridanus*: the giver Po. It is here called the king of rivers, because the largest in Italy. It rises in Piedmont, and running an easterly course, after receiving a number of tributary streams, falls into the Gulf of Venice by several mouths.

483. *Tristibus extis*. One mode of consulting the omens, was an examination of the entrails of the victim. If any defect or singularity appeared, it was thought to be portentous. *Tristibus*: ominous—baleful.

485. *Altè*. Heyne reads *altæ*, agreeing with *urbes*.

488. *Cometæ*. Plutarch informs us that a very bright comet appeared at Rome for several days about the time of Cæsar's death. To this the poet refers in Ecl. ix. 47. Suetonius says: *Ludis, quos primo consecratos ei hæres Augustus edebat, stella crinita per septem dies continuos fulsit, exorians circa undecimam horam: creditumque est animum esse Cæsaris in caelum recepti.*

489. *Ergò*: therefore—on account of the death of Cæsar, which was the cause of the civil war.

490. *Philippi iterum*: Philippi hath seen the Roman armies again, &c. It is agreed that Virgil here alludes to the two famous

battles, one fought between Cæsar and Pompey; the other, between Brutus and Cæsius on one side, and Augustus and Anthony on the other. But history informs us that the former was fought on the plains of *Pharsalia*, in Thessaly, the latter at *Philippi*, in the confines of Thrace, more than two hundred miles distant. To explain this apparent inconsistency, there have been many attempts. The most probable solution is, that the poet does not mean that both these battles were fought on the same spot. This would contradict history. He would not commit such a blunder. We are told that the city *Thebæ Thessaliæ*, or *Phthotice*, which was in sight of *Pharsalia*, was called also *Philippi*. And though historians, for sake of distinction, called the one *Philippi*, and the other *Pharsalia*, the poet might, without any impropriety, call them both by the common name of *Philippi*. Ruseus has one conjecture which may be deserving of notice: that the adverb *iterum* may refer, not to *Philippi*, but to the Roman armies: *Philippi* saw the Roman armies again engage for the empire of the world, though not for the first time. They had engaged for a similar purpose before on the plains of *Pharsalia*. This appears to solve the difficulty.

492. *Emathiam—Latos campos Hæmi*. Here is an apparent difficulty. *Hæmus* is a mountain in Thrace; and neither of the battles was fought in *Emathia* or *Macedonia*, properly so called. But the language of poetry does not always conform to historical or geographical exactness. We are told that the ancient *Emathia* was considered by the poets to extend as far east as the river Nessus, including a considerable part of Thrace beyond *Philippi*; and to the south comprehending all Thessaly, and consequently *Pharsalia*, or the *Pharsalian*

Scilicet et tempus veniet, cùm finibus illis

Agricola, incurvo terram molitus aratro,

Exesa inveniet scabrâ rubigine pila :

495

Aut gravibus rastris galeas pulsabit inanes,

Grandiaque effossis mirabitur ossa sepulchris.

Dii patrii Indigetes, et Romule, Vestaque mater,

Quæ Tuscum Tiberim et Romana palatia servas,

500

Hunc saltem everso juvenem succurrere sæclo

Ne prohibete : satis jam pridem sanguine nostro

Laomedontæ luimus perjuria Trojæ.

Jam pridem nobis cœli te regia, Cæsar,

Invidet, atque hominum queritur curare triumphos.

505 *Sunt* tot bella

Quippe ubi fas versum atque nefas, tot bella per orbem,

Tam multæ scelerum facies : non ullus aratro

506

507. *Colonis abductis*
ad militiam

Dignus honos ; squalent abductis arva colonis,

Et curvæ rigidum falces conflantur in ensem.

NOTES.

Philippi. Taken in this extent, the poet would be consistent. Emathia could be wet twice with Roman blood. Again Hæmus is not so much a single mountain as a range of mountains, branching out in various directions, and in various parts assuming different names. Casting our eye on a map of that country, we find the range commencing at the Euxine sea, and taking a south-westerly direction till it enters Macedonia, then turning northerly till it reaches the 43° of N. lat. when it takes a southern direction, passing into Thessaly; and consequently its extensive plains might be fattened by the blood, shed in both those battles.

494. *Molitus* : in the sense of *vertens*. *Scabra* : in the sense of *corrosa*.

498. *Dii patrii, Indigetes*. The Romans divided their deities into three classes. The first embraced the supreme or select gods, who were honored with the highest adoration, and considered eminent above the rest. Of these, twelve were called *Consentes*, because on particular occasions they were admitted to the council of Jupiter. Six of these were male and six female: *Jupiter, Apollo, Mercury, Mars, Neptune, and Vulcan* : *Juno, Diana, Minerva, Venus, Vesta, and Ceres*. These were sometimes called *Dii Majores*. The second class comprehended those of inferior power, and was very numerous. It embraced all the deified heroes, such as *Romulus, Hercules, Perseus, &c.* and all that in any manner had obtained divine honors. These were sometimes called the *Dii Minores*. The third class was without number. It embraced all the sylvan deities : all the nymphs ; the penates ; the genii ; the virtues, &c. *Indigetes* : properly deified heroes. Some derive the word from *Indigetare*, to call by name ; because it was customary to address them by their name. Others derive it from *degere*, be-

cause they had been men, and dwelt on the earth : or because they were now dwelling among the gods. Others again, and perhaps with more propriety, derive it from *Indegere* ; because being translated to heaven, they stood in need of nothing. *Mater Vesta*. There were two by the name of *Vesta*, one the mother of Saturn, the other his daughter ; but commonly confounded together. The latter presided over the perpetual fire. It is said that *Æneas* brought her along with his household gods into Italy, and introduced her worship. Her mysteries were transmitted to the Albans, and from them introduced among the Romans by Numa. He instituted a college of virgins, who kept alive the perpetual fire as the safety, or *palladium* of the state.

500. *Hunc Juvenem* : meaning Octavius, afterward called Augustus Cæsar. *Everso sæclo* : the ruined or falling age.

502. *Satis luimus jam pridem* : we have long ago atoned sufficiently for the perjury of Trojan Laomedon, with our blood. Laomedon was the father of Priam, and king of Troy. During his reign, the poets tell us, the walls of Troy were built by Neptune and Apollo, for a certain price ; but when the work was done, he refused to pay them. On which account, they became hostile to the Trojans, and exerted all their power against them in the war with the Greeks. The Romans, pretending to descend from them, the poet supposes were punished for this injustice of their ancestor. The story, perhaps, may be explained by supposing Laomedon to have employed the money, which had been designed for religious purposes, to this use.

505. *Ubi* : where—(that is,) here among men. *Fas atque nefas versum* : right and wrong are confounded.

507. *Squalent* : lie neglected—are overgrown with weeds.

Hinc movet Euphrates, illinc Germania bellum :
 Vicinæ ruptis inter se legibus urbes
 Arma ferunt : sævit toto Mars impius orbe
 Ut, cum carceribus sese effudère quadrigæ,
 Addunt se in spatia : et frustra retinacula tendens,
 Fertur equis auriga, neque audit currus habenas.

NOTES.

509. *Euphrates*. A noble river of Asia, rising in the mountains of Armenia, fertilizing *Mesopotamia*, as the Nile does Egypt, and uniting with the Tigris in its course, falls into the Persian gulf. It is here put, by a figure of speech, for the nations of the east, particularly the Parthians, who were very troublesome to the Romans.

510. *Legibus* : in the sense of *fœderibus*.

511. *Impius* : cruel—merciless; a suitable epithet of *Mars*.

512. *Ut, cum quadrigæ*. This is a noble simile. The uncontrolled licentiousness of the age is likened to the rapidity and violence of ungovernable horses in the chariot race, when they mock both the driver and the reins. *Quadrigæ* : four horses harness-

ed together; also, a chariot drawn by four horses, by meton. Of *Quatuor* and *age*, because four were driven together: or contracted of *Quadrijugus*, four yoked together. *Carceribus*. Carcer was the mark, or starting place, in races. *Spatia* : the race ground, or course. *Effudère*. Rûsius says, *eruperunt*.

513. *Addunt* : in the sense of *immittunt*, says Heyne. Some copies leave out the *se*. Others read *in spatio*. Rûsius, in his interpretation, omits the words *addunt se*, and connects *in spatia* with the preceding verb. They are not necessary to make the sense complete.

514. *Currus* : a chariot: by meton. the horses in the chariot. *Neque audit habenas* : nor do they regard, or obey the reins.

QUESTIONS.

- How does this book open?
- What does the poet proceed to do?
- What does he do in the next place?
- To whom does he ascribe the origin of agriculture?
- What signs or prognostics of the weather does he mention?
- How does he conclude the book?
- Are there any fables introduced by way of episode? What are they?
- Why are Bacchus and Ceres invoked next after the heavenly bodies?
- Who was Neptune? and what is said of him?
- Who is said to have been the first who taught mankind the propagation of bees?
- Who was Aristæus?
- Who was Minerva? and what is said of her?
- What power did she possess?
- How is she represented under her different characters?
- What celebrated statue had she?
- What are some of her names?
- Who is said to have first taught the Greeks agriculture?
- What is probably meant by *Ultima Thule*?
- Was the Ecliptic at first divided into 12 signs? How was it divided?
- Where were the Olympic games celebrated? In what year before Christ were they instituted?
- How often were they celebrated? and in honor of what god?
- What precepts does the poet give about ploughing land?
- What does he give about planting, and changing crops?
- Who was Jupiter?
- To whom was his education intrusted?
- Where was he educated?
- What are some of his names?
- Who were the Giants? and what is said of them?
- What are the Pleiades?
- What other names have they?
- What are the Hyades?
- What are their names?
- Who was Aurora?
- What is said of her?
- What were the Furies?
- What were their names?
- What was their office?
- Who was Vulcan? What is said of him?
- What were some of his names?
- What is the word *Vulcanus* often used for?
- By what figure is it so used?
- Who were the Cyclops?
- Where does the poet represent them as residing?
- Why are they called *Cyclops*?
- Who was Mercury?
- What is said of him?
- What was his office?
- How is he represented?
- Of what was he the inventor?
- What were some of his names?
- Who was Glaucus? What is said of him?

Into how many classes were the Roman deities divided? Of these, how many were called *Consentes*?

Why were they so called?

What were their names?

What were these sometimes called?

What did the second class contain?

What were these sometimes called?

What did the third class contain?

Were they very numerous?

Who were the *Indigetes*?

From what is the word probably derived?

Who was Vesta?

How many were there of that name?

What was her office?

Who introduced her worship into Italy?

By whom were her mysteries introduced among the Romans?

LIBER SECUNDUS.

THE subject of this book is the cultivation of the several kinds of trees. The poet describes with much judgment the soils proper for each: and after giving a variety of excellent precepts for the management of the vine, the olive, &c. he digresses into the praises of Italy; and concludes with a panegyric upon a country life.

- | | | |
|--|--|----|
| 1. <i>Hactenus cecini cultus</i> | HACTENUS arborum cultus, et sidera cœli:
Nunc te, Bacche, canam, necnon sylvestria tecum
Virgulta, et prolem tardè crescentis olivæ.
Huc, pater ô Lenæe: tuis hic omnia plena
Muneribus; tibi pampineo gravidus autumnno
Floret ager, spumat plenis vindemia labris.
Huc, pater ô Lenæe, veni: nudataque musto | 5 |
| 8. <i>Tingeque mecum nudata crura novo musto, cothurnis direptis.</i> | Tinge novo mecum direptis crura cothurnis.
Principio arboribus varia est natura creandis.
Namque aliæ, nullis hominum cogentibus, ipsæ
Sponte suâ veniunt, camposque et flumina latè
Curva tenent: ut molle siler, lentæque genistæ,
Populus, et glaucâ canentia fronde salicta. | 10 |
| 15. <i>Æsculusque maxima nemorum, quæ frondet Jovi, atque quercus, quæ habitæ sunt</i> | Pars autem posito surgunt de semine: ut altæ
Castanæ, nemorumque Jovi quæ maxima frondet
Æsculus, atque habitæ Graiis oracula quercus. | 15 |

NOTES.

2. *Necnon*: also. Two negatives have the force of an affirmative in Latin and English.

3. *Virgulta*: shrubs, or underbrush; here put for trees in general. *Tardè crescentis olivæ*. The olive is of a very slow growth. Some say it is a hundred years in growing.

4. *Lenæe*: Lenæus, a name of Bacchus, from a Greek word signifying a vine-press. *Adsis*, is to be supplied, or some word of the same import.

5. *Ager gravidus*: the field heavy with the produce of the vine. *Autumno*: the season for gathering grapes and other productions of the earth, put, by meton. for the grapes themselves. *Floret*: in the sense of *maturescit*. The fields do not bloom in autumn, but with propriety they may be

said to ripen. *Pampineo autumnno*: the produce of the vine—grapes.

9. *Cothurnia*. The cothurnus was a kind of high-heeled shoe, worn by Bacchus. Reference is here made to the custom of treading out the grapes with their feet. The cothurnus was used by tragedians to make them appear taller; hence put for tragedy itself—also for the tragic style. *Natura*: in the sense of *ratio*, vel *modus*.

12. *Siler*: an osier, or small withy. *Genistæ*: the broom. *Populus*: the poplar tree, of which there are three kinds.

13. *Salicta*: willow-grounds; by meton, the willows.

16. *Æsculus*: a species of oak, sacred to Jupiter. The *Æsculus* was a mast-tree, and abounded in *Dodona*, in Epirus, where there were oaks said to have given out oracles; to which here is an allusion.

Pullulat ab radice aliis densissima sylva :

Ut cerasis, ulnisque : etiam Parnassia laurus

Parva sub ingenti matris se subjicit umbrâ.

Hos natura modos primùm dedit : his genus omne
Sylvarum, fruticumque viret, nemorumque sacrorum.

Sunt alii, quos ipse viâ sibi repperit usus.

Hic plantas tenero abscindens de corpore matrum

Deposuit sulcis : hic stirpes obruit arvo,

Quadrifidasque sudes, et acuto robore vallos :

Sylvarumque aliæ pressos propaginis arcus

Expectant, et viva suâ plantaria terrâ.

Nil radicis egent aliæ: summumque putator

Haud dubitat terræ referens mandare cucumen.

Quin et caudicibus sectis, mirabile dictu,

Truditur è secco radix oleagina ligno.

Et saepe alterius ramos impunè videmus

Vertere in alterius, mutataque insita mala

Ferre pyrum, et prunis lapidosa rubescere corna.

Quare agite, ô, proprios generatim discite cultus,
Agricolæ, fructusque feros mollite colendo.

Neu segnes jaceant terræ: juvat Ismara Baccho

Conseruere, atque oleū magnum vestire Taburnum.

20 20. Natura primum
dedit hos tres modos pro
ducendi arbores : in his
vis.

'25

30

35

NOTES.

17. *Sytra*: here means the suckers, that shoot up under, and near the trunk of the parent tree.

18. *Cerasis*: to the cherry-trees. *Laurus*. This tree is called *Parnassian*, because it abounded on mount Parnassus. It was sacred to Apollo.

19. *Subjicit se* : shoots itself up.

21. *Sylvarum fruticumque*: trees and shrubs.

22. *Vid*: by practice, or experience. *Sunt alii*: there are other methods of producing trees, which, &c. The poet proceeds to enumerate the methods of raising the several kinds of trees, which he reduces to

seven. 1. By planting the shoot or scion. 2. By burying the stump or stock in the earth. 3. By burying the stake or trunk split at the bottom. 4. By the layer. 5. By planting in the earth a bough or twig taken from the top of the tree. 6. By planting the trunk or stalk of the tree, deprived of its root and branches. This succeeds very well with the olive-tree. 7. By grafting or transferring a branch or scion of one tree into another.

23. Plantas: the shoots or scions from the body of the mother tree.

24. *Obruit stirpes*: another buries the stocks in the ground, and stakes split in four parts at the lower end, and poles, the wood being sharpened into a point.

28. *Alie sylarum*: other trees of the wood—simply, other trees. Rūmus says, *alie arberes*. *Propaginis*. The *propago* was the layer, or branch of the parent tree, bent down and fastened in the ground, until it

took root, firm enough to support itself ; and was then severed from it. This was about the third year. *Arcus*: the arches, or curved figures of the layers, or branches so bent down.

27. *Viva plantaria*: living shoots to be put in their own earth—not cut off as in other cases, but suffered to grow to the parent tree for a time. *Defodi*, or a word of the like import, is understood.

29. *Referens mandare*: to commit the top-most shoot to the earth whence it sprang. *Summum cacumen*: the highest shoot, or branch. *Referens mandare*, simply for *mandare*, says Heyne.

30. *Caudicibus*: Caudex, is properly the body of the tree distinguished from the root, as *truncus* is the body distinguished from the top or head.

32. *Impune*: without injury. *Allerius*; in the sense of *unius*. *Arboris* is understood.

33. *Vertere*: for *verti*, the active for the passive, by onallago: or, *vertlere se in ramos alterius arboris*.

34. *Cornu lapidosa*: the cornel trees, which naturally produce a stony hard fruit, by being grafted, will produce the plum—will redden with plums.

37. *Neu segnes terræ jaceant.* Dr. Trapp renders these words: let not your lands lie idle. *Ne terræ sint inutilis,* says Ræus. But the connexion is better preserved by rendering it: let not your barren lands lie neglected or unimproved. *Ismara neu.* plu. a mountain in Thrace. *Tuburnus :* a mountain in Campania, fertile in olives.

- Tuque ades, inceptumque unâ decurre laborem;
 39. Tuque, Mæcenâs, ades, decurreque inceptum laborem unâ mecum: tu, O decus, O meritò maxima pars nostræ famæ
 40
 43. Non possem amplecti ea, si sint mihi
 47. Arbores quæ tollunt se suâ sponte
 53. Et illa arbor quæ exit sterilis
 63. Sed oleæ respondent meliùs de truncis; vites de propagine, et myrtus
 Tuque ades, inceptumque unâ decurre laborem;
 Mæcenâs, pelagoque volans da vela patenti.
 Non ego cuncta meis amplecti versibus opto:
 Non, mihi si linguæ centum sint, oraque centum,
 Ferrea vox: ades, et primi lege litoris oram.
 45
 In manibus terræ: non hic te carmine ficto,
 Atque per ambages et longa exorsa tencbo.
 Sponte suâ quæ se tollunt in luminis auras,
 Infœcunda quidem, sed læta et fortia surgunt.
 Quippe solo natura subest. Tamen hæc quoque si quis
 Inserat, aut scrobibus mandet mutata subactis,
 50
 Exuerint sylvestrem animum: cultuque frequenti,
 In quascunque voces artes; haud tarda sequentur.
 Necnon et sterilis quæ stirpibus exit ab imis,
 Hoc faciet, vacuos si sit digesta per agros:
 55
 Nunc altæ frondes et rami matris opacant,
 Crescentique adimunt fœtus, uruntque ferentem.
 Jam, quæ seminibus jactis se sustulit, arbos
 Tarda venit, seris factura nepotibus umbram:
 Pomaque degenerant, succos oblita priores:
 60
 Et turpes avibus prædam fert uva racemos.
 Scilicet omnibus est labor impendendus, et omnes
 Cogendæ in sulcum, ac multâ mercede domandæ.
 Sed truncis oleæ meliùs, propagine vites
 Respondent, solido Paphiæ de robore myrtus,
 65
 Plantis et duræ coryli nascuntur, et ingens

NOTES.

The object of the poet is to persuade the farmer not to neglect his rugged and barren lands, and suffer them to lie useless; for, by culture, he may render them profitable to him. He adduces the case of Ismarus and Taburnus, which, though naturally rugged and barren, had become, by cultivation and proper attention, very productive. *Baccho* is here put for the vine.

39. *Decurre*. Here we have a beautiful allegory, drawn from the sailing of a ship. The verb *decurre* signifies to sail before the wind—to sail with a prosperous gale. *Laborem*: the work or task, viz. the *Georgics*, which he begun at the request of Mæcenâs.

41. *Da volans, &c.* And flying, spread the sails to the opening sea—accompany me through this great work, which spreads before me like an open sea, expanding on every side. Some copies have *volens*.

45. *Ficto carmine*: in the sense of *fabuloso poemate*.

46. *Ambages et longa exorsa*: preambles, and tedious introductions.

50. *Scrobibus subactis*: in trenches prepared for the purpose. *Mutata*: transplanted—removed from their native soil.

52. *In quascunque artes, &c.*: in the sense of *in quocunque modo, vel via tractes*. In whatever mode you may require, says *Valpy*.

56. *Adimunt fœtus*: and take away the fruit from it growing up, and starve it while bearing. The poet's meaning appears to be this: that the sucker, which springs up from the root of the parent tree, will be fruitful and productive, if transplanted into open ground, and arranged in proper rows. For while it remains, the leaves and boughs of the parent tree will overshadow it, and prevent it from bearing fruit as it grows up: or, if it should bear fruit, it will be pinched and small, by being deprived of the rays of the sun and proper nourishment.

57. *Jam*: here is used in the sense of *porro, or præterea*.

60. *Uva*: the grape; by meton. for the vine. *Prædam*: as a prey for birds—only fit for birds.

62. *Multa mercede*: with much labor, or expense.

63. *Oleæ respondent, &c.* The olive is raised or propagated better from the stump; the vine from the layer; the myrtle from the solid wood; the hazle, the ash, the poplar, and the oak, from the scion, or young shoot.

64. *Paphiæ*: Venus, so called from *Paphos*, a city of Cyprus, where she was particularly worshipped. The myrtle was sacred to her. *Respondent*: in the sense of *proveniunt, vel oriuntur*.

Fraxinus, Herculeæque arbos umbrosa coronæ,
Chaoniique patris glandes; etiam ardua palma
Nascitur, et casus abies visura marinos.

Inseritur verò ex fœtu nucis arbutus horrida,

Et steriles platani malos gessere valentes:

Castanæ fagus, ornusque incanuit albo

Flore pyri; glandemque sues fregère sub ulmis.

Nec modus inserere atque oculos imponere simplex.

Nam quæ se medio trudent de cortice gemmæ,

Et tenues rumpunt tunicas, angustus in ipso

Fit nodo sinus: huc alienâ ex arbore germen

Includunt, udoque docent inolescere libro.

Aut rursus enodes trunci rescantur, et altè

Finditur in solidum cuneis via: deinde feraces

Plantæ immittuntur. Nec longum tempus, et ingens

Exiit ad cælum ramis felicibus arbos,

Miraturque novas frontes, et non sua poma.

Prætereâ genus haud unum, nec fortibus ulmis,

Nec salici, lotoque, nec Idæis cyparissis:

Nec pingues unam in faciem nascuntur olivæ,

Orchades, et radii, et amarâ pausia baccâ:

Pomaque, et Alcinoi sylvæ: nec surculus idem

Crustumius, Syriisque pyris, gravibusque volemis.

70

71. *Fagus incanuit flore castanæ, ornusque incanuit albo flore pyri*

75

79. *In solidum lignum*

81

85

NOTES.

66. *Umbrosa arbos*: the poplar-tree. It was sacred to Hercules. He wore a crown made of the leaves of this tree, to the infernal regions.

67. *Glandes*: properly acorns; by meton. the oaks that bore them. *Chaonii patris*: Jupiter; so called because he had a temple, and was splendidly worshipped at Dodona, a town of Chaonia in Epirus. The oak was sacred to him.

68. *Visura*. This is said of the fir-tree, because ships were built of its timber. *Marinos casus*: in the sense of *pericula maris*.

69. *Arbutus inseritur*: the arbuté or strawberry-tree is grafted with the shoot or scion of the nut-tree.

70. *Platani*. The plane tree affords a large and pleasant shade, but bears no fruit. It is therefore called *sterilis*. However, says the poet, even this has been made to bear apples by being grafted.

73. *Imponere oculos*: to inoculate. *Oculus* is the bud which is enclosed or put in the bark of the tree to be inoculated. *Inserere*: to ingraft. *Nec modus, &c.* Neither is the method of ingrafting and inoculating one and the same—they are different processes.

76. *Sinus angustus*: a small slit or gash, made in the bark of the tree, (where the bud was putting forth,) for the purpose of receiving the graft.

77. *Docent*: they teach it to grow up, or incorporate itself with the moist bark. *Liber* is the inward part of the bark of the tree; *Cortex*, the whole bark, or rind:

78. *Aut rursus*. Having described the process of inoculation, the poet gives us that of ingrafting. *Truncus*: the body of the tree, properly after the top and branches are cut off. This is split, and the graft put into the fissure. He seems to prefer this mode of cultivating trees, inasmuch as they soon come to maturity. *Nec longum tempus* (says he,) *et ingens arbos*: it is not a long time, and the mighty tree, *exiit*, hath shot up to the skies. There is a peculiar elegance in the use of the perfect tense here.

80. *Plantæ*: grafts, or scions of fruit-bearing trees.

82. *Poma non sua*: that is, *poma non sui generis*.

84. *Idæis Cyparissis*: to the Idæan Cypressess. There were two mountains by the name of Ida, the one in Phrygia, the other in Crete; the latter is here meant.

86. *Orchades*. The poet here mentions three species of olives: the *orchades*, a round olive, a word derived from the Greek; the *radii*, an oblong olive; the *pausia*, an olive of a bitter taste, so called from *pavio*, says Columella, because its chief use was for oil; to obtain which, it was brayed or beaten.

87. *Sylvæ Alcinoi*: the orchards of Alcinoüs, king of the Phæaceans. They were celebrated by the poets.

88. *Crustumius*: to the Crustumean pears, so called from *Crustumium*, a town in Tuscany, whose pears were much esteemed; they were of a reddish cast. *Syriis pyris*. These were so called, because they were brought from Syria. They were also called

Non eadem arboribus pendet vindemia nostris,
 Quam Methymnæo capit de palmitē Lesbos.
 Sunt Thasiæ vites, sunt et Mareotides albæ :
 Pinguibus hæ terris habiles, levioribus illæ.
 Et passo Psythia utilior, tenuisque lageos
 Tentatura pedes olim, vincturaque linguam.

95. *Sunt purpureæ, Preciæque vites* Purpureæ, preciæque : et quo te carmine dicam
 Rhætica ? nec cellis idē contende Falernis.

99. *Est Argitis minor* Sunt et Amminæ vites, firmissima vina .
sea, cui Tmolus et assurgit quibus, et rex ipse Phanæus ;

102. *Et, te, O bumaste,* Argitisque minor, cui non certaverit ulla,
sum tuis tumidis race- Aut tantum fluere, aut totidem durare per annos.

mis. Sed neque est num- Non ego te, Dis et mensis accepta secundis,
erus, quàm multæ spec- Transierim, Rhodia ; et tumidis, bumaste, racemis.

105. *Quem numerum* Sed neque, quàm multæ species, nec nomina quæ s
qui velit scire, idē vel- Est numerus : neque enim numero comprehendere re
lit discere quàm multæ Quem qui scire velit, Libyci velit æquoris idē
arenæ Libyci æquoris Discere, quàm multæ Zephyro turbentur arenæ ;
turbentur

NOTES.

Tarentina, and were of a blackish cast. Some think them to be the Bergamot pear. *Volemis* : to the Volemin pears. These were so called from the circumstance of their filling the palm of the hand ; from *vola*. The *urculus*, or shoot, of all these was different.

89. *Arboribus* : in the sense of *vitibus*.

90. *Methymnæo* : an adj. from *Methymna*, a city of Lesbos, an island in the Ægean sea, famous for its vines.

91. *Thasiæ* : an adj. from *Thasus*, an island in the Ægean sea. *Mareotides* : an adj. probably from *Mareotis*, a lake near Alexandria, in Egypt. Some take it from a place of the same name in Lybia, in the confines of Egypt. These latter (*hæ*) required a rich soil; the former (*illæ*) a light soil.

93. *Psythia* : an adj. agreeing with *vitis*, understood. Its derivation is uncertain. It is probably from the name of some town in Greece, where that species of vine flourished. *Utilior passo* : better for *passum*, or sweet wine. This was made of raisins or dried grapes; from the word *patior* : *quodd solem aut ignem patitur*. *Lageos*. This was a species of grape, deriving its name from a Greek word signifying a hare, because it resembled the color of that animal. *Tenuis* : subtle or penetrating. *Quodd facill ebrietatem inducit*, says Servius.

95. *Purpureæ, preciæque*. These are both adjectives, and agree with *vites*, or more probably with *væ*, understood. *Preciæ* : early ripened—ripened before other grapes.

96. *Rhætica* : a grape, so called from *Rhætia*, a country bordering upon Italy on the west. *Cellis Falernis* : with the Falernian wine. *Cellis* : the cellars; by meton. for the wine in them. *Falernis* : an adj. from *Falernus*, a mountain in Campania, celebrated for its good wines.

97. *Ammineæ vites*. There are v conjectures concerning this vine, but n certainly known. It produced ex wine—*firmissima vina*, strong, and of body.

98. *Quibus et Tmolus* : to which Tmolus, and Phanæus himself, the k vine-bearing mountains, rise up in s respect—they yield the pre-eminence Amminean vine. *Assurgit*, as here t highly metaphorical. It conveys t minds the idea of one mountain rising another in token of respect, and yield it precedency. *Tmolus* : a mount Lydia, famous for its wines. *Phæ* another mountain in the island Ch the Ægean sea, celebrated for its win

99. *Argitis* : a species of the grap bably derived from a Greek word s ing *white*, or from *Argos*, a city of tl lophonnesus.

100. *Tantum fluere* : to yield so juice.

101. *Mensis et Dis secundis*. The f ble or course was composed of meats. second of fruits, and what we general *desserts*. At this second table or there were libations made to certain *Secundis* is generally connected wit It is, however, better to connect it wit *sis* : it will then be : the Rhodian v acceptable to the second table or and to the gods that were then inv acceptable, or fit for libations.

102. *Rhodia* : an adj. from *Rhodu* mous island in the Mediterranean *Bumaste* : the bumastus was a spo grape, whose clusters were swollen o the udder of a cow. It is derived fr Greek,

103. *Quàm* : in the sense of *tam*.

si navigiis violentior incidit Eurus.
 quot Ionii veniant ad litora fluctus.
 verò terræ ferre omnes omnia possunt.
 ibus salices, crassisque paludibus alni
 stur, steriles saxosis montibus orni,
 myrtetis lætissima: denique apertos
 is amat colles, Aquilonem et frigora taxi.
 et extremis domitum cultoribus orbem,
 ie domos Arabum, pictosque Gelonos.
 arboribus patriæ. Sola India nigrum
 ænum, solis est thurea virga Sabæis.
 ibi odorato referam sudantia ligno
 aque, et baccas semper frondentis acanthi?
 emora Æthiopum molli canentia lanâ?
 que ut foliis depectant tenuia Seres?
 os Oceano propior gerit India lucos,
 si sinus orbis? ubi aëra vincere summum
 s haud ullæ jactu potuere sagittæ:

110

115

 120 120. Quid referam tibi
 nemora

NOTES.

Salices nascuntur: the willows by
 of rivers—the alders by stagnant
 the barren wild ashes on the stony
 ina, spring up, and flourish.

Myrtetis: in groves of myrtle. *Læ-*
 in the sense of *seracissima*.

Bacchus: here put for *vites*, by me-
 xri: the yew trees. The verb *amant*
 supplied.

Aspice orbem. The meaning is, that
 otest parts of the world were redu-
 a state of cultivation by their re-
 inhabitants, both the east (*Æoasdo-*
ibum) and the north, the country of
mi. The inhabitants, by meton. put
 country. They painted themselves
 y might be more terrible to their
 This explains the word *pictos*.

Gelonos: the Geloni were a people
 ng the northern parts of Europe.

Patriæ divisa: countries are distin-
 by their trees. *Patriæ*, one's native
 —*Regio*, any country.

Thurea virga: the frankincense tree.
Referam: in the sense of *dicam*, vel
m.

Balsama: plu. of *balsamum*, a plant
 y delicious fragrance. Its juice is
 i by cutting the branches in the sum-
 mths, from which incisions the juice
Acanthi. There were two kinds of
 us; one the herb commonly called
rrin, or bear's-foot; the other an
 in tree, always green, and abounding
 us.

Molli lanâ: with soft cotton. *Æthi-*
 gen. plu. of *Æthiops*: an inhabitant
iopia, an extensive country in Africa,
 ing in the cotton tree. *Ut*: in the
quomodo.

121. *Seres*: a people of India, who fur-
 nished the rest of the world with silk. It
 was a common received opinion that they
 collected it from the leaves of trees. To
 this the poet refers in the words, *depectant*,
 &c. they comb off the fine fleeces from the
 leaves.

123. *Extremi sinus orbis*. It is somewhat
 difficult to fix the meaning of *sinus*, in this
 place. If it could be read *sinui*, in the dat.
 to agree with *oceanus*, it would be easy.
 But it is usually read in the nom. It must
 therefore mean the same as *India*, in the
 preceding line. But how it can be applied
 with any propriety, to express a tract of
 country, doth not appear. If we take *sinus*
 for the gen. connected with *extremi*, the dif-
 ficulty will be removed, in a good degree,
 and *orbis* for the nom. Now *orbis* some-
 times means no more than a single country,
 or any division or part of the earth. If we
 take it thus, the passage may be rendered:
 Or, why need I mention the groves which
 India, nearer the ocean, the country of
 (bordering upon) the farthest bay, produ-
 ces? Valpy says: the extreme convexity
 of the globe. Heyne: *interior remotiorque*
terra extrema orbis partis. Ruæus: *reces-*
sus ultimi mundi. The *sinus* I take for the
 bay of Bongal, called by the ancients the
Sinus Gangeticus. The parts of India be-
 yond the Ganges were very little known to
 them; *extremi*, therefore, may be very well
 applied to them. *Summum aëra*: the high-
 est air—the air surrounding the topmost
 branches. This is evidently an extravagant
 hyperbole, notwithstanding the declaration
 of Pliny, as to the height of the trees. *Vin-*
cere: in the sense of *superare*.

126. *Media*. A country of Asia, bounded
 on the north by the Caspian sea, on the

- Et gens illa quidem sumptis non tarda pharetris. 125
 Media fert tristes succos, tardumque saporem
 Felicis mali: quo non praesentius ullum
 (Pocula si quando saevæ infecere novercæ,
 Miscueruntque herbas, et non innoxia verba)
 Auxilium venit, ac membris agit atra venena. 130
131. *Ipsa arbor est ingens, simillimaque lauro quoad faciem*
 Ipsa ingens arbor, faciemque simillima lauro;
 Et, si non alium latè jactaret odorem,
 Laurus erat: folia haud ullis labentia ventis:
 Flos apprimà tenax: animas et olentia Medi
 Ora foveat illo, et senibus medicantur anhelis. 135
- Sed neque Medorum sylvæ, ditissima terra,
 Nec pulcher Ganges, atque auro turbidus Hermus,
 Laudibus Italiæ certent: non Bactra, neque Indi,
 Totaque thuriferis Panchaia pinguis arenis.
 Hæc loca non tauri spirantes naribus ignem 140
 Invertère, satis immanis dentibus hydri:
 Nec galeis densisque virum seges horruit hastis:
 Sed gravidæ fruges, et Bacchi Massicus humor
 Implevere: tenent oleæque, armenta que læta.
 Hinc bellator equus campo sese arduus infert: 145
 Hinc albi, Clitumne, greges, et maxima taurus

NOTES.

west by Armenia, on the east by Hyrcania and Parthia, and on the south by Persia proper. Under Cyrus the great, it became a constituent part of the Persian monarchy.

127. *Mali*: the citron. Its rind is bitter, and its seeds are covered with a bitter skin: hence *tristes succos*, bitter juices; and *tardum saporem*, a taste remaining long on the palate. It is called *Felix*, happy, on account of its many virtues, and qualities; some of which are mentioned. *Non tarda*: in the sense of *strenua vel fortis*.

128. *Infecere*: have poisoned. *Pocula*: by meton. the wine. *Praesentius*: more certain—more efficacious. Some copies have *præstantius*.

129. *Non innoxia verba*: in the sense of *noxias incantationes*.

134. *Apprimà*: an adj. neu. plu. taken as an adverb, in imitation of the Greeks. The same as *apprimè*. *Animas et olentia ora*, &c. With this (fruit, *malo*) the Medes correct their breath, and (cleansed) their stinking mouths. See *Æn.* viii. 410. *Rumex* says; *Corrigunt halitum suum et grave-olentia ora*.

137. *Ganges*. One of the finest rivers in the world. It rises in the kingdom of Thibet, and taking a south-easterly direction, after a course of about 2000 miles, falls into the gulf or bay of Bengal; having in its course received a number of tributary streams, eleven of which, it is said, are as large as the Rhine. It is considered by the inhabitants upon its banks, as a god. *Hermus*; a river of Lydia, famous for its golden

sands. It received in its course the celebrated *Pactolus*; and with it, fell into the *Sinus Phœaciæ*.

138. *Bactra*: neu. plu. the principal city of the *Bactrii*. By synec. put for their whole country, which was called *Bactriana*, and was bounded by *Parthia* on the west, *India* on the east, and by the river *Orus* on the north.

139. *Panchaia*: a country of *Arabia Felix*. *Pinguis*: rich, in frankincense-bearing soil.

140. *Hæc loca*: these places bulls breathing fire have not turned, &c. This alludes to the fable of Jason, who, with a company of men, went to Colchis to get the golden fleece. Here were bulls breathing fire bound to a plough. Upon their turning the earth, it was sown with dragon's teeth, which immediately sprang up, *seges virum*, into men armed and prepared for combat, to supply the place of those that had been slain. The dragon that guarded the fleece being slain, Jason obtained the prize. This was the famous Argonautic expedition. See Ovid, *Met.* vii. It is supposed that this was only a commercial expedition, which proved very lucrative.

143. *Massicus*: a mountain in Campania, fertile in the vine; here used as an adj. *Massicus humor Bacchi*: Massic wine. *Humor Bacchi*: the liquor of Bacchus, i. e. wine.

146. *Clitumne*: Clitumnus a river of Umbria in Italy, famous for the flocks of white

Victima, sæpe tuo perfusi flumine sacro,
 Romanos ad templa Deum duxere triumphos.
 Hic ver assiduus, atque alienis mensibus æstas.
 Bis gravidæ pecudes, bis pomis utilis arbos.
 At rabidæ tigres absunt, et sæva leonum
 Semina : nec miseros fallunt aconita legentes :
 Nec rapit immensos orbes per humum, neque tanto
 Squameus in spiram tractu se colligit anguis.
 Adde tot egregias urbes, operumque laborem ;
 Tot congesta manu præruptis oppida saxis ;
 Fluminaque antiquos subter labentia muros.
 An mare, quod suprâ, memorem , quodque alluit infrâ ?
 Anne lacus tantos ? te, Lari maxime ; teque
 Fluctibus et fremitu assurgens, Benace, marino ?
 An memorem portus, Lucrinoque addita claustra,
 Atque indignatum magnis stridoribus æquor ;
 Julia quâ ponto longè sonat unda refuso,

150 153. Nec aquameus
 anguis rapit immensos
 orbes per humum, neque
 colligit se in spiram cum
 tanto tractu hic, quàm
 quibusdam aliis region-
 ibus.

155 158. An memorem
 mare, quod alluit Italiam
 suprâ, quodque alluit eam
 infrâ ? Anne memorem
 tantos lacus, te, O max-
 ime Lari, teque, O, Be-
 nace,

160 162. Equor indigna-
 tum circa illa claustra
 magnis

NOTES.

sheep that fed on its banks. The victims were washed in it, to make them the whiter. White victims alone were offered to Jove on triumphal days. To this the poet alludes.

149. *Æstas alienis mensibus*: summer in other months—in months not its own. *Assiduus*: in the sense of *perpetuum*.

150. *Bis pecudes, &c.* The meaning is, that the flocks bring forth twice in a year, and the trees produce two crops of fruit. *Pecudes*; here must mean sheep and other minor animals. It could not be said of cattle or horses. The poet, in many instances, in praising his country, exceeds the bounds of credibility. *Utilis*: in the sense of *fertilis*, says Heyne.

152. *Aconita*: wolf's bane. It is taken here for any noxious or poisonous plant, or herb. According to *Solinus*, it takes its name from *Acon*, a port in *Pontus*, a country notorious for poisonous plants. Others take it from a Greek word signifying a stone, because it grew principally on stony grounds. *Semina*: in the sense of *proles*.

155. *Laborem operum*: the labor, or work of artificers. *Operum* appears to be used in the sense of *Opificum*, or *Operariorum*. Heyne takes *laborem operum*, simply for *opera*, vel *edificia*.

156. *Tibi oppida*. Many of the cities of Italy were built upon high and elevated grounds. To this the words *præruptis saxis* allude. *Congesta* in the sense of *extructa*.

157. *Subter*: Heyne takes this in the sense of *præter*: making the sense to be, that the rivers flowed or passed by the walls of cities. He observes that many of the cities of Italy were built upon the margin of rivers: which seems to warrant that sense of the word.

158. *An Mare, &c.* Italy is washed by the Adriatic sea, on the north-east, and by

the Tuscan sea on the south. The former was sometimes called *Mare superum*, and the latter *Mare inferum*; hence the *suprâ* applied to the one, and *infrâ*, to the other.

159. *Maxime Lari*: Larius, a large lake at the foot of the Alps. It communicates with the *Po*, by the river *Addua*. *Hodie, Lago di Coma*.

160. *Benace*: Benacus, a large lake, communicating with the *Po*, by the river *Minicius*. Its present name is *Lago di Garda*. *Assurgens*: swelling with the waves, and roaring of a sea.

161. *Lucrino—Avernus*. Lucrinus and Avernus were two lakes in Campania. Here Augustus made a haven, which he called the Julian port. This was done by uniting them by a canal, and connecting them with the sea. *Portum Julium apud Baias, immisso in Lucrinum et Avernum Lacum mari, efficit*, says *Suetonius*. *Addita claustra*. It would seem from this, that *Lucrinus* was originally a bay, and probably connected with the sea, by a narrow strait, but afterward, either by some operation of the water, or artificially, was separated from it, forming a lake. This was the opinion of *Strabo*, who informs us that *Lucrinus* was originally a bay; but had been separated from the sea, ever since the days of *Hercules*, by a mound or bank of sand; that this was occasionally broken over by the waves of the sea, but was repaired and made secure against all encroachments of that element, by *Agrippa*, for the purpose of making it a safe and convenient station for the Roman fleet.

162. *Indignatum*: the same as *indignans*: roaring—raging.

163. *Julia aqua*. Heyne seems to understand this in the sense of *Julius portus*, the

- Tyrrenusque fretis immittitur æstus Avernis ?
165. *Hæc eadem Italia* Hæc eadem argenti rivos, ærisque metalla 76
ostendit in venis rivos Ostendit venis, atque auro plurima fluxit.
167. *Hæc Italia extulit* Hæc genus acre virûm, Marsos, pubemque Sabellam,
acre genus virûm, nempe. Assuetumque malo Ligurem, Volcosque verutos
169. *Hæc Italia extulit* Extulit: hæc Decios, Marios, magnosque Camillos,
 Scipiadas duos bello; et te, maximè Cæsar, 171
 Qui nunc extremis Asiæ jam victor in oris
 Imbellem avertis Romanis arcibus Indum.
 Salve, magna parens frugum, Saturnia tellus,
 Magna virûm: tibi res antiquæ laudis et artis
 Ingredior, sanctos ausus recludere fontes: 173
 Ascraeumque cano Romana per oppida carmen.
177. *Locus est dicendi* Nunc locus arborum ingeniis: quæ robora cuique,
de ingeniis Quis color, et quæ sit rebus natura ferendis
 Difficiles primùm terræ, collesque maligni,
180. *Ubi sunt tenuis* Tenuis ubi argilla, et dumosis calculus arvis, 178
argilla, et calculus Palladiâ gaudent sylvâ vîvacis olivæ.
 Indicio est tractu surgens oleaster eodem

NOTES.

harbor that had been made by excluding the sea—the water in the harbor. Lucrinus was not entirely separated from the sea. It was connected with it by a strait, or narrow channel, for the ingress and egress of the fleet, and for the admission of the water of the sea.

164. *Fretis Avernis*: the canal which connected *Avernus* with *Lucrinus*, is here called *fretum*, a strait. *Æstus*: in the sense of *mare*.

165. *Metalla æris*: simply, brass. *Fluxit*: in the sense of *abundavit*.

167. *Marsos*. The *Marsi* were a people of Italy lying to the south of the Appenines, and to the east and north of the *Æqui* and *Volsci*. They originated, according to some, from a son of the sorceress Circe: others say, from *Marsia*, a king of Lydia. Their principal city was *Marrubium*, or *Marruvium*, not far from the *Lacus Fucinus*. *Pubem Sabellam*: the *Sabelli* were a very ancient people of Italy, originally including the *Samnites*, the *Sabines*, and the *Ausoneans*.

169. *Ligurem*: the Ligurian accustomed to fatigue or toil. The *Ligures* were a people inhabiting that part of Italy, which lies at the head of the *Mare Ligusticum*, or sea of Genoa. The *Volsci* were a very warlike people. They inhabited that part of Italy, through which the river *Liris* passes, and were bounded on the west by the *Rutuli* and *Latini*, on the east by *Aurunci* and *Campani*, and on the north by the *Æqui* and *Hernici*. *Verutos*, armed with darts: from *veru* a kind of dart.

169. *Decios*: these were three Romans, who sacrificed their lives for their country. *Marios*: the *Marii*, of whom Caius Marius was the most celebrated. Though of hum-

ble birth, he rose to the highest honors. He triumphed over Jugurtha, king of Numidia and over the *Cimbri*. He died in his sixteenth consulship. *Camillos*. The most celebrated of the *Camilli* was *Marcus Furius Camillus*. He triumphed over the *Viente*. He rescued Rome from the Gauls. He was called a second *Romulus*, and died at the age of eighty years. See *Æn.* vi. 82: *Scipiadas*. See *Æn.* vi. 843. *Duros*: invincible—capable of enduring the fatigues of war.

173. *Saturnia tellus*. Italy is so called because here Saturn found a safe retreat after his expulsion from heaven. He reigned here conjointly with Janus. *Res*: a subject. *Tibi*: for thee—for thy advantage.

174. *Virûm*: in the sense of *heroûm*. *Laudis antiquæ, et artis*. *Laudatas et exultas ab antiquis*, says *Ruæus*.

176. *Ascraeum carmen*: an Ascrean strain or verse; that is, in imitation of *Hesiod*, who was a native of *Ascrea*, a village in *Beotia*, not far from mount *Helicon*. It is said he wrote a treatise upon agriculture.

177. *Ingeniis*: the nature or quality of the lands. *Robora*, plu. of *robur*, strength or ability to produce. The poet proceeds to point out the several methods of distinguishing the various soils. He makes to such methods.

179. *Maligni*: thin—poor, with reference to the quality of the soil. *Difficiles*: rough.

181. *Palladiâ sylvâ*: *Minerva's grove*. *Palladia*: an adj. from *Pallas*, a name of *Minerva*, to whom the olive was sacred.

182. *Oleaster nascent plurimus*: the wild olive, springing up thick and luxuriant in the same tract, is for a sign.

Plurimus, et strati baccis sylvestribus agri.

At quæ pinguis humus, dulcique uligine læta,
Quique frequens herbis, et fertilis ubere campus,
Qualem sæpe cavâ montis convalle solemus
Despicere: huc summis liquuntur rupibus amnes,
Felicemque trahunt limum: quique editus Austro,
Et filicem curvis invisam pascit aratris:
Hic tibi prævalidas olim multoque fluentes
Sufficiet Baccho vites: hic fertilis uvæ,
Hic laticis; qualem pateris libamus et auro,
Inflavit cùm pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.

Sin armenta magis studium, vitulosque tueri,
Aut fœtus ovium, aut urentes culta capellas:
Saltus et saturi petito longinqua Tarenti,
Et qualem infelix amisit Mantua campum,
Pascentem niveos herboso flumine cynos.
Non liquidi gregibus fontes, non gramina desunt:
Et quantum longis carpent armenta diebus,
Exiguâ tantum gelidus ros nocte reponet.

Nigra ferè, et presso pinguis sub vomere, terra,
Et cui putre solum (namque hoc imitatur arando)
Optima frumentis; non ullo ex æquore cernes
Plura domum tardis decedere plaustra juvenis:
Aut unde iratus sylvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus imis
Eruit: illæ altum nidis petiere relictis:
At rudis enituit impulso vomere campus.

184. At humus, quæ
est pinguis, lætaque dulci
uligine, campusque,
qui est frequens herbis,
et fertilis ubere

188. Campusque, qui
est editus Austro, et pas-
cit

190. Hic campus suffi-
ciet tibi

191. Hic campus erit
fertilis uvæ, hic idem
erit fertilis talis laticis;

195. Sin studium sit

198. Et talem campum,
qualem

201. Quantum herba-
rum armenta

203. Terra ferè nigra,
et pinguis sub presso
vomere; et cui est

207. Aut illa terra est
optima frumentis, unde

210. Altum ætrem

NOTES.

183. *Strati*: covered with.

184. *Læta*: in the sense of *abundans*.
Uligine: the natural moisture of the earth.

187. *Liquuntur*: in the sense of *defluunt*.

188. *Felicem*: fertilizing, or enriching.

189. *Filicem*: the fern or brake, whose
roots, by their contexture, are very trouble-
some to the plough. *Invisam*: hated.

191. *Sufficiet*: in the sense of *producet*.

192. *Pateris et auro*: by Hendiadys, for
auris pateris: in golden bowls.

193. *Tyrrhenus*: an inhabitant of Etru-
ria or Tuscany, an extensive country in
Italy, whose ancient inhabitants were fa-
mous for indulging their appetite; hence the
epithet *pinguis*: fat or corpulent. *Reddi-
mus*: we offer to the gods the warm en-
tails, &c. *Ebur*: properly ivory—any
thing made of ivory. Here, an ivory pipo.

195. *Tueri*: in the sense of *alere*, vel
nutrire.

196. *Urentes*: nipping—destroying. *Cul-
ta*: an adj. from *cultus*. This denotes any
thing that is dressed, taken care of, or ma-
naged in any way by culture. Here it means
young trees—nurseries.

197. *Tarenti*: Tarentum, a town in Ca-
labria, in the eastern part of Italy; which
justifies the epithet *longinqua*: remote
fields. *Aræ* is understood.

198. *Mantua infelix amisit*: such as un-
happy Mantua hath lost. The poet alludes
to the circumstance of Augustus' depriving
the Mantuans of their lands, and bestowing
them upon his soldiers, as a reward for their
services. *Infelix*, here, is peculiarly appro-
priate. Mantua was situated upon the river
Mincius, which abounded in grass and
reeds. *Flumine*: perhaps, in the sense of
ripa, vel *litore*.

200. *Liquidi*: in the sense of *puri*. *De-
sunt*: Heyne reads *deerrunt*, in the future.

204. *Imitamur hoc*, &c. The design of
ploughing land being to loosen its texture,
and to render it soft and mellow; by doing
this, we imitate, says the poet, a soil which
is naturally so. He observes, that a dark
mould, and one that looks fat and greasy,
as it is broken up with the share, and is, at
the same time, rotten or mellow, is the best
for grain: *non ex ullo æquore cernes*, &c.
The same too may be said, he observes, of
land newly cleared: *unde iratus*, &c. *Ira-
tus*, angry, on account of the barrenness of
the wood. *Ignava*: barren—useless.

205. *Æquore*: in the sense of *agro*, vel *campo*.

211. *Rudis campus*: but the new (before
uncultivated) field hath shone under the
deep laid share. For *enituit*, Dr. Trapp
would read *enitet*, the pros.

- Nam jejuna quidem clivom glareæ ruris
Vix humiles apibus casias roremque ministrat :
214. *Chelydria vir* Et tophus scaber, et nigris exesa chelydria
ministrant eas quoque Creta : negant alios æquæ serpentibus agros 2
Dulcem ferre cibum, et curvas præbere latebras.
217. *Ille terra quæ ex-* Quæ tenuem exhalat nebulam, fumosque volucres,
halat Et bibit humorem, et, cum vult, ex se ipsa remittit,
Quæque suo viridi semper se gramine vestit,
Nec scabie et salsâ lædit rubigine ferrum ; 2
221. *Ille terra intextet* Illa tibi lætis intextet vitibus ulmos :
Ille ferax oleæ est : illam experiere colendo
Et facilem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Vesuvo
Ora jugo, et vacuis Clanius non æquus Aceris. 2
226. Nunc dicam quo- Nunc, quo quamque modo possis cognoscere, dicam
modo possis cognoscere
unam quamque terram, Rara sit, an supra morem sit densa, requiras :
si requiras, an sit rara (Altera frumentis quoniam favet, altera Baccho :
229. *Densa terra facit* Densa, magis Cereri ; rarissima quæque, Lyæo)
Cereri magis Antè locum capies oculis ; altèque jubebis 2
In solido puteum demitti, omnemque repones
Rursus humum, et pedibus summas æquabis arenas.
233. *Si arena deerunt* Si deerunt, rarum, pecorique et vitibus almis
ad replendum locum, ubi Aptius, uber erit : sin in sua posse negabunt
erit rarum, aptiusque Ire loca, et scrobibus superabit terra repletis, 2
Spissus ager ; glebas cunctantes crassaque terga
Expecta, et validis terram proscinde juvencis.
Salsa autem tellus, et quæ perhibetur amara,
Frugibus infelix : ea nec mansuescit arando,
Nec Baccho genus, aut pomis sua nomina servat : 2

NOTES.

212. *Nam jejuna glareæ.* Having mentioned the land best for grain, the poet here observes, that the land in which the dry gravel, *jejuna glareæ* ; or the rough rotten-stone, *scaber tophus* ; or the chalk stone, *creta*, abounds, will scarcely produce the herb *casia*, and consequently is unfit for grain : besides, it is the haunt of noxious reptiles and vermin. *Rorem* : in the sense of *flores*, says Heyne : *quibus ros solet inesse*.

215. *Tophus scaber*, &c. Heyne takes *tophus scaber* and *creta exesa* as nominatives to *negant*.

220. *Scabie, rubigine* : with scurf—with rust. *Ferrum* : the plough-share.

221. *Intextet* : will entwine—embrace. *Implicabit*, says Ruseus.

223. *Facilem pecori* : to be good for pasture, and patient of the bending plough—will bear frequent tillage.

224. *Capua* : a city of Campania, surrounded by a fertile country. Its inhabitants were celebrated for their wealth and luxury. It took its name from *Capys*, a companion of *Æneas* ; but Strabo derives it from *caput*, because it was the chief city in that part of Italy.

225. *Ora* : in the sense of *regio*. *J. Vesuvo* : the mountain Vesuvius, in Campania, near Naples, well known as a volcano. *Aceris* : *Aceris* was an ancient city of Campania, which the river *Clanius*, its frequent inundations, almost depopulated. Hence the propriety of *non æquus*, just, or kind—destructive.

227. *Rara*. *Rarus*, loose, light, is opposite of *spissus* ; and in the present case of *densus*.

228. *Baccho—Lyæo*. These both by station are here put for the vine.

230. *Antè* : in the sense of *primùm*.

231. *Demitti* : in the sense of *defodi*. *Puteum* : in the sense of *foveam*. *In solido* : the solid ground.

234. *Uber* : in the sense of *solum*, humus.

236. *Expecta cunctantes* : expect his clods, and large tough ridges.

239. *Ea nec mansuescit* : that land neith mellowed by ploughing, nor preserves kind to the vine, nor their own names to fruit. The vine and fruit degenerate, and lose their original flavor and qualities when planted in such a soil. *Infelix* : in the sense of *inapta, vel infœcunda*.

Tale dabit specimen. Tu spisso vimine qualos,
Colaue prelorum fumosis deripe tectis.

Huc ager ille malus, dulcesque à fontibus undæ

Ad plenum calcentur: aqua eluctabitur omnis

Scilicet, et grandes ibunt per vimina guttæ.

245

At sapor indicium faciet manifestus; et ora

Tristia tentantùm sensu torquebit amaror.

Pinguis item quæ sit tellus, hoc denique pacto

Discimus; haud unquam manibus jactata fatiscit;

Sed picis in morem ad digitos lentescit habendo.

250

Humida majores herbas alit, ipsaque justo

Lætior: ah nimium ne sit mihi fertilis illa,

Neu se prævalidam primis ostendat aristis!

Quæ gravis est, ipso tacitam se pondere prodit;

Quæque levis. Promptum est oculis prædiscere nigram,

Et quisquis color. At sceleratum exquirere frigus

256

Difficile est: picæ tantùm, taxique nocentes

Interdum, aut hederæ pandunt vestigia nigræ.

His animadversis, terram multò antè memento

Excoquere, et magnos scrobibus concidere montes,

Antè, supinatas Aquiloni ostendere glebas,

261

Quàm lætum infodias vitis genus: optima putri

Arva solo: id venti curant, gelidæque pruinæ,

Et labefacta movens robustus jugera fossor.

At si quos haud ulla viros vigilantia fugit:

265

Antè locum similem exquirunt, ubi prima paretur

Arboribus seges, et quo mox digesta feratur;

251. Humida terra alit majores herbas, ipsa quæ est lætior justo:

254. Terra, quæ est gravis, quæque est levis, prodit se tacitam

256. Et quisquis color sit unicuique terra.

262. Optima arva sunt & putri solo

266. Exquirunt locum similem illi, ubi prima seges

NOTES.

242. *Deripe*: in the sense of *cape*, vel *name*. *Qualos*: baskets made of thick wicker.

243. *Huc*: hither—into the basket. *Malus ager*: the earth of bad quality. *Undæ*: in the sense of *aqua*.

244. *Eluctabitur*: in the sense of *effluet*, vel *elabitur*.

246. *Sapor*: the taste or relish, denoting the quality of any thing. It differs from *sensus*, which here means the sensation or effect produced on the mouth by the act of tasting. *Indicium*: a discovery of the quality of the land.

247. *Tentantùm*: in the sense of *gustantium*. *Tristia*: in the sense of *salsa*, vel *amara*.

249. *Jactata*: in the sense of *versata*.

250. *Habendo*: by handling.

251. *Justo*: than just—above due measure. The abl. after the comparative.

253. *Aristis*: *arista* here means the blade or stalk of the grain.

254. *Tacitam*: in the sense of *tacitè*.

255. *Promptum*: in the sense of *facile*.

256. *Sceleratum*: in the sense of *noxium*, vel *perniciosum*.

260. *Excoquere terram*: to drain, or dry your and. *Concidere*. Davidson, on the authority of *Pierius*, reads *circumdare*. *Ex-*

coquere: to dry—bake. The poet here advises to let the land lie exposed both to the heat of the sun during the summer, and to the north wind during winter; that is, for a whole year. The *antè* in the following line appears entirely expletive. Some have proposed to read in room of it, *atque*, which would be preferable, if there were authority for the change. Heyne seems to approve of *atque*.

261. *Ostendere*: in the sense of *exponere*. *Supinatas*: turned toward, or lying exposed to.

264. *Labefacta jugera*: his loosened acres—mellowing under the instruments of husbandry. *Curant*: in the sense of *efficient*: will render the ground soft and mellow.

265. *Si quos*: some men.

267. *Seges*: a nursery, or place where trees are first planted or reared, till they be of sufficient size to be transplanted. In this passage, the meaning appears to be, that those who would have good orchards, should pay a particular attention to the soil, where they intend to plant the trees, and select a soil of the like kind for the nursery; from which (*ex quo*) afterward the trees are to be taken and transplanted; lest when so transplanted, they should not readily unite with the earth. Not only so, they should

- Mutatam ignorent subito ne semina matrem.
Quin etiam cœli regionem in corde signant;
270. Ut restituant Ut, quo quæque modo steterit, quâ parte calores 270
unamquamque eâ modo, Austrinos tulerit, quæ terga obverterit axi,
quo quæque steterit, quâ Restituant. Adœd in teneris consuescere multum est.
parte Collibus, an plano melius sit ponere vites,
Quære prius. Si pinguis agros metabere campi,
Densa sere. In denso non segnior ubere Bacchus
276. Sin eligas solum Sin tumulis acclive solum, collesque supinos, 276
acclive tumulis Indulge ordinibus: nec secius omnis in unguem
Arboribus positis secto via limite quadret.
Ut sæpe ingenti bello, cùm longa cohortes
Explicuit legio, et campo stetit agmen aperto, 280
Directæque acies, ac latè fluctuat omnis
Ære renidenti tellus, necdum horrida miscent
Prælia, sed dubius mediis Mars errat in armia.
284. Omnia intervalla Omnia sint paribus numeris dimensa viarum:
viarum sint dimensa Non animum modò uti pascat prospectus inanem, 286
Sed quia non aliter vires dabit omnibus æquas
Terra, neque in vacuum poterunt se extendere rami.
Forsitan et scrobibus quæ sint fastigia quæras.
Ausim vel tenui vitem committere sulco.
Altiùs ac penitùs terræ defigitur arbos: 290

NOTES.

carefully observe what particular side stood toward the several parts of heaven, that they might be placed, every one in the same manner—on what side they sustained the summer heat, and on what side the winter cold. *Seges*: in the sense of *seminarium*, says Heyne. *Digesta*: arranged in rows. *Feratur*: in the sense of *transferatur*.

268. *Semina*: young plants, or trees. *Matrem*: the ground into which they are transplanted.

271. *Axi*: in the sense of *septentrioni*.

272. *Consuescere in teneris*: to be accustomed in their tender age avails so much—has so much influence over them. Some copies have *à teneris*. *Annis* is understood.

274. *Metabere*: if you shall lay out for planting. *Rûsus* interprets it by *eligas*.

275. *Densa*: for *densè*, an adv. *Bacchus non segnior*: the vine will not be less fruitful in a thick and rich soil. Some take in *denso* simply for *densè*, and render it thus: the vine will not be less fruitful in a rich soil, if planted thickly. In this case, *ubere* is taken for richness or fertility of soil. This appears to be the opinion of Heyne. *Rûsus* connects *denso* with *ubere*. In this case, *denso* must be taken in the sense of *pinguis*, vel *spisso*; and *ubere* in the sense of *solo*.

276. *Supinos*: sloping—descending gradually.

277. *Indulge ordinibus*: indulge in your rows—plant your vines farther apart. *Nec secius*: also—likewise; *porrò*, says Heyne.

278. *Omnis via*, &c. Every space, or avenue, should square exactly, the trees being placed in a path or line cut across—every space should exactly form a square, the rows of trees being planted at equal distances, and at right angles to each other. *In unguem*: exactly—to a tittle.

281. *Acies directæ*: the lines are formed—the battalions are marshalled. *Acies*: an army in order of battle; *agmen*: in order of march; *exercitus*: in order of exercise. *Fluctuat*: in the sense of *coruscet*.

282. *Renidenti ære*: with gleaming brass, *Ære*: in the sense of *æreis armis*.

283. *Dubius*: doubtful—uncertain; not knowing on which side of the embattled armies the victory will fall.

284. *Omnia sint*, &c. All the spaces should be measured out in equal proportions. Davidson supposes *intervalla*, or a word of the like import, to agree with *omnia*, and to govern *viarum*. *Rûsus* connects *viarum* with *numeris*, and supposes it to be governed by that word. But to take *omnia viarum* in the sense of *omnes viae*, is more simple: and of this construction we have many examples in Virgil. *Opaca locorum*: dark places. *Æn.* ii. 725. *Opaca viarum*: dark ways, or passages. *Æn.* vi. 633.

288. *Fastigia*: in the sense of *profunditas*. *Scrobibus*: to the trenches—holes.

290. *Altiùs*. The common reading is *altiùs*; but Heyne, Heinsius, and some others have *altior*.

*Æsculus imprimis, quæ quantum vertice ad auras
Æthereas, tantum radice in Tartara tendit.*

*Ergo non hyemes illam, non flabra, neque imbres
Convellunt: immola manet, multosque per annos,
Multa virum volvens durando sæcula vincit.*

296

*Tum fortes latè ramos et brachia tendens
Iluc illuc, media ipsa ingentem sustinet umbram.*

297. Ipsa media inter
suos ramos sustinet

Neve tibi ad Solem vergant vineta cadentem:

*Neve inter vites corylum sere: neve flagella
Summa pete, aut summas defringe ex arbore plantas,*

301

(Tantus amor terræ:) neu ferro læde retuso

Semina: neve oleæ sylvestres insere truncos.

Nam sæpe incautis pastoribus excidit ignis,

Qui furtim pingui primùm sub cortice tectus

Robora comprehendit, frondesque elapsus in altas

305

Ingentem cælo sonitum dedit: inde secutus

Per ramos victor, perque alta cacumina regnat,

Et totum involvit flammis nemus, et ruit atram

Ad cælum piceâ crassus, caligine nubem:

Præsertim si tempestas à vertice sylvis

310

Incubuit, glomeratque ferens incendia ventus.

Hoc ubi; non à stirpe valent, cæsæque reverti

Possunt, atque imâ similes revirescere terrâ;

Infelix superat foliis oleaster amaris.

312. Ubi hoc accidit,
tum vites non valent re-
verti à stirpe

Nec tibi tam prudens quisquam persuadeat auctor

Tellurem Boreâ rigidam spirante movere.

316

Rura gelu tum claudit hyems, nec semine jacto

NOTES.

292. *Tartara tendit*: *Tartarus*, mas. in the sing. neu. in the plu. one of the regions of hell. Here, as the poets say, the wicked and impious are punished. Ixion, Tityus, Tantalus, Sisyphus, and the Danaides, were sentenced to this place. The poet advises to commit the vine to a light furrow, just below the surface of the earth; but to put the tree, and especially the *Æsculus*, deep in the earth, that they may take root better and more firmly. The vine properly belongs neither to the species of the tree, nor to that of the shrub; but is between both: *tertium quiddam, quod nec arborem, nec fruticem propriè dixerim*, says Columella. See *Æa.* iv. 445.

294. *Multos per annos*. Heyne reads, *multos nepotes*. He observes that Heinsius, and some others, read the same. *Per annos*, is the general reading, and appears to be the easiest. If *nepotes* be read, it must be taken in the sense of *elates*, vel *ava*; but that is expressed in the following line, by the words, *multa sæcula viram*.

295. *Vincit*: in the sense of *superat*.

299. *Neve pete summa*: neither seek the topmost shoots, nor break off the topmost scions from the tree.

The advice which the poet gives, is: that in propagating trees, whether by grafting,

or otherwise, you should not take the topmost shoots of the tree, but those that are nearer the root; for they will grow and flourish better, having more strength in them, and having already contracted a fondness for the earth—*tantus amor terræ*. *Semina*: in the sense of *surculos*, vel *plantas*.

300. *Defringe*. Heyne reads *destringe*.

302. *Neve insere*, &c. Nor plant the trunks of the wild olive among your vines. *Inter vites*, is understood.

306. *Secutus*: increasing more and more, it reigns victorious.

308. *Ruit*: in the sense of *emittit*, vel *erigit*. *Nemus*: in the sense of *vinetum*.

310. *A vertice*: from on high; or, according to Servius, from the north. *Denuper*, vel *de calo*, says Heyne; à *septentrione*, says Rûsius.

312. *Ubi hoc*: when this happens—when your vineyards are burnt, your vines cannot shoot forth again from the root; nor, if they be cut, can they do it, and spring up such as they were before. They will be entirely destroyed, and nothing but the barren wild olive will survive and remain. *Reverti*: in the sense of *renasci*.

317. *Rura*: in the sense of *arva*. *Semine jacto*: in the sense of *surculo defosso*.

Concretam patitur radicem affigere terræ.
Optima vinetis satio est, cum vere rubenti
Candida venit avis longis invisâ colubris :
Prima vel autumnî sub frigora, cum rapidus Sol
Nondum hyemem contingit equis, jam præterit æstas.

323. Adeo ver est utile
frondi nemorum, ver est

Ver adeo frondi nemorum, ver utile sylvis ;
Vere tument terræ, et genitalia semina poscunt.
Tum pater omnipotens fecundis imbribus æther
Conjugis in gremium lætæ descendit, et omnes
Magnus alit, magno commixtus corpore, fœtus
Avia tum resonant avibus virgulta canoris,
Et Venerem certis repetunt armenta diebus.
Parturit almus ager : Zephyrique tepentibus auris
Laxant arva sinus : superat tener omnibus humor :
Inque novos soles audent se germina tutò
Credere : nec metuit surgentes pampinus Austros,
Aut actum cœlo magnis Aquilonibus imbrem :
Sed trudit gemmas, et frondes explicat omnes.

331. Omnibus arvis

336. Non crediderim
alios dies illuxisse in
prima origine crescentis
mundi, habuisseve alium
tenorem : illud tempus
erat ver

Non alios primâ crescentis origine mundi
Illuxisse dies, aliumve habuisse tenorem
Crediderim : ver illud erat, ver magnus agebat
Orbis, et hybernis parcebant flatibus Euri ;
Cum primum lucem pecudes hausere, virûmque
Ferrea progenies duris caput extulit arvis,
Immissæque feræ sylvis, et sidera cœlo.
Nec res hunc teneræ possent perferre laborem,

NOTES.

319. *Rubenti* : blooming—blushing ; in the sense of *purpureo*.

320. *Candida avis* : the Ciconia, or stork. So esteemed was this bird on account of its destroying serpents and noxious reptiles, that in Thessaly, Pliny informs us, it was a capital crime for any person to kill one ; hence, *invisâ longis colubris*.

325. *Tum omnipotens pater* : then almighty father Æther descends into the bosom of his joyous spouse in fructifying showers, and great himself, mingling with her great body, nourishes all her offspring.

These lines are extremely beautiful, as well as this whole description of spring. The Æther, or air, by the poets, is frequently called Jupiter, on account, perhaps, of its great utility, and its necessity to life and vegetation ; and because of the intimate connexion between the surrounding air and the earth, the poet represents the latter as Juno, calling it the spouse of Jove.

328. *Avia virgulta* : the sequestered woods, or thickets. *Avius* is evidently compounded of the Greek *alpha*, negativum, and *via*, a way. We meet with several instances of the like composition in the Latin language : as *demens*, of *de* and *mens*, *amens*, &c.

331. *Arva laxant*, &c. The fields open their bosom to the warm breezes of the

zephyrs. This is extremely beautiful, highly poetical.

332. *Germina*. The usual reading *gramina*. Heyne reads *germina*. But nus, Martyn, Vossius, and some other the same. It is evidently the better.

340. *Cum primum*, &c. This is an allusion to the deluge, which, the poets happened in the reign of Deucalion, of Thessaly, of which he and his wife Py were the only survivors. Being grieved at the general destruction of men, they were directed by an oracle to cast behind them the bones of their great mother, which understood to be stones, and they at once instantly sprang up into men. See Ec. v.

341. *Duris arvis* : stony fields. *Feræ* because they sprang up all armed and equipped for war.

343. *Res teneræ*. It is not certain whether the poet here speaks of spring at the creation of the world, or returns to his description of spring in general. In the former case, *res teneræ* will be the tender infant creation ; in the latter, the productions of nature. Dr. Trapp takes in this latter case, and understands by *teneræ*, frail, an epithet, says he, which and ever will be, proper for all subtle things. Ruseus seems to take it in the

Si non tanta quies iret, frigusque caloremque
Inter ; et exciperet cœli indulgentia terras. 345

Quod superest ; quæcumque premes virgulta per agros,
Sparge fimo pingui, et multâ memor occulle terrâ :

Aut lapidem bibulum, aut squalentes infode conchas.
Inter enim labentur aquæ, tenuisque subibit
Halitus, atque animos tollent sata ; jamque reperti, 350
Qui saxo super atque ingentis pondere testæ
Urgerent : hoc effusos munimen ad imbres ;
Hoc, ubi hiulca siti findit canis æstifer arva.

Seminibus positis, superest deducere terram
Sapius ad capita, et duros jactare bidentes ;
Aut presso exercere solum sub vomere, et ipsa 355
Flectere luctantes inter vineta juvencos :
Tum leves calamos, et rasæ hastilia virgæ,
Fragineasque aptare sudes, furcasque bicornes :
Viribus enî quarum, et contemnere ventos 360
Amuescant, summasque sequi tabulata per ulmos.

Ac, dum prima novis adolescit frondibus ætas,
Parcendum teneris : et dum se lætus ad auras
Palmes agit, laxis per purum immissus habenis,
Ipsa aciè nondum falcis tentanda ; sed uncis
Carpendæ manibus frondes, interque legendæ.
Inde ubi jam validis amplexæ stirpibus ulmos

348. Infode circum es
bibulum lapidem aut
squalentes conchas :
enim inter eas

350. Reperti sunt ho-
mines, qui urgerent illa
super saxo, atque

352. Hoc est munimen
ad effusos imbres : hoc
est munimen, ubi æstifer
canis findit

358. Superest tum ap-
tare vitibus

363. Parcendum est
tibi teneris vitibus, dum
prima

365. Ipsa vitis nondum
tentanda aciè falcis

NOTES.

mer sense. *Mundus adhuc tener*, says he. Heyne follows the opinion of Dr. Trapp, and by *teneræ res* understands the young and tender vegetation in general. Davidson is of the same opinion. *Hunc laborem*: this suffering, viz. the extremes of heat and cold.

345. *Exciperet*: in the sense of *exceptisset*. So *iret* in the preceding line, for *ivisset*. *Exciperet*: had favored—visited.

346. *Premes*: in the sense of *plantabis*. *Virgulta*: in the sense of *surculos*.

348. *Infode bibulum lapidem*: bury around them the spongy stone, and rough shells.

349. *Tenuis halitus*, &c. This is said probably from an opinion, that a circulation of air about the root was necessary to the growth of the plant or scion. *Sata*: in the sense of *surculi*. *Animos*: in the sense of *vires*.

352. *Effusos imbres*: excessive, or immoderate rains.

353. *Æstifer canis*: the sultry dog. This is a star in the mouth of the great dog, a constellation in the heavens. It is said to have a considerable influence, while in conjunction with the sun, upon the heat of the weather. This space of time is usually denominated the dog-days. The name of the star is *Sirius*.

355. *Capita*: here plainly means the roots; which are so called, either because by them they draw nourishment from the earth as by a mouth; or because, by propa-

gating the vine by the layer, the top was placed into the ground, which consequently became the root. *Rumus* says, *radices*. *Bidentes*: *Bidens* was a kind of rake or hoe, having two teeth or forks—a grubbing hoe; compounded of *bis* and *dens*. *Seminibus positis*: in the sense of *surculis defossis*, vel *plantatis*.

358. *Hastilia*: poles pointed like spears. *Rasæ virgæ*: of peeled wood—the bark taken off to render them more smooth. *Virgi decorticatis*, says *Rumus*.

359. *Bicornes furcas*: two-pronged forks. *Bicornis*, of *bis* and *cornu*.

360. *Quarum viribus*: by whose support they may accustom themselves to rise, or mount up.

361. *Tabulata*. These were branches of elms extended at proper distances, to sustain the vine and enable it to spread. We have no word in English answering to it.

364. *Immissus laxis habenis*: rushing forth with loosened reins. This is a metaphor taken from the horses in the race. *Agil*; in the sense of *erigit*.

365. *Aciè falcis*. This is the reading of Heyne, Valpy, and some others. *Acies*, in the nom. is the common reading. The vine is not to be attempted with the pruning-knife, but the leaves are to be plucked and carefully culled by the bending hand, *inter-legenda*.

367. *Validis stirpibus*: with strong wreaths—steins. *Stringe*: thin—trim off.

Exierint ; tum stringe comas, tum brachia tonde :
Antè reformidant ferrum : tum denique dura
Exerce imperia, et ramos compesce fluentes. 370

371. *Sepes texendæ* *Texendæ* sepes etiam, et pecus omne tenendum,
aut circum vitæ, et omne *Præcipuè* dum frons tenera, imprudensque laborum :
pecus tenendum est ab
illis : Cui, super indignas hyemes, Solemque potentem,
Sylvestres uri assiduè capræque sequaces

376. *Nec frigora con-* *Frigora* nec tantum cana concreta pruinâ,
creta cana pruinâ, aut Aut gravis incumbens scopulis arentibus æstas ;
gravis æstas incumbens Quantum illi nocuere greges, durique venenum
arentibus scopulis, no- *Dentis, et admorso signata in stirpe cicatrix.*
cuere vitibus tantum, Non aliam ob culpam Baccho caper omnibus aris 380
quantum illi greges

Cæditur, et veteres ineunt proscenia ludi ;
Præmiaque ingeniis pagos et compita circum,
Theseidæ posuere : atque inter pocula læti
Mollibus in pratis unctos saliere per utres.
Necnon Ausonii, Trojâ gens missa, coloni 385
Versibus incomptis ludunt, risuque soluto :
Oraque corticibus sumunt horrenda cavatis.
Et te, Bacche, vocant per carmina læta, tibi que
Oscilla ex altâ suspendunt mollia pinu.

NOTES.

370. *Exerce dura imperia* : exercise rigid
away—rule them imperiously. *Fluentes* :
superfluous—wide-spreading.

372. *Imprudens laborum* : unused—unac-
customed to hardships.

373. *Indignas* : in the sense of *duras*, vel
æstas. *Super* : in the sense of *præter*.

375. *Illudunt* : in the sense of *nocent*.

377. *Gravis æstas* : excessive heat.

381. *Proscenia*. The Roman theatre was
of a semi-circular form, and divided into
four parts. The *porticus*, or gallery. Here
were the seats for the common people, in
the form of a wedge, and were called *Cunei*.
The *Orchestra* was the inner part, or centre
of the theatre. Here the senators and
equites sat, and the dancers and musicians
performed. The *Proscenium* was the space
between the *Orchestra* and *Scena*, more ele-
vated than the former, but lower than the
latter. Here the actors performed. The
Scena was that part over against the specta-
tors. The *Postscenium* was the place be-
hind the *Scena*, or curtain, where the actors
retired. The amphitheatre was built in a
circular form, with nothing to obstruct the
view from any part. Seats were all around
it, and in the middle was a large open space
or area, where the gladiators and wild beasts
used to fight.

382. *Ingeniis* : to genius, or wit. The
common reading is *ingenies*, an epithet en-
tirely useless. Davidson, on the authority
of Pierius, reads *ingeniis*. He says he
found it so in the most ancient manuscripts.
It is also the reading of Heyne and Bur-
mannus.

383. *Theseidæ* : the Athenians, so called
from *Theseus*, one of their kings, the son of
Ægeus and *Æthra*. He taught them to live
in cities, and contributed much to their ci-
vilization. Tragedy is said to have origi-
nated among the Athenians. *Thespis*, one
of their poets, hath the honor of inventing
it. It is said he performed in a kind of
cart.

384. *Unctos utres*. The *utres* were bags
of goatskins filled with wind, and besmeared
with oil. At the feasts of Bacchus, it was
the custom to leap upon them with one foot,
and being slippery, often caused the leaper
or dancer to fall, which always excited
mirth and laughter in the by-standers.

385. *Coloni*. *Colonus* signifies both a
tiller of the earth, and any inhabitant of a
country. In this last sense it seems to be
used here, denoting the Romans generally.
They were originally a colony of Trojans,
led into Italy by *Æneas*. Hence the prop-
riety of their being called *gens missa Trojâ*.
Ausonii : an adj. from *Ausonia*, the origi-
nal name of Italy : in the sense of *Romani*,
vel *Itali*.

386. *Soluto* : in the sense of *immodico*.

387. *Ora* : in the sense of *larvas*, masks.

389. *Oscilla*. These most probably were
small earthen images of Bacchus, hung upon
the branches of trees, where they swung,
and were turned about by the wind. They
were supposed to confer fertility to the vine,
in whatever direction they chanced to turn
their faces. *Mollia* : moveable, because they
turned easily, and obeyed every breeze ; or
perhaps, effeminate, because Bacchus was

- Hinc omnis largo pubescit vinea fœtu : 390
 Complentur vallesque cavæ saltusque profundi,
 Et quôcumque Deus circum caput egit honestum.
 Ergò ritè suum Baccho dicemus honorem 392. Et *locus*, quocum-
 quo Deus circumagît
 Carminibus patriis, lancesque et liba feremus;
 Et ductus cornu stabit sacer hircus ad aram : 395
 Pinguique in veribus torrebimus exta columnis
 Est etiam ille labor curandis vitibus alter,
 Cui nunquam exhausti satis est ; namque omne quotannis
 Terque quaterque solum scindendum, glebaque versis
 Æternùm frangenda bidentibus, omne levandum 400
 Fronde nemus. Redit agricolis labor actus in orbem,
 Atque in se sua per vestigia volvitur annus.
 Et jam olim seras posuit cùm vinea frondes,
 Frigidus et sylvis Aquilo decussit honorem ;
 Jam tum acer curas venientem extendit in annum 405
 Rusticus, et curvo Saturni dente relictam
 Persequitur vitem attondens, fingitque putando.
 Primus humum fodito, primus devecta cremato
 Sarmenta, et vallos primus sub tecta referto :
 Postremus metito. Bis vitibus ingruit umbra : 410
 Bis segetem densis obducunt sentibus herbæ :
 Durus uterque labor. Laudato ingentia rura,
 Exiguum colito. Ne non etiam aspera rusci
 Vimina per sylvam, et ripis fluvialis arundo 413. Aspera vimina
 rusci cœduntur per syl-
 vam, et fluvialis arundo
 cœditur ripis

NOTES.

always represented as youthful and de-
 beached. *Mobilis*, says Heyne.

390. *Fœtu*: in the sense of *proventus*, says
 Heyne.

393. *Honorem*: in the sense of *laudes*.

396. *Columnis veribus*: hazle-spits. The
 hazle seems here to be mentioned, as the
 instrument on which the sacrifice was to be
 roasted, because it was injurious to the vine.
 The goat was sacred to Bacchus, and usu-
 ally offered to him. See 390, supra.

397. *Est etiam ille alter*: there is also
 another labor. *Curandis*: in the sense of
colendis. The dat. is here plainly used in
 the sense of the gen. But this construction
 is common with the poets.

398. *Satis exhausti*: enough of pains
 taken. *Exhaustum*, though properly a part
 of the verb *exhaustio*, is here used as a sub-
 stantive, governed by the adv. *satis*.

400. *Æternùm*: in the sense of *assidud*.
Bidentibus: the same with *ligonibus*. *Nemus*:
 in the sense of *vineæ*, vel *vinetum*.

401. *Actus in orbem*: that is, *perpetuus*,
 vel *continuus*: because there is no end or
 termination in a circle.

402. *Annus*: in the sense of *annuus la-
 bor*, vel *annua opera*. The same labor or
 work is to be done every year, and it re-
 turns in the same order and course.

404. *Decussit honorem*: hath shaken from
 the trees their beauty and foliage.

408. *Curvo dente*: with the crooked knife

of Saturn. The scythe, or pruning-hook,
 was the badge of Saturn. *Relictam*: de-
 prived of its fruit and foliage, like a forlorn
 mother bereaved of her children. Nothing
 can surpass this in force and beauty. *Dente*:
 in the sense of *falce*.

408. *Primus*. The poet here advises the
 vintager to be the first to perform every
 piece of business belonging to his vineyard;
 such as digging and mellowing the ground,
 carrying home and burning the useless
 branches (*sarmenta*) of the vine, and carry-
 ing home and securing from the weather
 the stakes and poles (*vallos*) that supported
 the vine; but to be the last to gather his
 grapes, as they would grow better by re-
 maining on the vine, and having a longer
 time to ripen.

410. *Bis umbra*, &c. The vine requires
 to be cleared of its superfluous leaves twice
 in the season, and twice to be cleared of
 weeds and grass. This circumstance will
 explain the words of the poet.

411. *Sentibus*: with weeds—briars.

412. *Laudato*. The poet here means:
 you may admire a large farm, but be sure
 to till a small one: or, you may praise a
 large one in the possession of another, but
 you should prefer a small one yourself, be-
 cause you will find it in the end more pro-
 fitable.

413. *Rusci*: the shrub called the butcher's
 broom.

- Cæditur; incultique exercet cura salicti. 415
 416. *Vites vinctæ ul-
 mis jam reponunt falcem* Jam vinctæ vites, jam falcem arbusta reponunt,
 Jam canit extremos effœtus vinitor antes:
 Sollicitanda tamen tellus, pulvisque movendus:
 Et jam maturis metuendus Jupiter uvis.
 Contrâ, non ulla est oleis cultura: neque illæ 420
 Procurvam expectant falcem, rastrosque tenaces;
 Cùm semel hæserunt arvis, aurasque tulerunt.
 422. *Radices hæserunt
 arvis, verticesque earum
 tulerunt auras. Tellus
 ipsa, cum recluditur un-
 co dente, sufficit humo-
 rem satis oleis: et suffi-
 ciel gravidas fruges cum
 recluditur vomere:* Ipsa satis tellus, cùm dente recluditur unco,
 Sufficit humorem, et gravidas cùm vomere fruges.
 Hoc pinguem et placitam paci nutritor olivam. 425
 Poma quoque, ut primùm truncos sensere valentes,
 Et vires habuere suas, ad sidera raptum
 Vi propriâ nituntur, opisque haud indiga nostræ.
 Nec minùs interea fœtu nemus omne gravescit,
 Sanguineisque inculta rubent aviaria baccis. 430
 Tondentur cytisi: tædas sylva alta ministrat,
 Pascunturque ignes nocturni, et lumina fundunt.
 Et dubitant homines serere, atque impendere curam?
 Quid majora sequar? salices, humilesque genistæ,
 Aut illæ pecori frondem, aut pastoribus umbram 435
 Sufficiunt; sepemque satis, et pabula melli.
 Et juvat undantem buxo spectare Cytorum,
 Naryciæque picis lucos: juvat arva videre,
 Non rastris, hominum non ulli obnoxia curæ.
 439. *Juvat videre arva
 non obnoxia rastris, non
 ulli curæ hominum.*

NOTES.

415. *Salicti*: willow-ground. The pron. *te*, is to be supplied after *exercet*.

416. *Reponunt*. In the language of poetry, the vines are said to lay aside the pruning knife, when they no longer stand in need of its being applied to them. This takes place when they have sufficiently embraced or entwined around the elms, and other trees planted in the vineyard for the purpose of supporting them. *Vinctæ*: in the sense of *ligatæ*, says Rûmus. *Arbusta*: in the sense of *vineta*. See Ecl. i. 40.

417. *Effœtus vinitor*: the wearied vintager sings his last rows—that he hath gotten to his last rows. *Pervenit ad extremos ordines (ontes) vitium*, says Heyne.

419. *Jupiter*: the air, or weather.

423. *Unco dente*. *Dens* is any instrument of one time or fork for opening the earth about the roots of trees or plants, or for loosening the ground in any way. The meaning of the poet is: that the earth of itself, if opened and kept loose with this instrument, will afford sufficient moisture to the olives (*satis*) lately planted; but if opened and kept loose with the plough, it will render the olive more thrifty, and cause it to bear a fruit full, large, and good. Ploughing the land, says Mr. Martyn, is always considered to increase the produce of the olive. This circumstance fully explains the poet's meaning; which Rûmus, and Dr. Trapp after him, evidently mistook,

considering it as an hyperbole, denoting that the fruit would be almost coeval with the ploughing. *Statim cum ipse vomere*, says Rûmus.

425. *Hoc*: with this—the plough. Or *et hoc*, according to Servius, on account of this facility in propagating. *Placitam paci*: delighting in peace.

426. *Poma*: the fruits: by meton. put for the trees that bore them.

429. *Omne nemus*: Heyne says, *omne genus arborum*.

431. *Cytisi tondentur*. This may mean either browsed upon by cattle, or cut and prepared for their use. The *cytisi* was a shrub much esteemed for its property of causing cattle to give excellent milk. *Tædas*: torches—materials for making torches.

433. *Serere*: to plant them.

434. *Salices*: the willows. *Genistæ*: the brooms. *Sequar majora*: in the sense of *commemorem majores arbores*.

436. *Pabula melli*: materials for honey—flowers for the bees.

437. *Cytorum*: Cyturus, a mountain in Paphlagonia, in the neighborhood of the Euxine sea, abounding in the box-tree.

438. *Naryciæ*: an adj. from *Naryx*, or *Narycia*, a city in that part of Italy called *Magna Græcia*. It abounded in trees of the pitch and resinous kind.

439. *Non obnoxia*: not requiring—not exposed to. Rûmus says, *non egentia*.

Ipsæ Caucasæo steriles in vertice sylvæ,
 Quas animosæ Euri assidue franguntque feruntque,
 Dant alios alios fetus; dant utile lignum
 Navigiis pinos, domibus cedrosque cupressosque.
 Hinc radios trivere rotis, hinc tympana plaustris
 Agricola, et pandas ratibus posuere carinas.
 Viminibus salices fecundæ, frondibus ulmi:
 At myrtus validis hastilibus, et bona bello
 Cornus; Ityræos taxi torquentur in arcus.
 Nec tilizæ leves, aut torno rasile buxum,
 Non formam accipiunt, ferroque cavantur acuto.
 Necnon et torrentem undam levis innatat alnus
 Missa Pado; necnon et apes examina condunt
 Corticibusque cavis, vitiosæque ilicis alveo.
 Quid memorandum æquæ Baccheia dona tulerunt?
 Bacchus et ad culpam causas dedit: ille furentes
 Centauros leto domuit, Rhætumque, Pholumque,
 Et magno Hylæum Lapithis craterè minantem.

O fortunatos nimium, sua si bona nôrint,
 Agricolas! quibus ipsa, procul discordibus armis,
 Fundit humo facilem victum justissima tellus.
 Si non ingentem foribus domus alta superbis
 Manè salutantum totis vomit ædibus undam;
 Nec varios inhiant pulchrâ testudine postes,
 Illasque auro vestes, Ephyreiaque æra;
 Alba neque Assyrio fucatur lana veneno,
 Nec casia liquidi corrumpitur usus olivi:

440

442. Dant alios fetus:
 alios dant pinos, lignum
 utile navigiis, alia dant
 cedrosque cupressosque,
 445 lignum utile domibus:

447. Myrtus est bona
 validis hastilibus,

449. Necnon leves

450

454. Quid Baccheia
 455 dona tulerunt æquæ me-
 morandum?

460

461. Si apud illos alta
 domus cum superbis fo-
 ribus non vomit ingen-
 tem undam hominum sa-
 lutantum manè et totis
 465 ædibus; nec illi in hiant

NOTES.

440. *Caucasæo*: an adj. from *Caucasus*, a mountain, or rather range of mountains, extending from the Euxine to the Caspian sea.

444. *Tympana*: the naves or felloes of the wheel, in which the (*radis*) spokes are fastened. Some take the *tympanum* to be a solid wheel, or one without spokes. *Trivere*: in the sense of *fecerunt*, vel *tornaverunt*.

447. *Bello*: for war—the implements or weapons of war. *Ad alia arma*, says Rûmus.

448. *Ityræos*: an adj. from *Ityræi*, a people of Parthia, according to Servius; but others say of Syria, famous for shooting the bow. *Cornus*: the corneil-tree, or wild cherry-tree. *Taxi*: the yew-trees. *Buxum*: the box-tree, or box-wood. Pierius found, in some ancient manuscripts, *curvantur for torquentur*. Rûmus says, *Actuntur*.

451. *Alnus*: the alder-tree, of which boats were at first made. They were dug out of the solid wood. *Pado*: the Po, the largest river in Italy, put for any river.

453. *Alveo*: cavity.

454. *Memorandum*: in the sense of *dignum laude*, or simply, *laudandum*.

456. *Centauros—Lapithas*. These were people of Thessaly, the former inhabiting mount Pelion, the latter mount Pindus. The poet here mentions the principal or chief of the Centaurs only.

459. *Discordibus armis*: not wars, for that would not be strictly true. They rage in the country, as well as city; but rather factions, quarrels, and civil commotions, which are more frequent in cities and populous towns, than in the country.

460. *Facilem*: easy procured. *Justissima*: the earth may be considered most just, because it returns what is committed to it, with a liberal reward. *Fundit*: in the sense of *producit*.

461. *Si non*, &c. It was a custom among the Romans, for clients and dependants to come early in the morning to salute their patrons. *Undam*: in the sense of *multitudinem*.

463. *Varios*: in the sense of *variatus*.

464. *Illas auro*: embroidered with gold. *Ephyreia*: an adj. from *Ephyra*, the original name of Corinth. Rûmus says, *Corinthia*.

465. *Assyrio veneno*: with the Syrian, or purple color. The invention of the purple, and the method of dying that color are attributed to the Syrians, or Phœnicians. Phœnicia was a part of that region of Asia, called Syria; sometimes Assyria, Cœlosyria, and Leucosyria. Syria and Assyria were frequently confounded.

466. *Casia*: the bark of a tree, or shrub, in India, used as a spice—bastard cinnamon.

467. *At apud illos se* At securâ quies, et nescia fallere vitâ,
cura quies Dives opum variarum; at latis otia fundis,
Speluncæ, vivique lacus; at frigida Tempe,
Mugitusque boum, mollesque sub arbore somni 470
471. *Ille sunt saltus* Non absunt. Illic saltus, ac lustra ferarum,
Et patiens operum parvoque assueta juvenus,
Sacra Dedm, santique patres. Extrema per illos
Justitia excedens terris vestigia fecit.
- Me verò primùm dulces ante omnia Musæ, 475
476. *Perculsus ingenti amore carum* Quarum sacra fero, ingenti percussus amore,
Accipiant; cœlique vias et sidera monstrent,
Defectus Solis varios, Lunæque labores:
Unde tremor terris: quâ vi maria alta tumescant
Objicibus ruptis, rursusque in seipsa residunt: 480
Quid tantùm Oceano properent se tingere Soles
Hyberni: vel quæ tardis mora noctibus obstet.
Sin, has ne possim naturæ accedere partes,
Frigidus obstiterit circùm præcordia sanguis;
Rura mihi et rigui placeant in vallibus amnes, 485

NOTES.

mon. The ancients used it to flavor their oil. *Liquidi*: in the sense of *puri*.

467. *Vita nescia fellere*: a life knowing not to deceive—a life of substantial happiness, in opposition to that of cities and courts, which is showy, false, and deceitful.

468. *Latis*: some copies have *latis*. Heyne takes it in the sense of *apertis* vel *patentibus*.

469. *Tempe*: neu. plu. A most pleasant vale in Thessaly, surrounded by the mountains Ossa, Pelion, and Olympus. The river *Peneus* flows through it. The poet here means any pleasant vale, putting the *species* for the *genus*. *Vivi lacus*: in the sense of *perennis aqua*. *Frigida Tempe*, for *umbrosa valles*.

474. *Justitia*: the goddess *Astræa*. See Ecl. iv. 6.

475. *Verò primùm ante*: but, in the first place, above all things, may the sweet muses accept of me, whose sacred ensigns, &c. Though the poet praises the country life so much, he prefers the charms of poetry, and the noble entertainments of science, particularly philosophy and astronomy. The muses presided not only over poetry, but also over the sciences and liberal arts. The poets called themselves the priests of the muses. Hence the propriety of *quarum sacra fero*.

477. *Vias et sidera celi*: in the sense of *curvus siderum in calo*.

479. *Unde tremor terris*: whence earthquakes arise: by what power the deep seas swell. *Objicibus ruptis*: its barriers being broken down. The poet is speaking of the ebbing and flowing of the tide. He hath in his view the swelling of a mighty stream.

It rises with the mountain torrent. It rushes against the opposing mounds. Here it is stopped in its course for a time; but gathering strength from its accumulated waters, it bursts the barriers, sweeping every thing in its course. *Vis*: here, not simply violence or force, but the moving or efficient cause of the rising of the waters. The true cause of the ebbing and flowing of the tide was not known, till the immortal Sir Isaac Newton placed it beyond doubt. He demonstrated it to be the attraction of the heavenly bodies, particularly of the moon.

481. *Quid tantùm, &c.* The poet here speaks of winter and summer. What may be the reason, why the winter days are so quick in ending; and what delay may put off, or retard the approach of the summer nights. What may be the reason that the days in summer are so long. *Tingere*: in the sense of *occidere*.

484. *Sin frigidus sanguis*: but if cold blood around my heart should hinder, that I could not, &c. *Secundum Physicos, qui dicunt stultos homines esse frigidioris sanguinis, prudentes calidi*. *Unde et senes, in quibus jam friget; et pueri, in quibus necdum calei, minus sapiunt*; says Servius. *Præcordia*: properly a membrane surrounding the heart, and separating it from the lungs. It is taken often for the heart itself, as in the present instance.

485. *Rigui*: in the sense of *fluentes*. The meaning of the poet appears to be: that if he had not capacity for the higher subjects of philosophy and astronomy, he would retire into the country, and there pass his time, unheeded and unknown, amidst rural delights.

Flumina amem sylvasque inglorius. O ubi campi,
Sperchiusque, et virginibus bacchata Lacœnis
Taygeta' ô qui me gelidis in vallibus Hæmi
Sistat, et ingenti ramorum protegat umbrâ!

Felix, qui potuit rerum cognoscere causas,
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari!
Fortunatus et ille, Deos qui novit agrestes,
Panaque, Sylvanumque senem, Nymphasque sorores!
Illum non populi fasces, non purpura regum
Flexit, et infidos agitans discordia fratres;
Aut conjurato descendens Dacus ab Istro:
Non res Romanæ, perituraque regna: neque ille,
Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura
Sponte tulere suâ, carpsit; nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.
Sollicitant alii remis freta cæca, ruuntque
In ferrum, penetrant aulas et limina regum.

486. O *si casem*, ubi
novi campi, *fluviusque*
Sperchius, et Taygeta.

487. O *si aliquis*, qui
sistat me

490. Ille est felix, q'r
potuit

495

500

NOTES.

486. O, ubi—O qui, &c. These, as Mr. Davidson justly observes, are not questions, as Rums and Dr. Trapp both take them; but exclamations, which in all languages are usually elliptical. *Campi*: *Tempe*, those pleasant fields of Thessaly are undoubtedly intended. *Sperchius*: a river of Thessaly, rising at the foot of mount *Pindus*, and falls into the *Sinus Maliacus*.

488. *Taygeta*: neu. plu. a mountain of Laconia, famous for hunting, and the celebration of the orgies of Bacchus: hence, *Virginibus bacchata Lacœnis*; frequented by the Laconian or Spartan virgins. *Hæmi*. See *Geor.* i. 49.

492. *Acherontis*: Acheron, a fabulous river of hell. It seems here to be put for death. In that sense the epithet *avari* is very proper. *Strepitum*, &c. will then mean the noise or tumultuous dread generally occasioned through the fear of death. Or, it may mean, the noise, tumult, and bustle of the infernal regions generally. In this last case, *Acherontis* will mean hell, or the infernal regions, by synec.

494. *Pana*. See *Ecl.* ii. 31. *Nymphas sorores*. See *Ecl.* ii. 46. *Sylvanum*. See *Ecl.* i. 24.

495. *Non fasces populi*: not the honors of the people, nor the purple, &c. The Roman magistrates were chosen by the people, in the *Comitia*. The *fasces*, properly, was a bundle of birchen rods. The dictator had 24 of these rods—the consuls 12—the provincial prætors 6—the city prætors 2; which were carried before them by persons, who were called lictors. *Fasces* is frequently put for the power and authority of the magistrate, by meton. *Flexit*: in the sense of *mores*.

497. *Dacus*. The *Dacii* were a people inhabiting the north of the Danube, or *Ister*, very troublesome to the Romans. *Istro conjurato*: the conspiring, or leagued Danube. The name of the river put for the people living near it, by meton. The Danube is one of the largest rivers in Europe. It rises in Germany, and taking an easterly course, it falls into the Euxine sea by six mouths, at a distance of about 1600 miles from its source.

498. *Res Romanæ*: the Roman republic. It is opposed to *regna peritura*. The former they vainly imagined would always endure; while kingdoms would fall, and their names be forgotten. *Flexerunt illum*, is understood.

499. *Doluit miserans*, &c. The poet could not mean that his countryman possessed a stoical apathy, which rendered him insensible to the wants, and deaf to the calls of the poor; but that in the country, there were not those objects of poverty and wretchedness to excite his grief and compassion; or at least, few of them in comparison to the number in cities. In this very circumstance, we see a high commendation of a country life.

501. *Ferrea jura*: the same as *duras leges*.

502. *Insanum*: noisy—tumultuous, or, perhaps, litigious. *Tabularia*. The *tabularium* was a place at Rome, in which the public records were kept, and the accounts of the public money received, and paid out. It answers to our treasury office. *Cæca*: in the sense of *ignota*.

504. *Penetrant*, &c. *Insinuant se principibus, ut intimi fiant*, says Servius.

- Hic petit excidiis urbem miserosque Penates, . 5
 Ut gemmâ bibat, et Sarrano indormiat ostro :
 Condit opes alius, defossoque incubat auro :
 Hic stupet attonitus rostris : hunc plausus hiantem
 Per cuneos (geminatur enim) plebisque patrumque
 510. *Alit gaudent per-* Corripuit ; gaudent perfusi sanguine fratrum, f
fusi Exilique domos et dulcia limina mutant,
 Atque alio patriam quærunt sub Sole jacentem.
 Agricola incurvo terram dimovit aratro :
 514. *Hinc est labor* Hinc anni labor : hinc patriam, parvosque nepotes
anni : hinc agricola sus- Sustinet : hinc armenta bouum, meritosque juvencos f
tinet Nec requies ; quin, aut pomis exuberet annus,
 516. *Nec requies est* Aut fœtu pecorum, aut Cerealis mergite culmi :
anno ; quin Proventuque oneret sulcos, atque horrea vincat.
 Venit hyems ; teritur Sicyonia bacca trapetis :
 Glande sues læti redeunt : dant arbuta sylvæ : f
 Et varios ponit fœtus autumnus ; et altè
 Mitis in apricis coquitur vindemia saxis.
 523. *Dulces nati pen-* Interea dulces pendent circum oscula nati :
dent circum oscula pa- Casta pudicitiam servat domus : ubera vaccæ
rentum : Lactea demittunt : pinguesque in gramine læto f
 Inter se adversis luctantur cornibus hœdi

NOTES.

505. *Penates*. These were the household gods; and were thought to preside over houses and domestic affairs. Their statues or images were usually made of wax, ivory, silver, or earth, and generally placed in the innermost part of the house: hence that place was called *Penetræ*: and they were called sometimes, from that circumstance, *Penetræ*. They were worshipped with wine, incense, fruits, and sometimes with the sacrifice of a lamb. *Penates*, by meton. is used for one's country, habitation, house, or dwelling: and sometimes for the family, or inhabitants, as in the present instance. See *Æn.* ii. 717.

506. *Sarrano ostro*: upon Tyrian purple. *Sarrano*, an adj. from *Sarra*, the ancient name of Tyre. *Gemma*: a cup made, or set with gems.

508. *Rostris*. The *Rostrum* was the place of common pleas, at Rome, so called, as Livy informs us, from this circumstance: The *Antiates*, a maritime people of *Latium*, being overcome by the Romans; to perpetuate the memory of the victory, they placed the beaks of their ships (*rostra*) around the *suggestum*; or place of pleading, by way of ornament. *Hic stupet*: this one stands amazed, being astonished at the courts of justice. *Plausus patrumque plebisque*, &c. It appears that the orders of patricians and plebeians expressed their approbation by turns. If we suppose the patricians, who occupied the *Orchestra*, or the part of the theatre near the stage, to be the first; this will give a reason for the words, *enim*

geminatur per cuneos: for it is redoubled or repeated along the *cunei*. These were seats in the back part of the theatre, appropriated to the common people, or plebeians. See 381. supra. *Hinc*: in the sense of *ali* *Geminatur*. Heyne reads *Geminatus*, agreeing with *plaurus*; without a parenthesis.

512. *Sub alio sole*: under another sun in another clime. This is beautiful, highly poetical.

516. *Nec requies*: there is no rest: the year abounds either, &c. This passage is extremely beautiful and poetical. The poet represents the year as laboring with intermission, in bringing forth her productions. Ræus refers the whole of this passage to the husbandman: *Nec æ agricola donec annus abundet*, &c. says But he gives no reason for his taking it in the sense of *donec*.

517. *Mergite Cerealis culmi*: with blades or sheaves of grain.

519. *Sicyonia*: an adj. from *Sicyon*, a city of Achaia, not far from the isthmus of Corinth, abounding in olive trees. *Bæta* the olive.

520. *Arbuta*: properly the fruit of arbuté tree. Here, perhaps, taken for fruit in general. *Læti*: in the sense of *turati*.

521. *Ponit fatus*: in the sense of *dedit reddit fructus*.

524. *Castâ domus*: the virtuous family preserves, &c. By being trained to industry and good order, they are not in danger of losing their virtue, or character.

Ipsæ dies agitat festos: fususque per herbam,
 Ignis ubi in medio, et socii cratera coronant,
 Te libans, Lenæe, vocat: pecorisque magistris
 Velocis jaculi certamina ponit in ulmo,
 Corporaque agresti nudat prædura palæstrâ.

Hanc olim veteres vitam coluere Sabini,
 Hanc Remus et frater: sic fortis Etruria crevit,
 Scilicet et rerum facta est pulcherrima Roma,
 Septemque una sibi muro circumdedit arces.
 Antè etiam sceptrum Dictæi regis, et antè
 Impia quàm cæsis gens est epulata juvencis;
 Aureus hanc vitam in terris Saturnus agebat.
 Necdum etiam audierant inflari classica, necdum
 Impositos duris crepitare incudibus enses.

Sed nos immensum spatiis confecimus æquor,
 Et jam tempus equûm fumantia solvere colla.

528. Ubi est ignis

530

533. Remus et frater
 ejus Romulus coluerunt
 hanc:

535. Unaque circum-
 dedit septem

539. Necdum etiam
 540 homines

542. Tempus est sol-
 vere à jugo

NOTES.

527. *Agitat*: in the sense of *celebrat*. *Fusus*: in the sense of *stratus*.

528. *Coronant*: they fill up to the brim.

531. *Palæstra*: this may mean either the exercise itself, or the place of exercise.

532. *Sabini*. An ancient people of Italy, whose young women were seized by the Romans, at certain shows or exhibitions, to which they had been invited. Upon this, the Sabines made war upon them to avenge the atrocious deed. A treaty of amity, however, was concluded between the two parties; and in the event they became one people. *Coluere*: they religiously observed, or practised.

533. *Etruria*: the same as *Tuscia*, Tuscan, a country in Italy, separated from *Lævium* by the Tyber.

534. *Scilicet et*, &c. What is here said of Rome was literally true in the time of Virgil. It was then in all its glory, and was truly the wonder of the world: *Rerum: res* hath a variety of significations. Here it evidently means the world, or the whole earth.

535. *Una circumdedit*. The walls of Rome embraced seven hills, when that city was in the height of its glory. Their names were: *Palatinus*, *Cælius*, *Capitolinus*, *Aventinus*, *Esquilinus*, *Quirinalis*, and *Viminalis*.

536. *Antè sceptrum*: before the reign of the Dictæan king. Jupiter is so called from

Dictæ, a place in the island of Crete, where it is said, he was nourished and brought up by the Corybantes or Curetes.

Before the reign of Jove, and before the impious race of men fed upon bullocks slain, golden Saturn led this life upon the earth. This is a beautiful allusion to the golden age. See Ecl. iv. 6. *Agebat*: in the sense of *ducebat*.

537. *Gens*: in the sense of *genus hominum*, says Heyne.

541. *Sed nos*. This is an allegory taken from the chariot race. By *confecimus æquor immensum spatiis*, the poet may mean that he had run over a plain not measured by stages; or one which did not lie within the limits or bounds of his proposed race or course. In this sense, divested of the figure, it will be: I have now finished my digression into the praises of a country life, it is time to lay aside my pen. Ruseus interprets *spatiis* by *longitudine*, and understands by *æquor immensum spatiis*, a plain immeasurable in length.

Each course of chariots in the race was called *spatium*. This was repeated seven times. Hence *spatia*, the plural, came to signify the race ground. *Cum septimo spatii palmæ appropinquant*.

The starting place was called *carcer*, and the turning place *meta*.

QUESTIONS.

What is the subject of this book?

What does the poet do in the first place?

How many methods does he mention for the propagation of trees?

What is the difference between grafting and inoculation?

For what is the *propago* or layer the best?

After the several kinds of trees, and the methods of producing them, what does the poet consider in the next place?

How many kinds of soil does he make?

Where does the Ganges rise?

What is its length?

What is it considered to be, by the inhabitants upon its banks?

Where does it empty?

What did the ancients call the bay?

What city now stands near the mouth of this river?

Of what country was Hemus a river?

- What fiver did it receive in its course?
 What was the *Pactolus* celebrated for?
 Where did these rivers empty?
 What was the Argonautic expedition?
 Why was it so called?
 Who commanded that expedition?
 Where was Colchis?
 What was the object of that expedition?
 How is this fable to be understood?
 How many accompanied Jason?
 What direction does the poet give for planting trees?
 How should the rows be arranged?
 Among what people did scenic representations originate?
 Why were the Athenians called *Thesidae*?
 Who may be considered the inventor of tragedy?
 What did he make use of as a stage?
 What was the form of the Roman theatre?
 Into how many parts was it divided?
 What was the form of the amphitheatre?
 What was the original name of Italy?
 Why were the Romans sometimes called *Awones*?
 What do you understand by the word *fusces*?
 How many of these rods were carried before the Roman magistrates?
 By whom were they carried?
 For what is the word *fusces* used by meton.?
 Who were the *Dacis*?
 Where did they inhabit?
 Where does the river *Ister* rise?
 What course does it run?
 Where does it empty?
 What is its length?
 Who were the *Penates*?
 How were they represented?
 Where were their statues placed?
 What were they sometimes called from that circumstance?
 For what is the word taken by meton.?
 Why was the place of common pleasure, at Rome, called *Rostrum*?
 What was the word *Rostrum* properly?
 Who were the *Sabines*?
 Did the Romans offer any violence to their young women?
 What was the event of the affair?
 How many hills did the walls of Rome encompass?
 What were they called?
 How many courses were there in the chariot race?
 How does the book end?

LIBER TERTIUS.

THE subject of this book is the raising of cattle. The poet begins with an invocation of some of the rural deities, and a compliment to Augustus. After which, he addresses himself to his friend Mæcenæus. He then proceeds to give rules for the breeding and management of horses, oxen, sheep, and goats. And, by way of episode and embellishment, he gives us a description of a chariot race, of a battle of bulls, of the force of love, and of a Scythian winter. He enumerates the diseases incident to cattle, and prescribes their remedies: and concludes by giving an account of a fatal murrain, which once raged among the Alps.

1. Et te, O pastor, TE quoque, magna Pales, et te, memorande, canemus,
 memorande ab Amphryso: Pastor ab Amphryso: vos, sylvæ, amnesque Lycæi
 so: Canemus vos, O Cætera, quæ vacuas tenuissent carmina mentes,
 Sylvæ
 4. Omnia cætera car- Omnia jam vulgata. Quis aut Eurysthea durum,

NOTES.

1. *Pales*. The goddess of shepherds, and of feeding cattle. She was worshipped with milk. Her feasts were called *Palilia*, and were celebrated on the 12th of the calends of May.

2. *Amphryso*. A river of Thessaly, where Apollo fed the flocks of Admetus, when he was driven from heaven for having killed the Cyclops. See Ecl. iv. 10. *Sylvæ, et amnes Lycæi*: the groves and streams of *Arcadia*. *Lycæus*: a mountain in Arca-

dia, evidently taken for the whole country, by synec.

3. *Carmina*: by meton. the argument, or subjects of song. Heyne reads *carmina*, connecting it with *vacuas*. In this case, it is to be taken in its usual sense. *Tenuissent*: in the sense of *delectavissent*. Rûsius says, *omnia argumenta*.

4. *Eurysthea*. Eurystheus, was king of *Mycenæ*. Instigated by Juno, he imposed upon Hercules, who had been given up to

Aut illaudati nescit Busiridis aras ?

Cui non dictus Hylas puer, et Latonia Delos,
Hippodameque, humeroque Pelops insignis eburno,
Acer equis ? Tentanda via est, quâ me quoque possim

Tollere humo, victorque virum volitare per ora.

Primus ego in patriam mecum (modò vita supersit) 10

Aonio rediens deducam vertice Musas :

Primus Idumæas referam tibi, Mantua, palmas :

Et viridi in campo templum de marmore ponam

Propter aquam, tardis ingens ubi flexibus errat

Mincius, et tenerâ prætexit arundine ripas. 15

In medio mihi Cæsar erit, templumque tenebit.

Illi victor ego, et Tyrio conspectus in ostro,

Centum quadrijugos agitato ad flumina currus.

Cuncta mihi, Alpheum linquens lucosque Molorchii,

5 mina, quæ tenuissent
vacuas mentes, jam vul-
gata sunt.

NOTES.

him at the command of an oracle, the severest labors: they were twelve in number, and go under the name of the twelve labors of Hercules.

5. *Busiridis*. Busiris, a king of Egypt, who sacrificed to his gods the strangers who visited him. He was slain by Hercules. *Illaudati*: impious—infamous. This kind of negatives express, generally, more than the mere want of a good quality. They imply the possession of a contrary one. *Detestati*, says Heyne.

6. *Hylas*. See *Ecl.* vi. 43. *Latonia*: an adj. from *Latona*, the daughter of *Cæus*, one of the Titans, and mother of Apollo and Diana, whom she brought forth at a birth on the island *Delos*: hence called *Latonian Delos*.

7. *Hippodame*. She was the daughter of *Cænomaus*, king of *Elis*, and *Pisæ*. who having learned from an oracle that he was to be slain by his son-in-law; in order to avoid it, he proposed to the suitors of his daughter, a chariot race, upon this condition, that the one who got the victory should have his daughter; but if vanquished should be slain. After thirteen had lost their lives, Pelops won the beauteous prize, by bribing Myrtilus, the charioteer of Cænomaus, to place the chariot upon a frail or brittle axle. It broke during the race, and Cænomaus was so much bruised by the fall, that he died of his wounds. Thus the oracle was fulfilled. Pelops was the son of Tantalus, king of Phrygia; who, as the fable goes, invited the gods to a banquet, and having a mind to try their divinity, dressed his own son, and set before them. All abstained from so horrid a repast except Ceres, who took a piece of the child's shoulder. Jupiter afterwards restored him to life, and gave him an ivory one in its room. Hence *insignis eburno humero*: famed for his ivory shoulder. For this horrid deed, Tantalus, after death was doomed to perpetual hun-

ger and thirst; and compelled to abstain from both meat and drink, which were placed before him, by way of aggravation.

8. *Acer equis*. This may allude to his victory over Cænomaus; or it may mean no more than that he was skilled in the management of horses; which is the sense of *Ruseus*.

11. *Aonio vertice*: from the Aonian mount, *Helicon*. This was a mountain in *Beotia*, originally called *Aonia*, sacred to the muses.

12. *Primus referam*: I, the first, will bring to thee, O Mantua, Idumean palms—noble palms. The palm-tree abounded in Idumæa, a country of Syria; so called from Edom, a son of Esau, who settled there. Virgil was not the first who introduced the Greek poetry into Italy; and, therefore, to do away, or prevent any objection, he mentions Mantua, the place of his birth. He was, however, the first who brought it to any degree of perfection.

13. *Ponam Templum*. The poet appears to mean, that he will not only imitate the Greeks, but he will surpass them; and in honor of his victory, he will build a temple, and institute games. Through the whole, under color of honoring himself, he very artfully compliments Augustus, his prince and patron. *Ponam*: in the sense of *extruam*.

14. *Errat*: meanders—winds.

18. *Centum*. I will drive a hundred four-horse chariots along the river. The poet takes the definite number 100 for an indefinite number; or he alludes to the Circensian games, when in one day there were twenty-five races of four chariots each, making the exact number here mentioned. These were in imitation of the Olympic games, and were on the margin of a river. *Illi*: for him—in honor of Cæsar.

19. *Cuncta Græcia*. The meaning is, that all Greece would leave their own games.

	Cursibus et crudo decernet Græcia cæstu.	20
	Ipsæ, caput tonsæ foliis ornatus olivæ, Dona feram. Jam nunc solemnes ducere pompas Ad delubra juvat, cæsosque videre juvencos :	
24. Vel videre ut scena discedat,	Vel scena ut versis discedat frontibus, utque Purpurea intexti tollant aulæa Britanni.	25
	In foribus pugnam ex auro solidoque elephanto Gangaridûm faciam, victorisque arma Quirini :	
28. Atque hic sculpam Nilum undantem bello	Atque hic undantem bello, magnûmque fluentem Nilum, ac navali surgentes ære columnas. Addam urbes Asiæ domitas, pulsumque Niphaten, Fidentemque fugâ Parthum versisque sagittis ; Et duo rapta manu diverso ex hoste trophæa,	30

NOTES.

and come to these, as far excelling in grandeur and magnificence. *Alpheum*: a river of Elis, in the Peloponnesus, near the city Olympia. Hence the games there celebrated were called Olympic. The river here, by meton. is put for the games themselves. They were instituted by Hercules, in honor of Jupiter, as near as their date can be ascertained, in the summer of the year of the world, 3228, and before Christ, 776. They were celebrated every fifth year; or after an entire revolution of four years; which was denominated an *Olympiad*. This formed a very important era in the history of Greece.

Lucos Molorchis: the groves of Molorchus: by meton. the *Nemæa certamina*, or Nemean games. These were instituted in honor of Hercules, on account of his killing the lion in the *Sylva Nemæa*, near *Cleona*, a city of the Peloponnesus. *Molorchus* was the name of the shepherd who entertained the hero, and at whose request he slew the Nemean lion. Besides these, there were other games called *Pythia*, instituted in honor of Apollo, on account of his killing the serpent *Python*. Hence he derived the name *Pæan*, from a Greek word signifying to pierce or wound. There were also games called *Isthmia*. These were instituted by Theseus, king of Athens, in honor of Neptune. They derived their name from the circumstance of their being celebrated on the *Isthmus* of Corinth. *Mihi*: for me—in honor of me.

20. *Crudo*: because the *cæstus*, or gauntlet, was made of raw hide: or simply, cruel—bloody. See *Æn.* v. 379.

22. *Pompas*. These were images of the gods carried in procession before the people at the Circensian games—the procession itself. *Feram dona*: in the sense of *proponam præmia*.

24. *Ut*: in the sense of *quomodo*. *Scena*: that part of the stage where the actors were—the curtain, or hanging, behind which they retired from the audience. It was raised up when the actors were upon the

stage, and let down when they retired from it. It appears to mean the same thing with *aulæa* in the following line. See *Geor.* ii. 381.

25. *Intexti*. The Britons (the victories of Julius Cæsar over them) supposed to be painted on, or interwoven in, the curtains; which, by a figure of speech, they might be said to hold, or lift up.

27. *Gangaridûm*. The *Gangaridæ* were a people of India, near the Ganges. *Quirini*. This is one of the many reasons we have for believing that Virgil continued to revise the *Georgics* until his death. It was debated in the senate, whether Octavius should be complimented with the name of Augustus, or Romulus, who was also called Quirinus. But this debate did not take place till three years after the publication of the *Georgics*; and was seven years before his victory over the *Gangaridæ*. The poet must, therefore, have added this line at least ten years after the first publication, or in the year of Rome, 734.

27. *Faciam*: in the sense of *sculpam*.

28. *Magnûm*: Rûsius takes it in the sense of *longè*. *Copiosè*, says Heyne. *Undantem*: swelling and waving with war, as it did with its waters. This is a metaphor, beautiful and grand. The poet here alludes to the victory obtained by Augustus over Anthony and Cleopatra, and the capture of Alexandria, the principal city of Egypt, near the mouth of the Nile. It was built by Alexander the Great. All Egypt soon followed the fate of Alexandria, its capital.

29. *Navali ære*: with naval brass. Augustus is said to have made four columns out of the brazen beaks of the ships, taken from Cleopatra and Anthony; to which the poet here seems to allude.

30. *Niphaten*: Niphates, a mountain of Armenia, taken for the inhabitants of that country: by meton. *Armenios fugatos*, says Rûsius.

32. *Duo trophæa*. Probably those two victories obtained by Augustus over Antho-

Esque triumphatas utroque ab litore gentes
 Habunt et Pari lapides, spirantia signa,
 Assaraci proles, demissæque ab Jove gentis
 Nomina; Trosque parens, et Trojæ Cynthus auctor.
 Invidia infelix furias amnemque severum
 Cocyti metuet, tortosque Ixionis angues,
 Immanemque rotam, et non exsuperabile saxum.

Interea Dryadum sylvas saltusque sequamur
 Intactos, tua, Mæcenas, haud mollia jussa.
 Te sinè nil altum mens inchoat: en age, segnes
 Rumpe moras: vocat ingenti clamore Cithæron,
 Taygetique canes, domitrixque Epidaurus equorum:

35

36. Trosque parens
 Assaraci

40

40. Sylvasque, saltus-
 quo intactos ab aliis
 scriptoribus.

NOTES.

ay, the one at Actium, in Epirus, on the northern shore of the Mediterranean, the other at Alexandria, in Egypt, on the southern. Hence the propriety of *utroque litore*. *Rapta manu*: obtained by valor, or by his own hand—where he commanded in person. *Dixerat hoste*, and *triumphatas gentes*, mean the same; and probably we are to understand the Asiatic and African troops that composed the army of Anthony in these two battles. This is the opinion of Rûsius. Some understand the passage as referring to the *Gandaridæ*, a people of Asia, and to the *Britanni*, situated in Europe, in different quarters of the world. But Augustus did not conquer the Britons.

34. *Pari lapides*: Parian marble. *Parii*: an adj. from *Paros*, one of the *Cyclades*, famous for its shining marble. *Spirantia signa*: figures, or statues to the life. They shall be of such exquisite sculpture, that one could scarcely distinguish them from real life—they should almost breathe.

35. *Proles Assaraci*: the offspring of Assaracus, and the names of the family, &c. The poet here, as in other places, compliments the Cæsars with divine descent. According to him, it may be thus traced: Dardanus was the son of Jupiter and Electra; Erichthonius, the son of Dardanus; Tros, the son of Erichthonius; Ilus and Assaracus, sons of Tros; Ilus begat Laomedon, the father of Priam, and Assaracus begat Capys, the father of Anchises; of Anchises and Venus sprang Æneas, the father of Ascanius, or Iulus, the father of the Julian family.

36. *Cynthus*: Apollo. He was born on the island Delos, where was a mountain by the name of Cynthus; hence he was called *Cynthus*. He and Neptune, it is said, built the walls of Troy in the reign of Laomedon. See Ecl. iv. 10, and Geor. i. 502.

37. *Infelix*. This epithet is added to envy, because it is the principal source of unhappiness to men.

38. *Cocyti*: Cocytus, a fabulous river of hell, flowing out of Styx. *Ixionis*: Ixion, the father of the Centaurs. For making an

attempt upon Juno, he was cast down to hell, and bound with twenty snakes to a wheel, which kept constantly turning, as a punishment for his crime. The poets say, that Jupiter substituted a cloud in the form of Juno, and of it he begat the Centaurs. Upon his return to the earth, he boasted of his amour with the queen of the gods, and was punished for it by Jupiter in this exemplary manner. The truth is, the Centaurs were a people of Thessaly. They dwelt in a city by the name of *Nephele*. That being the Greek word for a cloud, gave rise to the story of their being the offspring of a cloud. They were the first who broke and tamed the horse. Ixion was their king. The poet here intimates in a very delicate manner the unhappy end of those who envied Augustus the glory due to his illustrious deeds; who dared refuse to submit to his authority; and who meditated a renewal of the civil wars.

39. *Saxum*. Sisyphus, a notorious robber, was slain by Theseus, king of Athens, and for his punishment, he was sentenced to hell; there to roll a stone to the top of a hill, which always rolled back before he could reach it. This made his labor perpetual. *Non exsuperabile*: not to be gotten to the top of the hill.

41. *Tua haud mollia jussa*: thy difficult commands.

Virgil, at the request of Mæcenas, wrote the Georgics; to which circumstance he here alludes—a subject new, and which had not been handled or treated of by any preceding writer. *Sequamur*: we will enter upon.

43. *Cithæron*: a mountain in Beotia, abounding in pasture, and herds of cattle. *Taygeti*: Taygetus, a mountain in Laconia, famous for hunting. *Epidaurus*. There were several places by that name. The one here intended, is probably in Argolis, on the eastern shore of the Peloponnesus, near the *Sinus Saronicus*, that part being celebrated for its horses. The meaning is, that he shall now treat of those animals that abounded in the above mentioned places.

- Et vox assensu nemorum ingeminata remugit. 45
 Mox tamen ardentes accingar dicere pugnas
 Cæsaris, et nomen famâ tot ferre per annos,
 Tithoni primâ quot abest ab origine Cæsar.
 Seu quis, Olympiæ miratus præmia palmæ,
 Pascit equos, seu quis fortes ad aratra iuvenco; 50
 Corpora præcipuè matrum legat. Optima torvæ
 Forma bovis, cui turpe caput, cui plurima cervix,
 Et crurum tenus à mento palearia pendent.
 Tum longo nullus lateri modus: omnia magna;
 Pes etiam, et camuris hirtæ sub cornibus aures. 55
 Nec mihi displiceat maculis insignis et albo:
 Aut juga detrectans, interdumque aspera cornu,
 Et faciem tauro proprior: quæque ardua tota,
 Et gradiens imâ verrit vestigia caudâ.
 Ætas Lucinam justosque pati Hymenæos 60
 Desinit ante decem, post quatuor incipit annos:
 Cætera nec fœturæ habilis; nec fortis aratris.
 Intereâ, superat gregibus dum læta juventus,
 Solve mares: mitte in Venerem pecuaria primus,
 Atque aliam ex aliâ generando suffice prolem. 65
 Optima quæque dies miseris mortalibus ævi
 Prima fugit: subeunt morbi, tristisque senectus:
 Et labor, et duræ rapit inclementia mortis.
 Semper erunt, quarum mutari corpora malis:
52. *Forma torvæ bovis est optima, cui est turpe caput, cui est plurima cervix, et cui palearia pendent à mento tenus crurum.*
 54. *Omnia membra sunt magna:*
 56. *Nec vacca insignis maculis et albo displiceat mihi:*
 58. *Et est propior tauro quoad faciem: quæque est tota*
 62. *Cætera atas earum est nec habilis fœturæ, nec est fortis aratris.*
 69. *Erunt semper aliquæ pecudes, quarum corpora, tu malis mutari. Enim semper refice armenta; ac, ne post requiras ea amissa, anteveni-*

NOTES.

45. *Vox Assensus*, &c. The meaning is, that the groves unite in inviting him, and echo back the call.

46. *Ardentes*: in the sense of *illustres*. *Accingar*: in the sense of the Greek middle voice: I will prepare myself. The poet here seems to intimate his purpose of writing the *Æneid*; which was chiefly designed to flatter Augustus and the Roman people.

48. *Tithoni*. Tithonus was either the son or brother of Laomedon, and greatly beloved by Aurora. From his time down to Augustus, were one thousand years, according to the best accounts. But to extend his fame only for that length of time, would not come up to the design of the poet, whose wish was to perpetuate his fame to the latest posterity. According to Servius and Eustathius, *Tithonus* may here be taken for the sun, in the same sense that *Titan* is; they both being derived from the same Greek verb. This would fully come up to the views of the poet in immortalizing his prince. The sun having existed from the beginning of time, may be considered a *quædam eternitas*; or the poet may assume the definite number, 1000 years, for an indefinite period. See *Æn.* iv. 585.

51. *Legat*: in the sense of *eligit*.

52. *Turpe*: large—disproportionate. *Bovis*: in the sense of *vacca*.

56. *Maculis—et albo*: the same as *albis maculis*, by Hendiadia. *Aspera*: pushing, or butting.

60. *Lucinam*: the goddess of child-bearing, so called à luce, quam infantibus dabit: by meton. child-bearing itself—the bringing forth of young in general. *Hymenæos*: Hymen or Hymenæus, was the son of Bacchus and Venus; the god of marriage: by meton. marriage itself—also the intercourse of the sexes, as in the present instance. The meaning of the poet is, that the proper time for cattle to breed, ends before the tenth, and begins after the fourth year of their age.

63. *Intereâ*: in the mean time—between the years of four and ten, let loose the males among your herds. *Superat*: abounds—is vigorous.

64. *Pecuaria*: properly pasture grounds: by meton. the cattle fed upon them. Here, the females; the *boves*, vel *vacca*.

65. *Suffice*: raise up one stock after another. *Ævi*: in the sense of *vita*.

68. *Inclementia*: rigor—severity.

69. *Semper erunt*. This, and the two following lines, Dr. Trapp thinks to be an interpolation. He says, the sense of the whole three lines is extremely jejune and flat. What occasion of admonishing the farmer to continue the succession of his cattle? The thing had just been expressed before. Let it be further considered, what a different face it puts upon the whole, if these lines are left out. Having concluded the article of the propagation of kine, with that fine reflection upon the imperfect state

Semper enim refice: ac, ne pòst amissa requiras, 70
Anteveni: et sobolem armento sortire quotannis.

Necnon et pecori est idem delectus equino.

Tu modò, quos in spem statuas submittere gentis,

Præcipuum jam inde à teneris impende laborem

(Continuò pecoris generosi pullus in arvis

Altiùs ingreditur, et mollia crura reponit:

Primus et ire viam, et fluvios tentare minaces

Andet, et ignoto sese committere ponti:

Nec vanos horret strepitus. Illi ardua cervix,

Argutumque caput, brevis alvus, obesaque terga; 80

Luxuriatque toris animosum pectus: honesti

Spadices, glaucique; color deterrimus albis,

Et gilvo: tum, si qua sonum procul arma dedère,

Stare loco nescit, micat auribus, et tremit artus;

Collectumque fremens volvit sub naribus ignem. 85

Densa juba, et dextro jactata recumbit in armo.

At duplex agitur per lumbos spina: cavatque

Tellurem, et solido graviter sonat ungula cornu.

Talis Amyclæi domitus Pollucis habenis

Cyllarus, et, quorum Graii meminere poëtræ,

Martis equi bijuges, et magni currus Achilles.

Talis et ipse jubam cervice effudit equinâ

Conjugis adventu pernix Saturnus, et altum

Pelion hinnitu fugiens implevit acuto. 94

Hunc quoque, ubi aut morbo gravis, aut jam segnior

Deficit, abde domo, nec turpi ignosce senectæ. [annis

74. Imponde præcipuum laborem illis jam inde à teneris *asinis*, quos,

79. Est illi ardua

82. Spadices, glauci que sunt honesti colores.

84. Tremat per artus

90. Et tales erant bijuges equi Martis, et currus magni Achilles, quorum

NOTES.

of mortality, he immediately passes on to the propagation of horses. And what further confirms him in this opinion, is, the use of the verbs *antevenio* and *sortior*. The former, says he, is no where else used by Virgil; and the latter never, in the sense it is used here: for *substitutus*.

71. *Sobolem*: a succession—issue.

73. *Submittere*: in the sense of *seponere*.

75. *Pullus generosi*: a colt of generous breed—of noble blood. *Continuò*: from the first—as soon as foaled.

76. *Reponit mollia crura*: he moves his pliant, or nimble legs. *Reponit* implies both the alternate movements of his feet, and the quickness and frequency of them.

81. *Luxuriat toris*: his courageous breast abounds (swells out) in muscles.

82. *Spadices, glauci*: the bright bay, and dappled-gray, are good colors; the worst color is the white and dun. It is very difficult, as Dr. Trapp observes, to ascertain the names of colors in a foreign and dead language. Besides, one nation may prefer this color, and another may prefer that. He takes *albus* for a dull, dirty white, and to be distinguished from *candidus*; because, *anteire nives candore*, Virgil makes the mark of a fine horse. See *Æn.* xii. 84.

84. *Fremens*. The common reading is *premens*; but several ancient copies have *fre-*

mens, as Heyne informs us. That learned editor reads, *fremens*. *Ignem*: in the sense of *calorem*, vel *ardentes anhelitus*. Of the horses of Diomedes, *Lucretius* says: *ignem naribus spiraverunt*.

87. *Duplex*: round—large. In a lean horse, as the spine or back-bone rises up sharp; so in a fat horse, there is a kind of hollow or gutter running through the middle of the back, and seeming to divide it into two parts. In this sense, *duplex spina* may be a double spine. *Agitur*: passes along, or extends.

87. *Lumbos*: in the sense of *dorsum*, vel *tergum*.

89. *Talis Cyllarus*: such was Cyllarus, broke by the reins, &c. *Amyclæi*: an adj. from *Amyclæ*, a city of Laconia, not far from Lacedæmon, where Castor and Pollux were born. Hence they are sometimes called *Lacedæmonii*, as well as *Amyclæi*. Cyllarus was the name of the horse.

91. *Currus*: in the sense of *equi*, by metonym.

92. *Et talis pernix Saturnus ipse*: and such swift Saturn himself spread his mane. Saturn, as the poets say, was in love with Philira, the daughter of Oceanus. During their amours, on a certain occasion, Rhea, his wife, came upon them. To prevent a discovery, Saturn transformed himself into

97. *Senior equus est* Frigidus in Venerem senior, frustra^{que} laborem
frigidus Ingratum trahit : et, si quando ad praelia ventum est,
 Ut quondam in stipulis magnus sinè viribus ignis,
 Incassum furit. Ergò animos ævumque notabis 100.
Præcipuè : hinc alias artes, prolemque parentum .
102. *Quis dolor sit* Et quis cuique dolor victo, quæ gloria palmæ.
cuique victo, quæ gloria sit cuique palmæ Nonne vides ? cùm præcipiti certamine campum
 Corripuere, ruuntque effusi carcere currus ;
105. *Spes juvenum* Cùm spes arrectæ juvenum, exultantiaque haurit 105
arrectæ auri. Corda pavor pulsans : illi instant verbera torto,
 Et proni dant lora : volat vi fervidus axis :
 Jamque humiles, jamque elati sublimè videntur
 Aëra per vacuum ferri, atque assurgere in auras.
 Nec mora, nec requies. At fulvæ nimbus arenæ 119
111. *Equi humescunt* Tollitur : humescunt spumis flatuque sequentium :
spumis flatuque eorum sequentium Tantus amor laudum, tantæ est victoria curæ.
 Primus Erichthonius currus et quatuor ausus
116. *Dorso equorum* Jungere equos, rapidisque rotis insistere victor.
117. *Et equum glomerare* Fræna Pelethronii Lapithæ, gyrosque dedere, 115
 Impositi dorso ; atque equitem docuere sub armis
118. *Magistri utriusque artis æquè exquirunt* Insultare solo, et gressus glomerare superbos.
equum juvenemque, calidumque animis Æquus uterque labor : æquè juvenemque magistri
 Exquirunt, calidumque animis, et cursibus acrem :
120. *Non exquirunt senem equum quamvis* Quamvis sæpe fugâ versos ille egerit hostes, 120
 122. *Ipsa origine equi* Et patriam Epirum referat, fortesque Mycenæ ;
Neptuni. Neptunique ipsâ deducat origine gentem.
123. *Tempus admisuræ ; et* His animadversis, instant sub tempus ; et omnes
 124. *Distendere equum denso pingui, quem* Impendunt curas denso distendere pingui,
 Quem legere ducem et pecori dixere maritum ; 125

NOTES.

a horse, and fled to Pelion, a mountain of Thessaly, filling it with his shrill neighings. Philira bore to him Chiron, one of the Centaurs.

96. *Ignosce senectæ nec turpi* : spare his old age, not inglorious. This is the sense usually given to the words, and implies that the old horse should be treated with kindness and humanity, now in his old age, in consequence of his former glorious deeds. *Abde hunc domo* : in the sense of include hunc stabulis.

101. *Hinc alias artes* : after that (you should observe) his other qualities. *Artes* here evidently means the qualities, properties, or endowments of the horse. *Prolem* : the stock, breed, or ancestry.

102. *Palmæ* : to the victor, or conqueror. The palm of victory, by meton. put for the victor, or conqueror.

104. *Effusi* : starting—springing. In races, *carcer* was the mark, or starting place. *Exultantia* : beating—palpitating.

107. *Vi* : with the rapid motion of the wheel.

114. *Rapidis rotis*. This is the common reading. But Heinsius and Heyne read *rapidus* in the nom. agreeing with *victor*. *Rotis* : properly the wheels ; by meton. the chariot borne upon them.

115. *Lapithæ* : a people of Thessaly, near mount Pelion. *Pelethronii* : an adj. from *Pelethronium*, one of their cities. The meaning of the poet appears to be this : that Erichthonius invented the use of the chariot and horses, and that the *Lapithæ* afterward improved upon the use of the horse by managing him with the bridle, and turning him about with the reins at their will. *Dedere* : in the sense of *invenere*.

116. *Equitem*. Ruæus takes this in the sense of *equum*. Heyne observes that the old grammarians understood it in the same sense. But Davidson refers the whole to the rider. It appears that the last clause of the following line should be applied to the horse rather than to the rider. *Eques* : properly, the rider ; by meton. the horse.

118. *Uterque labor æquus* : each labor, or art, is equal ; the management of horses in the chariot, and the management of them with the bridle.

121. *Epirum—Mycenæ*. Epirus and Mycenæ were both famous for their excellent horses. *Referat* : have, claim, or boast.

124. *Pingui* : in the sense of *pinguedine*.

125. *Maritum* : in the sense of *admisurum*.

Pubescentes secant herbas, fluviosque ministrant,
Furraque : ne blando nequeat superasse labori,
Invalidi que patrum referant jejunia nati.

Ipsa autem macie tenuant armenta volentes.

Atque ubi concubitus primos jam nota voluptas 130

Sollicitat ; frondesque negant, et fontibus arcent :

Sæpe etiam cursu quatiant, et Sole fatigant ;

Cum graviter tunsis gemit area frugibus, et cum

Surgentem ad Zephyrum paleæ jactantur inanes.

Hoc faciunt, nimio ne luxu obtusior usus 135

Sit genitali arvo, et sulcos oblimet inertes :

Sed rapiat sitiens Venerem, interiusque recondat.

Rursus, cura patrum cadere, et succedere matrum

Incipit, exactis gravidæ cum mensibus errant.

Non illas gravibus quisquam juga ducere plaustris, 140

Non saltu superare viam sit passus, et acri

Carpere prata fugâ, fluviosque innare rapaces.

Salubus in vacuis pascant, et plena secundum

Flumina : muscus ubi, et viridissima gramine ripa,

Speluncæque tegant, et saxea procubet umbra.

Est lucos Silari circa, ilicibusque virentem

Plurimus Alburnum volitans, cui nomen asilo

Romanum est, œstron Graii vertère vocantes :

Asper, acerba sonans : quo tota exterrita sylvis

Diffugiunt armenta, furit mugitibus æther

Concussus, sylvæque, et sicci ripa Tanagri.

Hoc quondam monstro horribiles exercuit iras

Inachis Juno pestem meditata juvencæ.

137. Sed ut illa pars
sitions

138. Et cura matrum
incipit succedere

140. Non quisquam
passus sit illas

144. Ubi sit muscus,
145 et ripa

150

NOTES.

127. *Superasse*: to accomplish—be sufficient for. *Fluvios*: in the sense of *aquam capitum*.

128. *Nati*: the colts. *Referant*: in the sense of *ferant*.

129. *Volentes*: willing—on purpose, or with design. *Armenta* here is evidently taken for *equas*, the mares.

131. *Frondes*: in the sense of *pabulum*, vel *victum*. *Quatiant*: in the sense of *agitant*.

135. *Ne usus genitali arvo sit obtusior nemio luxu*. These words *Rumus* interprets thus: *Ne trajectus (via) genitalis partis sit strictior ob nimiam pinguitudinem*.

136. *Oblimet*: in the sense of *claudat*.

137. *Venerem*: the object of their desire—the semen masculinum.

142. *Acri fugâ*: in the sense of *celeri cursu*. *Rapaces*: in the sense of *rapidos*.

143. *Salubus*. *Saltus* is properly an opening, or vacant space, in a grove, or park. It is, however, sometimes used in the sense of *nemus* and *lucus*; from the verb *salio*. *Rumus* says *spatiis apertis*.

145. *Saxea umbra*: a rocky shade may fall on them—a rocky cliff may project over them, under which they may be sheltered from the sun and rains,

146. *Circa lucos Silari, Alburnumque*. *Silarius*, a river of Italy, in Lucania: *hodie Sele*, *Alburnum*: *Alburnus*, a mountain in Italy, abounding in the holm-oak: *hodie Albornus*; out of which issues the river Tanagrus, small, and nearly dry in summer. *Plurimus volitans*: around the groves, &c. there are many flies, to which *asylus* is the Roman name, but the Greeks called it *œstron*. This construction is very peculiar; the idiom we cannot introduce into our language. *Plurimus volitans* we must take in the sense of *plurimi volitantes*. *Cui nomen asilo*. This is evidently the same as *cui asylus est Romano nomini*: perhaps by antiphrasis. *Asylus* is what we commonly call the gad-fly, or breeze. It is the same as the *tabanus*, or *tabanum*. The sting of this insect causes great pain to the animal that is wounded by it.

148. *Vocantes vertère*: simply, *vocaverunt*, vel *reddiderunt*.

149. *Acerbâ*: an adj. neu. plu. taken as an adverb in imitation of the Greeks; the same as *acerbè*. *Asper*. This may have reference to the sharpness of its bite or sting. *Sonans*: making a sharp or shrill noise.

150. *Furit*: in the sense of *resonat*.

153. *Inachis juvenca*. Io, the daughter of Inachus, king of the Argives. (or of a

154. Hunc *asilum* Hunc quoque (nam mediis fervoribus acrior instat)
Arcebis grvido pecori; armentaque pascea, 155
Sole recens orto, aut noctem ducentibus astris.
Pōst partum, cura in vitulos traducitur omnis:
Continuūque notas et nomina gentis inurunt:
159. Et *notant eos*, Et quos, aut pecori malint submittere habendo,
quos malint aut submit- Aut aris servare sacros, aut scindere terram, 160
tere pecori Et campum horrentem fractis invertere glebis.
Cætera pascuntur virides armenta per herbas.
Tu, quos ad studium atque usum formabis agrestem,
164. Jam tu hortare Jam vitulos hortare, viamque insiste domandi;
vitulos, quos formabis Dum faciles animi juvenum, dum mobilis ætas. 165
ad studium Ac primū laxos tenui de vimine circlos
Cervi subnecte: dehinc, ubi libera colla
Servitio assuērint; ipsis ē torquibus aptos
Junge pares, et coge gradum conferre, juvencos.
Atque illis jam sæpe rotæ ducantur inanes 170
Per terram, et summo vestigia pulvere signent.
Pōst valido nitens sub pondere faginus axis
Instrepat, et junctos temo trahat æreus orbes.
174. Interea carpes Interea pubi indomitæ non gramina tantū,
manu non tantūm gra- Nec vescas salicum frondes, ulvamque palustrem; 175
mine indomitæ pubi Sed frumenta manu carpes sata: nec tibi fætæ,
More patrum, nivea implebunt mulctralia vaccæ;
179. Sin *tuum studi-* Sed tota in dulces consument ubera natos.
um sit magis ad bellum, Sin ad bella magis studium, turmasque feroces,
ferocesque

NOTES.

river god of that name,) whom Jupiter transformed into a heifer, when he was likely to be surprised by Juno in his amour with her. But discovering the trick, the goddess sent *Asilus* to torment her. Upon which she fled to Egypt; where Jupiter, taking pity on her, restored her to her proper shape. After which, she was married to king Osiris; and, after her death, was worshipped as a goddess under the name of Isis.

154. *Mediis fervoribus*: for *media die*.

158. *Inurunt*: in the sense of *imprimunt*.

159. *Submittere*: to set apart for breeders—for propagating your stock or herd.

161. *Horrentem*: in the sense of *asperum*.

162. *Cætera armenta*. The poet's meaning is plainly this: that those calves that are designed for breeding, for sacrifice, or for the plough, are to be particularly designated, and taken care of; while it is sufficient for the rest of the herd to feed at large, without any such care or attention; and with regard to those designed for the plough, they should be trained up from the first, and be accustomed to the yoke, while they are docile and tractable.

164. *Hortare*: imp. of *hortor*: teach, or train up. *Ad studium*: for labor. *Mobilis*: in the sense of *docilis*.

166. *Circlos*: by syn. for *circulos*: bind loose collars about their necks.

169. *Junge pares, &c.* The poet directs the farmer to begin with his steers at an early age; and first to hang collars lightly about their necks. Afterwards, join two of equal size by a cord connecting these collars; and in this state make them walk and keep pace together; and after they have become accustomed to this discipline, then make them draw empty wheels along the ground—wheels without any carriage upon them.

172. *Valido*: in the sense of *magna*. *Orbes*: for *rotas*, wheels.

174. *Pubi indomitæ*: for your steers unbroken—not entirely subdued to the yoke.

175. *Ulvam*. The *ulva* was a kind of grass, which grew in marshy grounds. We have no particular name for it in our language. *Nec*: in the sense of *et*.

176. *Frumenta sata*: planted, or sown corn.

The poet would have the farmer to understand, that the care of his steers is as important, that he should not only gather for them grass, and the tender leaves of the willow, and the marshy *ulva*; but even the growing corn. He should consider nothing too costly for them.

177. *Fætæ vaccæ*: your suckling cows. *Fætæ*: having young. The word also signifies, being with young.

180
 185
 190
 195
 200
 205

187. Audiat hæc jam
 primò depulsus ab ubere

201. Ille ventus volat

NOTES.

Prælabi retis. The poet here alludes to chariot races at the Olympic games, held upon the banks of the river Al-

Litus: the clarion, or curved horn ;
meton. for the sound of that instru-

enlem tractu : in the sense of *stridentem trahitur*, says Heyne.

Senitum plausæ cervicis: the sound patted neck.

refers to the custom of stroking, or patting the horse on the neck, to him with courage.

Inque vicem: by Tmesis, for *invicem* and now and then—occasionally.

iat. This is the common reading. syne, after Heinsius, reads *audeat*, of *audeo*.

Inacius ævi: ignorant, or inexperienced on account of his age—not conscious of his weakness. **Serys:** *nondum habens ab annis fiduciam*. on says: *propter imbecilitatem ævi*. Greek construction.

Sonare compositis gradibus: to prance
lar steps.

etique: and let him bend the alternate of his legs—or alternately the joints
[etc.]

ere: in the sense of *describere*.

Similis laboranti. The meaning of

the poet appears to be this: After the horse hath commenced his fourth year, let him begin to amble, and prance, and exercise, however laborious and fatiguing it may be to him. Or rather: let not his exercise in reality be laborious and fatiguing, on account of his age; but let him resemble, or be like to one laboring only, lest he be dispirited from experience of his weakness. But when he is properly trained by exercise, his courage increased, and his confidence in himself confirmed, then let him labor—let him challenge the winds in his course.

194. *Provocat.* This is the common reading. Heyne reads *tum vocet*.

Æquora: in the sense of *campos*.

197. *Incubuit*: rushes forth. *Ruseus* says, *imminet*.

198. *Natantes* : in the sense of *undantes*.
182. *Animos* : courage. *Contentiones*,
says RUMUS.

202. *Hic, vel ad metas*: this horse, either at the goals of Elis, &c.

204. *Esseda*. The *essedum* was a kind of vehicle, or carriage, adapted both for travelling or war. It was used by the ancient Gauls and Britons. *Melli*: tractable. in opposition to reluctant.

205. *Crassa farragine*: with rich or fat-tening marsh. The *farrago* was a mixture of wheat bran and barley meal, according to Servius.

206. *Ille domitis fuga*: Crescere jam domitis sinito: namque ante domandum.
 Ingentes tollent animos; prensique negabunt
 Verbera lenta pati, et duris parere lupatis.
 Sed non ulla magis vires industria firmat,
 Quàm Venerem et cæci stimulos avertere amoris; 210
 Sive boum, sive est cui gratior usus equorum.
 Atque ideò tauros procul atque in sola relegant
 Pascua, post montem oppositum, et trans flumina lata:
 Aut intus clausos satura ad præsepia servant.
 Carpit enim vires paulatim, uritque videndo 215
 Fœmina: nec nemorum patitur meminisse, nec herbæ
 217. *Ille quidem facit*
hoc dulcibus illecebris, et
sæpe subigit
 Cornibus inter se subigit decernere amantes.
 Pascitur in magnâ sylvâ formosa juvenca:
 Illi alternantes multâ vi prælia miscent 220
 Vulneribus crebris: lavit ater corpora sanguis,
 Versaque in obnixos urgentur cornua vasto
 222. *Obnixos adversa-*
rios
 Cum gemitu: reboant sylvæque et magnus Olympus.
 224. *Nec est mos duos*
bellantes
 Nec mos bellantes unâ stabulare: sed alter
 Victus abit, longèque ignotis exulat oris; 225
 226. *Plagas factas cor-*
nibus superbi victoris,
tum eos amores, quos
 Multa gemens ignominiam, plagasque superbi
 Victoris, tum quos amisit inultus amores:
 Et stabula aspectans regnis excessit avitis.
 229. *Et inter dura*
saxa jacet
 Ergò omni curâ vires exercet, et inter
 Dura jacet pernox instrato saxa cubili; 230
 Frondibus hirsutis et carice pastus acutâ:
 Et tentat sese, atque irasci in cornua discit,
 Arboris obnixus trunco: ventosque lacessit
 Ictibus, et sparsâ ad pugnam proludit arenâ.
 Pòst, ubi collectum robur, viresque reffectæ, 235
 Signa movet, præcepsque oblitum fertur in hostem:

NOTES.

206. *Namque*. The poet advises the farmer not to pamper or fatten his horses before they are broken, and rendered tractable. If he do, they will be mettlesome and high minded, (*tollunt ingentes animos*), they will show a stout and surly temper, and when caught, will refuse to bear the limber whip, and to obey the hard bits. *Ante domandum*: before breaking. The gerund in *dom* is of the nature of a substantive noun. Rûsius says, *antequàm domentur*.

209. *Industria*: in the sense of *cura*.

211. *Usus*: in the sense of *cultus*.

214. *Satura*: in the sense of *plena*.

216. *Fœmina*: the female—the heifer.

220. *Alternantes*: in the sense of *vicissim*.

222. *Cornua versa in obnixos*: and their horns turned against the contending foes, are struck, &c.

Cum vasto gemitu. This seems not to refer to the rage and violence of the antagonists, so much as to the groans and bellowings of the conquered party; or to the oc-

casional groans of each, produced by the repeated strokes given and received.

224. *Bellantes*: a part of the verb *bello*, used in the sense of *adversarios*.

Stabulare: in the sense of *habitare*.

226. *Multa*: in the sense of *multum*.

228. *Avitis regnis*: from his hereditary realms—from those fields in which he was born, and in which he bore rule.

Aspicens: in the sense of *respicens*.

230. *Instrato cubili*. Dr. Trapp, and Davidson understand this to be a naked or unstrowed bed. Rûsius takes *instrato* in the sense of *strato*, strowed or made. The prep. in sometimes in composition adds to the signification of the primitive word; at other times, changes it to an opposite sense.

Carice acutâ: sharp sedge.

235. *Refectæ*. This is the reading of Heyne, after Hoinsius. But *receptæ* is the common reading.

236. *Movet signa*: he moves his standards. A metaphor taken from the movement of an army.

, in medio cœpit cùm albescere ponto,
 r altoque sinum trahit: utque volutus
 immanè sonat per saxa, nec ipso
 tor procumbit: at ima exæstuat unda 240
 , nigramque altè subjectat arenam.
 deò genus in terris hominumque ferarumque,
 equoreum, pecudes, pictæque volucres,
 gnemque ruunt: amor omnibus idem.
 non alio catulorum oblita læna 245
 avit campis: nec funera vulgò
 a informes ursi stragemque dedère
 : tum sævus aper, tum pessima tigris:
 è tum Libyæ solis erratur in agris.
 es, ut tota tremor pertentet equorum 250
 si tantùm notas odor attulit auras!
 eos jam fræna virùm, neque verbera sæva,
 ili, rupesque cavæ, atque objecta retardant
 correptos undâ torquentia montes.
 dentesque Sabellicus exacuit sus, 255
 rosubigit terram, fricat arbore costas,
 c atque illinc humeros ad vulnera durat.
 is, magnum cui versat in ossibus ignem
 or? nempe abruptis turbata procellis
 it cæcâ serus freta: quem super ingens 260
 it cœli, et scopulis illisa reclamant.
 nec miseri possunt revocare parentes,
 ura super crudeli funere virgo.

258. Quid juvenis fecit, cui duras

NOTES.

hil sinum: and draws a billowy
 on the deep.

avidison reads atque, and thinks
 correct reading, as being easier.
copies have atque.

le of this description of the bat-
 ulla, as well as what precedes it,
 r of love, is among Virgil's mas-
 and is admired by all critics.
 mired is what follows. The va-
 jects, the force of the illustra-
 propriety of the arrangement, and
 and grandeur of the descriptions,
 to every reader.

jectat: in the sense of *erigit*.

ent in furias ignemque: rush into
 nd flame of this kind.

e same as furor, denotes any in-
 amion or affection of the mind,
 e, anger, &c. from the verb *furo*.
 uch more expressive than *amo*-
 des the simple idea of love, it
 consuming and destructive ef-
 t passion upon the subjects of it.
rma: most fell—or savage.

æ. Libya, a part of Africa, taken
 le of it, by synec. This is men-
 use it abounded in the most
 te. *Malè erratur*: it is danger-
 ous.

251. *Odor attulit notas auras*. This is, by
Communitatis, for, *aura attulit notum odorem*.
Equæ vel famina is understood.

254. *Aquâ*: in the sense of *vt aquarum*.
Objecta: *Rusus* says, *interjecta*.

255. *Sabellicus rus ipse*: The Sabelline
 boar rushes forth, &c. *Sabellicus*: an adj.
 from *Sabelli*, or *Sabini*, a people of Italy,
 whose country abounded in forests, and
 haunts of wild beasts.

258. *Quid juvenis*. The poet here alludes
 to the story of Leander and Hero.

Leander was an inhabitant of Abydus, on
 the Asian shore of the Hellespont, and pas-
 sionately in love with Hero, a beautiful
 maid, and priestess of Venus, who resided
 at Sestus, on the European shore, and op-
 posite to Abydus. He used to swim the
 strait to visit his fair mistress. On a certain
 occasion, passing over in a storm, he was
 drowned. His dead body was driven to the
 European shore, and espied by Hero; who,
 in a transport of passion, threw herself upon
 the corpse of her lover, and perished also.

259. *Abruptis*: violent—sudden.

261. *Reclamant*: in the sense of *resonant*.

263. *Nec virgo moritura*. This alludes to
 the case of Hero, above mentioned. *Super*:
 in, or by.

265. Quid cervi faci- Atque canum? quid, quæ imbelles dant prælia cervi?
unt, et quæ prælia illi Scilicet ante omnes furor est insignis equarum: 266
imbelles dant? Et mentem Venus ipsa dedit, quo tempore Glauci
Potniades malis membra absumpsere quadrigæ.
Illas ducit amor trans Gargara, transque sonantem
Ascanium: superant montes, et flumina tranant: 270
Continuòque avidis ubi subdita flamma medullis,
Vere magis (quia vere calor redit ossibus) illæ
Ore omnes versæ in Zephyrum, stant rupibus altis,
Exceptantque leves auras: et sæpe sinè ullis
Conjugiis, vento gravidæ, mirabile dictu! 275
Saxa per et scopulos et depressas convallas
Diffugiunt: non, Eure, tuos, neque Solis, ad ortus,
In Boream, Caurumque, aut inde nigerrimus Auster
Nascitur, et pluvio contristat frigore cælum. 279
Hinc demum, Hippomanes, vero quod nomine dicunt
Pastores, lentum distillat ab inguine virus:
Hippomanes, quod sæpe malæ legere novercæ,
Miscueruntque herbas, et non innoxia verba.
283. Miscuerunt her- Sed fugit intereà, fugit irreparabile tempus,
bas cum eo 285. 'Dum nos capti Singula dum capti circumvectamur amore. 285
amore describendi
286. Hoc est satis Hoc satis armentis: superat pars altera curæ,
Lanigeros agitare greges, hirtasque capellas.
Hic labor: hinc laudem fortes sperate coloni.
Nec sum animi dubius, verbis ea vincere magnum

NOTES.

264. *Lynceæ*. The Lynx is an animal, some say, of the species of the wolf and deer; others say, only spotted like a deer, or panther, very quick sighted, and swift of foot. The Lynceæ, as well as tigers, were bound to the car of Bacchus. Hence *Lynceæ Bacchi*. *Dant*: in the sense of *gerunt*.

267. *Mentem*: disposition—passion. *Indolem*, says Heyne.

268. *Potniades*: an adj. from *Potnia*, a town in Beotia, the native place of Glaucus: who, it is said, withheld the horse from his mares; which so enraged them, that, by way of revenge, at the instigation of Venus, they tore him in pieces.

Potniades quadrigæ. The Potnian mares. See *Geor.* i. 437.

269. *Gargara*: neu. plu. a part of mount Ida, in Troas: here put for any mountain. *Ascanium*. Ascanius, a river in Bithynia, in Asia: here put for any river.

275. *Gravidæ vento*. This account of the mares becoming pregnant by the wind, is wholly fabulous; although mentioned by *Salinus*, *Columella*, and *Varro*, as *Romus* observes.

277. *Non Eure, &c.* Some understand the passage thus: not to thy rising, O east, nor the rising of the sun; but to the north, &c. *Romus*, thus: they fled not to the east,

nor to the north, nor to the part whence the black south wind arises. And he gives, as his reason: *Quodd maxima pars scriptorum videtur tribuere hanc vim (impregnandi equas) uni Zephyro*. Heyne understands it in the first sense: *sed in Boream, &c.*

278. *Caurum*: the north-west wind.

279. *Contristat*: blackens. *Romus* takes *pluvio frigore* in the sense of *pluvia temperate*. So does Heyne. *Frigus*, it is plain, is not here to be taken in its usual sense. For the south wind is not cold; on the contrary, it is hot, and generally brings with it heavy rains. It seems here to be used in the sense of *nimbus*; a cloud impregnated with vapor and rain.

280. *Hippomanes*. The Hippomanes was of two kinds. The one a tough clammy substance, *lentum virus*, which fell from the mare, when she wanted the horse. This is the kind here meant. The other was a bunch, said to be on the forehead of the newly foaled colt. See *Æn.* iv. 516.

Hinc demum: from hence at length. After the conception, above mentioned, at length, *lentum virus distillat*. Heyne reads: *Hic demum*.

283. *Non innoxia*: in the sense of *malefica*, says *Romus*.

287. *Agitare*: to treat of fleecy flocks.

Quàm sit, et angustis hunc addere rebus honorem.

Sed me Parnassi deserta per ardua dulcis

Raptat amor: juvat ire jugis, quàm nulla priorum
Castaliam molli divertitur orbita clivo.

Nunc, veneranda Pales, magno nunc ore sonandum.

Incipiens, stabulis edico in mollibus herbam

Carpere oves, dum mox frondosa reducitur æstas:

Et multâ duram stipulâ filicumque manipulis

Sternere subter humum, glacies ne frigida lædat

Molle pecus, scabiemque ferat, turpesque podagras.

Pòst, hinc digressus, jubeo frondentia capris

Arbuta sufficere, et fluvios præbere recentes;

Et stabula à ventis hyberno opponere Soli

Ad medium conversa diem: cùm frigidus olim

Jam cadit, extremoque irrorat Aquarius anno.

Hæ quoque non curâ nobis levior tuendæ,

Nec minor usus erit: quamvis Milesia magno

Vellera mutantur, Tyrios incocta rubores.

Densior hinc soboles, hinc largi copia lactis.

Quàm magis exhausto spumaverit ubere mulctra;

Læta magis pressis manabunt flumina mammis.

Nec minùs intereà barbas incanaque menta

Cinyphii tondent hirci, setasque comantes,

291

292. Quàm nulla orbita
priorum *poëtarum*

294. Nunc sonandum

295 *est nobis*

298. Subter *ipsis* ovi-
bus

300 300. Jubeo *agricolam*
sufficere

305. Hæ *capre* tuendæ
sunt nobis non levior
curâ quàm oves

306. Milesia vellera
incocta quoad Tyrios ru-
bores mutantur magno
pretio.

310. Tantâ magis læta
flumina lactis

312. Intereà *pastores*
tondent barbas, incana-
que

NOTES.

290. *Quam magnam*: how great, or difficult.

According to Heyne, *vincere ea verbis*, may mean, to reduce, or bring those things into poetic numbers: *Exprimere hæc commodè poetica oratione*, says he. Rumsus says, *suavitate ista argumenta sermonis dignitate*.

Angustis: in the sense of *parvis* vel *humilibus*.

291. *Parnassi*. Parnassus was a mountain in Phocia, at the foot of which was the fountain *Castalia*, sacred to the muses. See *Ecl.* vi. 29.

292. *Quàm nulla orbita priorum*. This is a most happy circumlocution, to denote a subject entirely new, and which had never been treated of by any one before him.

294. *Magno ore*: in a high and lofty strain, in order to add dignity to the subject; which, in importance, was inferior to what he had just before been treating of. *Pales*: see note 1, *supra*.

297. *Manipulis filicum*: with bundles of the fern.

299. *Ferat scabiem*: should bring on the scab, and foul gout.

The *podagra* was a disease of the feet, as its name implies.

Columella mentions two diseases, that affect the feet of sheep. One, when there is a galling, and filth in the parting of the hoof: the other, when there is a tubercle, or swelling, in the same place, with a hair in the middle, and a worm under it.

300. *Frondentia arbuta*: in the sense of *frondes arbuti*.

301. *Fluvios*: in the sense of *aquam*.

Sufficere: in the sense of *dare*.

304. *Cum frigidus Aquarius*: when cold Aquarius at length sets, and sheds his dew in the end of the year.

Aquarius is a sign of the Ecliptic, into which the sun enters about the 22d of January. Also the same as *Ganymides*, the son of Tros, king of Troy, whom Jupiter, in the form of an eagle, carried up to heaven, and made his cup-bearer. Hence he is usually represented with a pitcher pouring out water. The poet here seems to consider the year as beginning with the month of March, or *Aries*.

306. *Milesia*: Milesian wool. *Milesia*, an adj. from *Milenus*, a city in the confines of Ionia and Caria, famous for its wool.

308. *Hinc densior*: from hence (from the goats) is a more numerous breed than from the sheep—from them too a greater quantity of milk.

Copia largi lactis: for *largæ copię lactis*. This is not, properly speaking, by any figure of speech, but by what is commonly called *poetica licentia*.

309. *Ubere exhausto*: their udders being drained.

Quàm magis: in the sense of *quantò magis*.

312. *Cinyphii*: an adj. from *Cinyphs*, a river of Africa, near the Garamantes, where the goat was the most shaggy.

314. Verò capræ pas-
cantur Usus in castrorum et miseris velamina nautia.
Pascuntur verò sylvas, et summa Lycæi,
Horrentesque rubos, et amantes ardua dumos. 315
Atque ipsæ memores redeunt in tecta, suosque
317. Ducuntque suos Ducunt, et gravido superant vix ubere limen.
festus secum Ergo omni studio glaciem ventosque nivales,
Quò minùs est illis curæ mortalis egestas,
Avertes: victumque feres et virgea lætus 320
Pabula: nec totâ claudes fœnilia brumâ.
322. Cùm læta æstas At verò, Zephyris cùm læta vocantibus æstas,
instat, Zephyris vocan- In saltus utrumque gregem atque in pascua mittes.
tibus, mittes utrumque
gregem ovium et capra- Luciferi primo cum sidere, frigida rura
rum Carpmus: dum manè novum, dum gramina canent,
Et ros in tenerâ pecori gratissimus herbâ est. 326
Inde, ubi quarta sitim cœli collegerit hora,
Et cantu querulæ rumpent arbusta cicadæ;
Ad puteos, aut alta greges ad stagna jubeto
Currentem ilignis potare canalibus undam: 330
Æstibus at mediis umbrosam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
333. Sicubi nemus ni- Ingentes tendat ramos; aut sicubi nigrum
grum crebris ilicibus ac- Ilcibus crebris sacrâ nemus accubet umbrâ.
cubet Tum tenues dare rursus aquas, et pascere rursus 336
335. Tum jube pasto- Solis ad occasum: cùm frigidus aëra Vesper
res dare illis tenues Temperat, et saltus reficit jam roscida Luna,
Litora que halcyonen resonant et acanthida dumi.

NOTES.

314. *Sylvas*: in the sense of *arbores*, vel per *sylvas*, &c.

Summa: in the sense of *cacumina*.

Lycæi: Lycæus was a mountain in Arcadia, sacred to Pan.

315. *Ardua*: high grounds. *Loca* is understood.

316. *Suos*: their young—the kids.

320 *Virgea pabula*: osier food—tender twigs, or browse.

324. *Cum primo*, &c. The meaning is, when the planet Venus first rises, going before the sun, for then it is called *Lucifer*, the farmer should drive his flocks to pasture; and early in the morning, when the grass is moist and tender, let them feed. *Sidere*: in the sense of *ortu*.

Carpamus frigida rura. Servius interprets these words thus: *Cogamus capras carpere frigida rura*: hoc est, educamus greges ad carpenda, &c.

327. *Cœli*. Davidson connects *cœli* with *sitim*. Rumsus and some others take it in the sense of *dies*, and connect it with *quarta hora*. Either preserves the sense and spirit of the poet.

He begins the day at the rising of the sun, otherwise by the fourth hour, the sun could not have caused thirst to man or beast. This would correspond with our ten o'clock, on those days when the sun is upon the

equator, but on every other day in the year, it would vary from it.

The Jews, and some other nations, began their day at the rising of the sun. They divided the time of his being above the horizon into 12 equal parts, and the time of his being below it into 12 other equal parts, making 24 portions of each diurnal revolution. But this would make the hours of very different lengths in the different parts of the year. Some nations, on the other hand, began the day at the setting of the sun, and divided it in the same manner. Modern nations generally begin the day at midnight. The nautical day begins at noon, or when the sun is upon the meridian.

328. *Rumpent*: weary, or rend the groves. *Cantu*: in the sense of *stridore*.

330. *Ilignis canalibus*: in oaken troughs. *Ilignis*: an adj. from *flex*: the holm-oak.

331. *Æstibus*: in the sense of *dies*.

334. *Accubet sacrâ umbrâ*: hangs down, or bends, with its sacred boughs. *Umbrâ*, in the sense of *ramis*, by meton. Rumsus says: *Explicat sacram umbram*.

338. *Litora resonant*: the shores resound the king-fisher, and the bushes, the goldfinch—with the music of the king-fisher, and that of the goldfinch.

Acanthida: a Greek acc. of *Acanthus* See Geor. i. 399.

Quid tibi pastores Libyæ, quid pascua versu
 Prosequar, et raris habitata mapalia tectis ?
 Sæpe diem noctemque, et totum ex ordine mensem
 Pascitur, itque pecus longa in deserta sinè ullis
 Hospitiis : tantum campi jacet. Omnia secum
 Armentarius Afer agit, tectumque, laremque,
 Armaque, Amyclæumque canem, Cressamque pharetram.
 Non secus ac patriis acer Romanus in armis
 Injusto sub fasce viam cùm carpit, et hostem
 Ante expectatum positus stat in agmine oastris.
 At non, quæ Scythiæ gentes, Mæoticaque unda,
 Turbidus et torquens flaventes Ister arenas :
 Quæque redit medium Rhodope porrecta sub axem.

340 340. Quid prosequar
 tibi versu pastores Li-
 byæ, quid
 342. Sæpe pecus pas-
 citur

346

349. At non est sic,
 350 quæ sunt Scythiæ gentes

NOTES.

340. *Prosequar* : in the sense of *dicam*. Sal-
 lust describes these *Mapalia*, (or *Magalia*,)
 thus : *Edificia Numidarum, quæ mapalia illi*
vocant, oblonga incurvis lateribus tecta sunt ;
quasi navium carinæ. Heyne says of them :
Sparsa passim per agros, non in vicis collecta.
 Rums takes *habitata* in the sense of *con-*
stantes. *Paucis casis constantes*, says he.

341. *Ex ordine* : in succession—one after
 another without intermission.

343. *Hospitiis* : retreat—shelter.

344. *Larem*. The *Lares* were domestic
 gods like the *Penates*. There is some un-
 certainty with regard to their origin. At
 the first, their office was confined to houses
 and domestic affairs. Afterward, however,
 their power and influence were very much
 extended. We find the *Lares Urbani*, that
 presided over cities; *Lares Rustici*, that pre-
 sided over the country; *Lares Compitales*,
 that presided over cross-ways; *Lares Ma-*
rini, that presided over the sea; *Lares Vi-*
ales, that presided over roads, &c. Some
 say there were only two that were properly
 called *Lares*, and these the sons of Mercury
 and the nymph Lara, or Larunda. It is
 more probable, however, that they were
 the *Manes* of parents, who being buried
 within the walls, or at the entrance of
 the house they inhabited, were thought to
 have a care of the things pertaining to it, and
 through the superstition of the age, received
 divine honors. They were worshipped un-
 der the form of a dog : or, as some say,
 only covered with the skin of that animal,
 because he is a trusty guard to the house.

Lares, by meton. is often put for one's
 house, habitation, or family. *Agit* : in the
 sense of *fert*.

345. *Amyclæum* : an adj. from *Amyclæ*,
 a city of Laconia, famous for its dogs and
 hunting, and for its being the reputed place
 of the nativity of Castor and Pollux.

Cressam : an adj. from *Creta*, a well
 known island in the Mediterranean, whose
 inhabitants were famous in the art of
 shooting. *Arma* : utensils.

346. *Non secus* : no otherwise than the brave
 Roman in the arms of his country, when he
 marches out under his unequal load, and
 stands in battle array against the expected
 enemy.

This passage hath somewhat divided com-
 mentators. Vegetius, quoting it in his art
 of war, hath *hostem* instead of *hosti* : *ante*
hostem expectatum. This certainly is the
 best and easiest reading. But *hosti* is the
 usual reading. *Ante expectatum* is usually
 taken in the sense of *antequam expectetur*, on
 the authority of verse 206, where *ante do-*
mandum is plainly for *ante dometur*. But
 the two cases are not exactly similar; the
 latter being a gerund, and the former a par-
 ticipial adjective. On the whole, I prefer
hostem, as being the easiest.

But there is another reason, which hath
 some weight. Let it be asked, why the
 Roman should march forth, pitch his camp,
 and stand in battle array, while an enemy is
 not looked for, or expected? But taking
expectatum, with Vegetius, to agree with
hostem, the difficulty will be removed.

Ante expectatum hostem : before, or against
 the expected foe—in the way to meet him.
Ante signifies before, with respect to place,
 to time, and to dignity.

Heyne informs us that the Medicean, and
 some other copies have *hostem*, but he retains
 the usual reading.

347. *Sub injusto fasce*. The Roman sol-
 dier carried his shield, sword, helmet, &c.
 and also provisions sufficient for half a
 month : in weight about 60 pounds. *Fasce* :
 in the sense of *onere*.

349. *Mæotica unda*. This is the *Patus*
Mæotis, or the sea of Azof, lying to the north
 of the Euxine, but connected with it by the
 straits of Caffa. The ancients called all
 those nations lying toward the north of
 Europe and Asia, *Scythians*.

350. *Ister* : the Danube.

351. *Rhodope*. A range of mountains
 rising in Thrace, and extending to the east

- Illic clausa tenent stabulis armenta : neque ullæ
 Aut herbæ campo apparent, aut arbore frondes :
 354. Terra jacet in- Sed jacet aggeribus niveis informis, et alto
 formis niveis aggeribus, Terra gelu latè, septemque assurgit in ulnas. 355
 et alto gelu latè Semper hyems, semper spirantes frigora Cauri.
 356. Illic semper est Tum Sol pallentes haud unquam discutit umbras .
 hyems Nec cùm invectus equis altum petit æthera ; nec cùm
 Præcipitem Oceani rubro lavit æquore currum.
 Concrescunt subitæ currenti in flumine crustæ : 360
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa priùs patulis, nunc hospita plaustris :
 364. Cædunt vina priùs Indutæ, cæduntque securibus humida vina,
 humida Et totæ solidam in glaciem vertère lacunæ, 365
 Stiriæque impexis induruit horrida barbis.
 Intereà toto non seciùs aëre ningit :
 Intereunt pecudes : stant circumfusa pruinis
 Corpora magna boum : confertoque agmine cervi
 Torpent mole novâ, et summis vix cornibus extant. 370
 371. Incolæ non agi- Hos non immissis canibus, non cassibus ullis,
 tant hos pavidos Puniceæve agitant pavidos formidine pennæ :
 373. Sed cominùs ob- Sed frustra oppositum trudentes pectore montem
 truncant eos ferro frustra trudentes pectore op-
 positum montem nivis Cædunt, et magno læti clamore reportant. 375
 376. Incolæ ipsi agunt Ipsi in defossis specubus secura sub altâ
 secura otia Otia agunt terrâ : congestaque robora, totasque
 Advolvère focis ulmos, ignique dedère.
 Hic noctem ludo ducunt, et pocula læti
 Fermento atque acidis imitantur vitea sorbis. 380
 Talis Hyperboreo septem subjecta trioni

NOTES.

and south till it meets mount Hemus; after which it turns, and stretches toward the north.

354. *Informis*: deformed—disfigured by the mounds of snow.

355. *Septem ulnas*: this is about ten and a half feet of our measure.

357. *Discutit*: in the sense of *dissipat*.

359. *Lavit*: washes his descending car in the red surface of the ocean.

The ocean is here called red, on account of the reflection of the sun's rays from its surface, when near the horizon.

361. *Ferratos orbes*: wheels bound with iron.

362. *Illâ priùs hospita*: that (the water in the rivers) before friendly to the broad ships—now to wagons.

Hospita: hospitable—kind; receiving them as a guest, and treating them with kindness.

364. *Humida*: in the sense of *liquida*. *Priùs liquida*, says Rûmus.

So intense is the cold in high northern latitudes, that the spirit of wine has been frozen in the thermometer.

371. *Non agitant hos*: they do not pursue them, &c.

The *formido* was a line or cord, to which plumes of various colors were fastened, for the purpose of terrifying wild beasts. It was so extended or stretched in their usual haunts, or paths, as to lead or direct them insensibly into the net. *Puniceæ*: red—crimson.

379. *Læti imitantur*: joyous, they imitate the draughts of wine with their beer and acid cider.

Fermento: any fermented liquor.

Acidis sorbis: the acid sorb-apples, or service-berries; by meton. for the liquor made of them, usually rendered cider.

380. *Vitea pocula*: wine. This is highly poetical.

381. *Septem—trioni*. The parts of the word are separated by *Tmesis*.

The *Septentrio* is a constellation near the north pole, called the greater bear; in which are seven stars, sometimes called the plough, because they are supposed to lie in that shape; also the parts of the world

Gens effrena virum Riphæo tunditur Euro:
Et pecudum fulvis velantur corpora setis.

Sed tibi lanicium curæ: primum aspera sylvæ,
Lappæque tribulique absint: fuge pabula læta: 385
Continuèque greges villis lege mollibus albos.

Illum autem, quamvis aries sit candidus ipse,
Nigra subest udo tantum cui lingua palato,
Rejice, ne maculis infuscet vellera pullis 387. Autem, quamvis
Nascentum; plenoque alium circumspice campo. 390 aries ipse sit candidus,
Munere sic niveo læne, si credere dignum est, rejice illum, cui tantum
Pan Deus Arcadiæ captam te, Luna, fefellit, nigra

In nemora alta vocans: nec tu aspernata vocantem. 393. Nec tu aspernata
At cui lactis amor, cytisum, lotosque frequentes es cum

Ipsæ manu, salsasque ferat præsepibus herbas. 395

Hinc et amant fluvios magis, et magis ubera tendunt,
Et salis occultum referunt in lacte saporem.

Multi jam excretos prohibent à matribus hædos,
Primaque ferratis præfigunt ora capistris.

Quod surgente die mulsere, horisque diurnis, 400 400. Quod lactis mul-
Nocte premunt: quod jam tenebris, et sole cadente, sere die
Sub lucem exportans calathis adit oppida pastor, 401. Quod lactis mul-
Aut parco sale contingunt, hyemique reponunt. sere tenebris

Nec tibi cura canum fuerit postrema: sed unà
Veloces Spartæ catulos, acremque Molossum 405

Pasce sero pingui: nunquam, custodibus illis,
Nocturnum stabulis furem, incursusque luporum,
Aut impacatos à tergo horrebis Iberos.

Sæpe etiam cursu timidos agitabis onagros:
Et canibus leporem, canibus venabere damas. 410

Sæpe volutabris pulsos sylvestribus apros
Latratu turbabis agens: montesque per altos
Ingentem clamore premes ad retia cervum.

NOTES.

lying under that constellation; also simply, the north. *Subjecta*: lying—placed.

384. *Lanicium*: the woollen trade, or manufacture.

Lappæque, tribulique: both burrs, and thistles.

386. *Greges*: in the sense of *oves*.

390. *Nascentum*: a part of *nascor*, used as a sub.: of the lambs.

391. *Niveo munere*. The poet hath reference here to the fable of Pan's being in love with Luna. By changing himself into a snow-white ram, he deceived her; and deceiving her into the woods, deflowered her. Probus, however, relates the story differently. He says, Pan being in love with Luna, offered her the choice of any of his flock; and choosing the whitest, she was deceived, because they were the worst.

393. *Tendunt*: in the sense of *distendunt*.

396. *Excretos*: grown large—or sufficiently grown to take care of themselves; of *ex* and *creasco*.

399. *Prima ora præfigunt ferratis capistris*: by Hypallage for, *præfigunt ferrata capistra primis oribus*: they prefix to the end of their mouths iron muzzles. These were in such a form as to prick the dam, if she offered to let them suck; but not to prevent them from eating grass.

402. *Exportans calathis*: carrying it in baskets, he goes, &c.—carrying it made into butter, curds, and cheese.

405. *Spartæ*: the most famous city of the Peloponnesus, and celebrated for its excellent dogs.

Molossum: a dog, so called from *Molossia*, a country of Epirus, so called from *Molosius*, the son of Pyrrhus, king of Epirus, and Andromache, the widow of Hector. See *Æn.* ii. 292.

408. *Iberos*: the Spaniards, so called, from the *Iberus*, (*Hodie, Ebro*), a river of Spain. They were so notorious for their robberies, that they became a proverb. The poet here uses their name for robbers in general.

- Disce et odoratam stabulis accendere cedrum,
 Galbaneoque agitare graves nidore chelydros. 415
 Sæpe sub immotis præsepibus, aut mala tactu
 Vipera delituit, cælumque exterrita fugit;
 Aut tecto assuetus coluber succedere et umbræ,
 Pestis acerba boum, pecorique aspergere virus,
 Fovit humum. Cape saxa manu, cape robora, pastor,
 Tollentemque minas, et sibila colla tumentem, 421
 Dejice: jamque fugâ timidum caput abdidit altâ,
 Cùm medii nexûs, extremæque agmina caudæ,
 Solvuntur, tardosque trahit sinus ultimus orbes.
 Est etiam ille malus Calabris in saltibus anguis, 425
 Squamea convolvens sublatò pectore terga,
 427. *Maculosus quoad* Atque notis longam maculosus grandibus alvum:
longam Qui, dum amnes ulli rumpuntur fontibus, et dum
 428. *Qui serpens colit* Vere madent udo terræ, ac pluvialibus Austris,
stagna Stagna colit; ripisque habitans, hic piscibus atram 430
 Improbus ingluviem, ranisque loquacibus explet.
 Postquam exhausta palus, terræque ardore dehiscunt;
 433. *In siccum cam-* Exilit in siccum; et flammantia lumina torquens,
suum Sævitur agris, asperque siti, atque exterritis æstu.
 Ne mihi tum molles sub dio carpere somnos, 436
 Neu dorso nemoris libeat jacuisse per herbas,
 Cùm positus novus exuviis, nitidusque juvenâ,
 Volvitur, aut catulos tectis aut ova relinquens,
 Arduus ad Solem, et linguis micat ore trisulcis.
 Morborum quoque te causas et signa docebo. 440

NOTES.

415. *Galbaneo*: an adj. from *galbanum*, a gum, or liquor, at the smell of which serpents flee.

Chelydros: *Chelydrus* is properly a water tortoise—a land or water snake: *qui modò in paludibus, modò in arboribus latet*.

417. *Vipera*: a species of serpent, very poisonous; so called from the circumstance of its bringing forth its young alive.

Cælum: for *lucem*. *Mala*: noxious—poisonous.

418. *Coluber*: a species of snake, which Mr. Martyn takes for the same that Pliny calls *boas*, from the circumstance of its feeding on cow's milk, which it draws from the teat. If this be the case, we see the propriety of the poet's calling the serpent, *acerba pestis boum*: the direful pest of cattle.

420. *Fovit terram*: hugs the ground.

423. *Medii nexûs*: the middle joints.

Agminaque extrema caudæ: the movements, or windings of the end of his tail.

Agmen is properly an army of men on the march; it is also said of a serpent: *Quia corporis pars pòst partem succedit, atque agitur instar exercitus agminatim procedentis*, says Rûmus.

424. *Ultimus sinus*: the extreme joints or folds of his tail draw the slow wreaths or spires along. Rûmus says, *extrema curvatura*.

425. *Calabris*: an adj. from *Calabria*, the south-eastern part of Italy.

It is agreed that the snake here spoken of is the *chelydrus*. These serpents abounded in that part of Italy. They were amphibious. Their name is of Greek origin.

The poet here gives a very lively description of that destructive reptile.

428. *Rumpuntur*: in the sense of *crumpunt*, vel *rumpunt se*.

430. *Improbis implet*: greedy, he fills his filthy maw with fish, &c.

432. *Exhausta*: exhausted—dried up. Valpy reads *exusta*, but mentions no authority. *Exhausta* is the common reading.

435. *Tum ne libeat mihi*: then may it not please me to take, &c.

436. *Dorso*. Some render *dorso*, on the back, referring it to the posture of lying. But there is no necessity of this, if we suppose the grove to be on an eminence, or hill—on the side or edge of a grove.

437. *Positis exuviis*: his skin being put off. The snake, it is well known, changes his skin every year. *Exuit à capite primum*, says Pliny.

438. *Tectis*: his habitation—den.

439. *Micat ore*: he vibrates with his three forked tongue in his mouth; that is, his three forked tongue vibrates in his mouth.

- Turpis oves tentat scabies, ubi frigidus imber
 Aëtas ad vivum persedit, et horrida cano
 Bruma gelu : vel cùm tonsis illotus adhæsit
 Sodor, et hirsuti secuerunt corpora vepres.
 Dulcibus idcirco fluviis pecus omne magistri
 Perfundunt, udisque aries in gurgite villis
 Mersatur, missusque secundo defluit amni :
 Aut tonsum tristi contingunt corpus amurcæ,
 Et spumas miscent argenti, vivaque sulphura,
 Idæasque pices, et pingues unguine ceras,
 Scillamque, helleborosque graves, nigrumque bitumen.
 Non tamen ulla magis præsens fortuna laborum est,
 Quàm si quis ferro potuit rescindere summum
 Ulceris os : alitur vitium, vivitque tegendo :
 Dum medicas adhibere manus ad vulnera pastor
 Abnegat, et meliora Deos sedet omina poscena.
 Quin etiam ima dolor balantùm lapsus ad oesa
 Cùm furit, atque artus depascitur arida febris ;
 Profuit incensos æstus avertere, et inter
 Ima ferire pedis salientem sanguine venam,
 Bisaltæ quo more solent, acerque Gelonus,
 Cùm fugit in Rhodopen, atque in deserta Getarum,
 Et lac concretum cum sanguine potat equino.
 Quam procul, aut molli succedere sæpius umbræ
 Videris, aut summas carpentem ignavius herbas,
 Extremamque sequi, aut medio procumbere campo
 Pascentem, et seræ solam decedere nocti ;
 Continuè culpam ferro compesce, priusquàm
443. Bruma horrida
 cano gelu
 445
 450
 455
 460
 461. Eodem more, quo
 Bisaltæ solent ferire ve-
 nam
 464. Quam ovem vi-
 deris procul, aut succe-
 dere sæpius molli um-
 bræ
 465
 466. Extremamque se
 qui ceteras

NOTES.

443. *Tonsis* : to the shorn sheep. *Ovibus* is understood.
 445. *Magistri* : in the sense of *pastores*.
 446. *Gurgite* : in the sense of *fluvio*.
 448. *Tristi* : bitter.
Contingunt : in the sense of *ungunt*.
 449. *Spumas argenti* : litharge. Some understand quicksilver ; but it is not certain whether the ancients called that, *spuma argenti*.
 450. *Idæas pices* : the pitch is here called *Idæan*, from mount *Ida*, in *Troas*, whose pitch was the best.
 451. *Scillam* : the squill, or sea onion ; it is a bulbous root, like an onion, but much larger.
Helleboræ. There are two kinds of *hellebore*, the white and the black. The former, says Mr. Martyn, is serviceable in diseases of the skin, if it be externally applied ; but it will not do to be taken internally, as the black kind will. Hence he thinks, *Virgil* here means the white, by his using the epithet *gravis*, strong-scented.
 452. *Fortuna laborum* : remedy of their disease, or sufferings. *Præsens* : speedy—efficacious.
 454. *Summum os ulceris* : the highest part, or head of the sore. *Vitium* : the malady, or disease. *Tegendo* : by being concealed.
 456. *Meliora omina* : better success—or luck.
 Verbs of asking, teaching, &c. govern two accusatives, one of the person, the other of the thing.
 457. *Laprus* : penetrating.
 460. *Inter ima pedis* : in the sense of *inter imas ungulas pedis* : between the divisions or parts of the hoof. *Ferire* : to open a vein.
 461. *Bisaltæ* : a people of *Macedonia*.
Geloni : a people of *Scythia*, who painted their bodies, to be more terrible to their enemies.
 462. *Getarum* : the *Getæ* were a people of *Thrace*, inhabiting *Mæria interior*, not far from the mouth of the *Ister*.
 463. *Concretum* : thickened.
 467. *Decedere seræ nocti* : to yield or give place to the late night. She was the last to leave the pasture grounds, and then compelled only by the darkness of the night. She yielded to the darkness, and went home.
 468. *Culpam*. By this we are to understand the diseased sheep, and not simply the affected part, as *Rumæ* and some others understand it. The poet advises, as soon as you discover, by the signs above mentioned

471. Quàm pestes pecudum sunt multæ

474. Tum ille sciat
hoc esse verum, si quis etiam nunc quoque tantò
pòst videat aërias Alpes,
et Norica castella in tumulis, et arva lapidis
Timavi, desertaque regna
pastorum, et saltus

489. Aut si sacerdos
mactaverat quam *Aestium* ferro, antè-quàm
occiderat, inde

492. Suppositi ricribus vix tinguntur

498. Victor equus, infelix, et immemor studiorum, atque herbæ, labitur

Dra per incautum serpent contagia vulgus.
Non tam creber, agens hyemem, ruit æquore turbo; 470
Quàm multæ pecudum pestes: nec singula morbi
Corpora corripiunt; sed tota æstiva repentè,
Spemque, grægumque simul, cunctamque ab origine gen-
Tum sciat, aërias Alpes et Norica si quis [tem
Castella in tumulis, et lapidis arva Timavi, 475
Nunc quoque pòst tantò videat, desertaque regna
Pastorum, et longè saltus latèque vacantes.
Hic quondam morbo cæli miseranda coorta est
Tempestas, totoque autumnì incanduit æstu,
Et genus omne neci pecudum dedit, omne ferarum, 480
Corruitque lacus, infecit pabula tabo.
Nec via mortis erat simplex: sed ubi ignea venis
Omnibus acta sitis miseros adduxerat artus;
Rursus abundabat fluidus liquor; omniaque in se
Ossa minutatim morbo collapsa trahebat. 485
Sæpe in honore Deûm medio stans hostia ad aram,
Lanea dum nivè circumdatur infula vittâ,
Inter cunctantes cecidit moribunda ministros.
Aut si quam ferro mactaverat antè sacerdos;
Inde neque impositis ardent altaria fibris, 490
Nec responsa potest consultus reddere vates:
Ac vix suppositi tinguntur sanguine cultri,
Summaque jejunâ sanie infuscatur arena.
Hinc lætis vituli vulgò moriuntur in herbis,
Et dulces animas plena ad præsepia reddunt. 495
Hinc canibus blandis rabies venit; et quatit ægros
Tussis anhela sues, ac faucibus angit obesis.
Labitur infelix studiorum, atque immemor herbæ

NOTES.

that any one of your sheep is diseased, to take away the faulty animal: kill it forthwith, that the contagion may not spread among the unwary flock. This is the sense of Davidson and Valpy.

474. *Norica*: an adj. from *Noricum*, a country of Germany, in the neighborhood of the Alps, but beyond them with regard to Italy.

Timavi: Timavus, a small river in the Venetian territory, called *Iapidis* (*Iapidian*) from *Iapides*, an ancient people, who inhabited that part of it, through which the *Timavus* flowed.

476. *Regna*: possessions.

479. *Miseranda tempestas*: a direful pestilence arose.

Æstu: heat. *Incanduit*: raged during the whole heat of autumn.

481. *Tabo*: with a poisonous quality.

Lacus: in the sense of *aquam*.

482. *Nec via mortis*: nor was the manner of their death simple and common. It was complicated, and attended with affecting circumstances.

483. *Sitis*: properly thirst. By meton. the fever causing it. *Ignæ sitis*: the raging fever.

485. *Trahebat omnia*: and drew all the bones, wasted, or consumed, little by little, by the disease, into itself. *Convertebat in se*, says Rûsius.

487. *Infula*. This was a broad wreath, or band, made of wool, and bound about the temples of the victim; but not covering the whole head: from it hung the *vitta*, or fillet.

490. *Fibris*: the flesh.

492. *Suppositi*: applied to the carcass, or flesh.

493. *Jejuna sanie*: with the meagre gore. In these diseases, the blood was wasted, or converted into a thin meagre fluid, which the poet calls *fluidus liquor*. This pervaded the body so thoroughly, that it even converted the marrow, and life of the bones, into itself.

496. *Rabies*: madness.

497. *Anhela tussis*: a wheezing cough shakes the diseased swine.

Oberis: a disease something like the quinsy.

498. *Studiorum*: of his exercises—these races in which he bore off the palm of victory.

quus, fontesque avertitur, et pede terram
 ferit: demissæ aures: incertus ibidem
 et ille quidem moriturus frigidus: aret
 t ad tactum tractanti dura resistit.
 te exitium primis dant signa diebus:
 rocessu cœpit crudescere morbus,
 rō ardentes oculi, atque attractus ab alto
 interdum gemitu gravis: imaque longo
 ultu tendunt: it naribus ater
 , et obsessas fauces premit aspera lingua.
 inserto latices infundere cornu
 : ea visa salus morientibus una.
 at hoc ipsum exitio: furis̄que reſecti
 nt: ipsique suos, jam morte sub ægrâ,
 iora piis, erroremque hostibus illum)
 e nudis laniabant dentibus artus.
 autem duro fumans sub vomere taurus
 t, et mixtum spumis vomit ore cruorem,
 osque ciet gemitus: it tristis arator,
 æm abjungens fraternâ morte juvencum,
 pere in medio defixa relinquit aratra.
 bræ altorum nemorum, non mollia possunt
 overe animum, non, qui per saxa volutus
 electro campum petit, amnis: at ima
 ur latera, atque oculos stupor urget inertes,
 amque fluit devexo pondere cervix.
 bor, aut benefacta juvant? quid vomere terras
 æ graves? atqui non Massica Bacchi
 , non illis epulæ nocuere repōstæ:
 us et victu pascuntur simplicis herbæ:
 sunt fontes liquidi, atque exercita cursu
 : nec somnos abruptit cura salubres.
 ore non alio, dicunt, regionibus illis,
 s ad sacra boves Junonis, et uris

500

501. Et ille *sudor* qui-
 dem *erat* frigidus *illis*
 morituris

504. In processu tem-
 505 *poris*

509. *Primò* profuit.

510

511. *Illi* reſecti *illo*
vino

512. Ipsique jam sub
 ægra morte, laniabant
 suos artus discissos

515

520

525. Quid *eorum* labor,
 aut benefacta *homini*
 juvant *eos*? Quid *juvat*
eos invertisse graves ter-
 ras vomere?

526

530

NOTES.

: Unhappy—miserable, after all
 deeds. This is the sense of *Rumus*.
ncertus: uncertain—the cause of
 as unknown: or, various—fluctua-
 ning on, and going off, by turns.
 : here used adverbially; a Grecism.
Spiritus attractus: their breath,
 om the bottom of the breast, is
 as heavy (interrupted) with a groan.
tu: a sob, or sobbing.
bsessas: swollen—obstructed.
enæos latices: simply, wine.
inserto: a horn put down their
 rough which the wine was poured.
vis meliora, &c. May the gods
 ter things to the pious, and that
 or destruction to our enemies.
erb reddant, or another of the like
 understood.
as latera: their flanks are lank, or
flaccescunt, says Heyne.

Stupor: a stupor, or death-like appear-
 ance, rests upon their heavy eyes.

525. *Juvant*: *Rumus* says, *prosunt*.

526. *Massica*: the Massic gifts of Bac-
 chus—wine.

Massica: an adj. from *Massicus*, a moun-
 tain in Campania, famous for its rich wines.

530. *Nec cura*, &c. Nor does care inter-
 rupt their healthful slumbers.

The whole account of this fatal murrain
 is one of Virgil's finest pieces. But from the
 515th line, *Ecce autem*, &c. it is extremely
 tender, and inimitable in beauty; and par-
 ticularly the last six lines. They were so
 much admired by Scaliger, that he declares,
 he had rather have been the author of
 them, than to have had the favor of *Cæsar*,
 or *Cyrus*.

532. *Queritas*: sought after—wanted.

533. *Carrus ejus ductos fuisse ad* Imparibus ductos alta ad donaria currus.
Ergò ægrè rastris terram rimantur, et ipsi
534. *Ergò agricola ægre rimantur* Unguibus infodiunt fruges, montesque per altos 539
Contentâ cervice trahunt stridentia plaustra.
Non lupo insidias explorat ovilia circum,
Nec gregibus nocturnus obambulat: acrior illum
Cura domat. Timidi damæ, cervique fugaces
Nunc interque canes, et circum tecta vagantur. 540
Jam maris immensi prolem, et genus omne natantùm,
Litore in extremo, cœu naufraga corpora, fluctus
Proluit: insolitæ fugiunt in flumina phocæ.
Interit et curvis frustrâ defensa latebris
Vipera, et attoniti, squamis astantibus, hydri. 545
Ipsis est aër avibus non æquus, et illæ
Præcipites altâ vitam sub nube relinquunt.
Præterea, nec jam mutari pabula refert,
549. *Magistri medicina censere mœderi.* Quæsitisque nocent artes: cessære magistri,
Phillyrides Chiron, Amythaoniusque Melampus. 550
Sævit et in lucem Stygiis emissa tenebris
552. *Antè se* Pallida Tisiphone: morbos agit antè metumque,
Inque dies avidum surgens caput altiùs effert.
Balatu pecorum, et crebris mugitibus, amnes,
Arentesque sonant ripæ, collesque supini. 555
Jamque catervatim dat stragem, atque aggerat ipsi
In stabulis turpi dilapsa cadavera tabo:
558. *Donec Agricola discant tegere illa humo* Donec humo tegere, ac foveis abscondere discant.
Nam neque erat coriis usus: nec viscera quisquam
Aut undis abolere potest, aut vincere flammâ. 560
561. *Nec possunt quidem tondere vellera, peresa* Nec tondere quidem morbo illuvieque peresa
Vellera, nec telas possunt attingere putres.

NOTES.

533. *Uris imparibus*: by buffaloes, unequally matched. *Ductos*: drawn. *Rimantur*: break up, or till.

536. *Contenta cervicè*: with their strained neck, they draw, &c.

537. *Explorat*: meditates, or designs. *Meditatur*, says Rumeus.

541. *Jam fluctus*: now the waves wash up the race of the boundless, &c.

Such was the extent, and degree of the infection of the air, that it reached even to the scaly tribes. But Aristotle observes, that infectious diseases never reach to, or invade, fishes.

Natantùm: a pres. part. of the verb *nato*, taken as a sub. of fishes.

543. *Insolitæ*: unusual—contrary to their custom.

550. *Chiron*. He was the son of Saturn and Phyllyra. It is said he taught Æsculapius in physic, Hercules in astronomy, and Achilles in music.

Melampus: the son of Amythaon and Doripe. They were both famous physicians: here used for the masters of medicine in general.

551. *Stygiis*: an adj. from *Styx*, a river of Arcadia, whose water was so cold and poisonous, that it proved fatal to all who drank it. This, together with the circumstance of its disappearing under the earth, led the poets to feign it to be a river of hell, around which, they say, it flowed nine times. It was held in such veneration by the gods, that they usually swore by it; and if they violated their oath at any time, they were to be deprived of their divinity for 100 years.

553. *In dies*: daily—every day.

555. *Supini colles*: sloping hills.

556. *Jamque dat*: and now she (*Tisiphone*) deals destruction by herds, &c.

557. *Dilapsa*: wasted, or consumed.

559. *Nec quisquam*: nor could any one cleanse it with water, or purify it by fire—conquer, or overcome the infection by fire.

Viscera: the flesh in general; all that is under the skin.

560. *Undis*: in the sense of *agua*.

562. *Putres telas*: the putrid, or infectious cloth—the cloth made of the filthy and corrupted wool.

Telas: the web, put by synec. for the whole cloth.

Verūm etiā invāso si quis tentārat amictus ;
 Ardentes papulæ, atque immundus olentia sudor
 Membra sequebatur ; nec longo deinde moranti
 Tempore, contactos artus sacer ignis edebat

565. Deinde sacer ignis edebat contactos artus illi moranti *dimittere* eos amictus à se, nec longo tempore.

NOTES.

564. *Ardentes papulæ* : red, fiery pimples, or blains.

565. *Sequebatur* : spread over the not same body.

566. *Sacer ignis* : the erysipelas, or St. Anthony's fire. It consumed those parts of the body with which the garments (*amictus*) came in contact.

The meaning of these last six lines appears to be this: That the people were forced at length to abstain from shearing the infected fleeces; or touching the wool; or ever wearing any garments, when made of it: because those, who had done so, had been great sufferers thereby.

QUESTIONS.

What is the subject of this book?
 How does the poet commence?
 Why does he first invoke Pales?
 How was she worshipped?
 What were her festivals called?
 After finishing the main subject, does he add any thing by way of episode?
 What number of episodes has he added?
 What are the subjects of these episodes?
 What is the general character of them?
 May they be reckoned among the finest parts of the Georgics?
 How does the book conclude?
 Who was Hippodame?
 What is said of CEnomaus?
 Who was his daughter?
 Who was Pelops?
 And what is said of his father?
 In what year of the world were the Olympic games instituted?
 How often were they celebrated?
 Did they form an important era in the Grecian history?
 What other games were there in Greece?
 In honor of whom were the Nemean games instituted?
 And to commemorate what event?
 In honor of whom were the Pythian games instituted?
 And to commemorate what event?
 Who instituted the Isthmean games?

Where were they celebrated?
 And in honor of whom?
 Who was Tithonus?
 How long did he live before Augustus?
 In what sense do Servius and Eustathius consider the word *Tithonus*, as used by the poet in reference to Augustus?
 Who were the Lapithæ?
 What are they said to have done?
 What was the name of their principal city?
 Can you mention any nation that began the day at the rising of the sun?
 How did they divide the day?
 How did they divide the night?
 What effect would this have upon the length of their hours?
 When do modern nations begin the day?
 When does the nautical day commence?
 Who, probably, were the *Lares*?
 Over what did they preside?
 For what is the word *Lares* taken by meton.?
 What was the usual weight which the Roman soldier carried on his march?
 Of what did it consist?
 What were all those nations called by the Romans that inhabited the northern part of Europe and Asia?
 Was there any particular part of this book much admired by Scaliger?
 What part was that?

LIBER QUARTUS.

THIS Book treats of the culture of bees. After proposing the subject, the poet shows the proper stations for placing their hives; and having noticed some particulars respecting the management of the swarms, &c. he digresses into a noble description of a battle between two discordant kings. He then proceeds to consider their different kinds and qualities, the nature and form of their government, and the diseases, which often rage among them—together with the proper remedies for each; and concludes with the story of Aristæus' recovery of his bees, after his swarms were lost, and of Orpheus' descent into hell after his wife Eurydice. This episode runs through 277 lines, and is one of the finest pieces of heathen poetry.

PROTINUS ærii mellis cœlestia dona

2. Hanc partem *Geogicorum*. Dicam spectacula levium rerum admiranda tibi
Exequar: hanc etiam, Mæcenas, aspice partem
Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis
Mores, et studia, et populos, et prælia dicam.
6. *Ille est labor in tenui re*
In tenui labor; at tenuis non gloria: si quem
Numina læva sinunt, auditque vocatus Apollo.
7. Si læva Numina sinunt quem *scriptorem exequi id*
Principio, sedes apibus statioque petenda,
Quò neque sit ventis aditus (nam pabula venti
Ferre domum prohibent) neque oves hædique petulci
10. Prohibent *apes ferre domum*
Floribus insultent; aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.
13. Picti *quoad squalentia*
Absint et picti squalentia terga lacerti
Pinguibus à stabulis; meropesque, aliæque volucres,

NOTES.

1. *Ærii*: an adj. from *æër*. Honey is here called *ærial*, because it was thought to come from the dew, which fell from the air upon the flowers, whence the bees collected it. For the same reason the poet uses the epithet *cœlestia*.

2. *Exequar*: in the sense of *describam*.

6. *Tenui*: on a low subject. *Re* is understood. The consideration of bees may be considered low, or inferior to the subjects treated of in the preceding books. If, however, the farmer attend properly to them, he will find them very profitable; and their government and polity will afford to the philosopher and politician much useful instruction. This is what we are to understand by the words, *at gloria non tenuis*.

7. *Læva numina*. *Lævus* is used both in a good and a bad sense. *Rueus* interprets it by *adversa*. By the deities, here called *adverse*, or inauspicious, we are probably to understand the infernal deities, Pluto, the Furies, &c. who were thought to be opposed to the welfare of men. *Valpy* under-

stands by *læva*, propitious, or favorable. Heyne seems to be of the same opinion. *Gellius* and *Wakefield* take it with *Rueus*, to mean adverse. When words are indefinite, or are used in opposite senses, we can hardly expect unanimity among commentators. If the adverse deities should not interfere to prevent him, and *Apollo* should come to his aid, the poet promises to execute a work, worthy of his friend and patron, even upon the humble subject of the bee.

8. *Principio*: in the sense of *primâ Sedes*. The poet proceeds to mention the proper places for the hives, and the form and fashion of constructing them.

11. *Insultent*: bruise—frisk about upon, the flowers.

13. *Picti*: in the sense of *maculosi*.

14. *Meropes*. These were a species of bird that fed upon bees; hence called the bee-eater. They were about the size of our blackbird, but of various colors.

Et manibus Procne pectus signata cruentis.
 Omnia nani latè vastant, ipsasque volantes
 Ore ferunt, dulcem nidis immitibus escam.
 At liquidi fontes, et stagna virentia musco
 Adsint, et tenuis, fugiens per gramina, rivus :
 Palmaque vestibulum, aut ingens oleaster inumbret.
 Ut, cùm prima novi ducent examina reges
 Vere suo, ludetque favis emissa juvenus ;
 Vicina invitet decedere ripa calori,
 Obviaque hospitibus teneat frondentibus arboros.

In medium, seu stabit iners, seu profluet humor,
 Transversas salices et grandia conjice saxa :
 Pontibus ut crebris possint consistere, et alas
 Pandere ad æstivum Solem ; si fortè morantes
 Sparsit, aut præceps Neptuno immerserit Euris.
 Hæc circùm casia virides et olentia latè
 Serpylla, et graviter spirantis copia thymbræ
 Floreat : irriguumque bibant violaria fontem.

Ipsa autem, seu corticibus tibi suta cavatis,
 Seu lento fuerint alvearia vimine texta,
 Angustos habeant aditus ; nam frigore mella
 Cogit hyems, eademque calor liquefacta remittit :
 Utraque vis apibus pariter metuenda : neque illæ
 Nequicquam in tectis certatim tenuia cerâ
 Spiramenta linunt, fucoque et floribus oras

15 15. Procne signata
 quoad pectus cruentis
 manibus, absint ab his.
 16. Ipsasque apes

20

25 25. Conjice salices
 transversas et grandia
 saxa in medium humo-
 rem, seu
 27. Consistere in eis
 tanquam pontibus
 30 30. Circùm hæc loca
 virides

33. Autem alvearia
 ipsa, seu suta sint tibi et
 35 cavatis corticibus, seu

37. Neque illæ nequic-
 quam linunt tenuia spi-
 ramenta in tectis cerâ

NOTES.

15. *Procne*. By *Procne*, or *Progne*, is here meant the swallow which has some red feathers on its breast. For the story of *Procne*, see *Ecl.* vi. 78.

17. *Dulcem escam* : as a sweet morsel for their merciless young. *Nidis* : the nests ; by meton. for the young ones in them.

18. *Liquidi* : in the sense of *puri*. *Virentia musco* : either the banks of these ponds, or pools skirted with green moss, or the surface of them covered with it.

19. *Fugiens* : in the sense of *fluens*.

21. *Novæ examina* : the new swarms.

22. *Emissa* : in the sense of *egressa*. The spring abounds in flowers more than any season of the year ; honey is collected in greater abundance, and the bees are then most diligent. In this sense, the spring may emphatically be called theirs : *suo vere*, their own spring.

24. *Obvia* : in the sense of *adversa* : opposite, or in front of them. *Teneat* : in the sense of *accipiat*.

25. *Humor* : in the sense of *aqua*.

26. *Conjice, &c.* These willows and rocks were to be cast into the water, whether running or stagnant, that the bees might rest upon them : if, by any means, they fell into it, that they might creep upon them, expand their wings to the warm sun, and dry themselves.

29. *Neptuno* : in the sense of *aquâ*. See *Geor.* i. 14

30. *Casia*. Some take the *casia* to be the same with the rosemary ; but Columella, speaking of the plants that should grow about an apiary, mentions *casia* and rosemary as two different plants.

31. *Serpylla*. There were two kinds of this plant ; one of the gardens, and the other wild. It is a strong-scented herb, and resembles thyme. It is proper to be planted near bees, and is usually called wild-thyme. *Thymbræ* : the herb savory. *Spirantis* : in the sense of *olentis*. It was a strong-scented herb.

32. *Violaria* : beds of violets—places sown or planted with the violet.

33. *Suta* : in the sense of *compacta*. *Corticibus*. The bark of the cork-tree is called *cortex*, by way of eminence.

34. *Lento vimine* : of limber osier, or wicker.

36. *Cogit* : thickens. *Remittit* : in the sense of *reddat*.

37. *Vis* : force—violence ; the excess of heat or cold.

38. *Tectis* : in their hives. *Certatim* : in the sense of *diligenter*.

39. *Fuco*. *Fucus* was properly a kind of marine weed, resembling lettuce. It was anciently used in dying ; used also by women as a kind of paint for the face. Hence all kinds of daubing obtained the name of *fucus* : not with the flowers (*floribus*) themselves, but rather with the substance ex-

- Aut hos, versa fugâ victor dare terga subegit. 85
 Ili motus animorum, atque hæc certamina tanta
 Pulveris exigui jactu compressa quiescent.
 Verùm ubi ductores acie revocaveris ambos :
 89. Dede eum neci, Deterior qui visus, eum, ne prodigus obsit,
 qui visus fuerit deterior Dede neci : melior vacuâ sine regnet in aulâ. 90
 90. Sine ut melior reg-
 net in aulâ vacua ab
 hoste. Alter erit maculis auro squalentibus ardens :
 (Nam duo sunt genera) hæc melior, insignis et ore,
 92. Genera apum : hic Et rutilis clarus squamis : ille horridus alter
 est Desidiâ, latamque trahens inglorius alvum.
 Ut binæ regum facies, ita corpora plebis. 95
 Namque aliæ turpes horrent, ceu pulvere ab alto
 Cùm venit, et terram sicco spuit ore, viator
 Aridus : elucent aliæ, et fulgore coruscant,
 99. Corpora lita sunt Ardentes auro, et paribus lita corpora guttis.
 Hæc potior soboles : hinc cæli tempore certo, 100
 Dulcia mella premes ; nec, tantùm dulcia, quantum
 Et liquida, et durum Bacchi domantur sapore.
 At cùm incerta volant cæloque examina ludunt,
 Contemnuntque favos, et frigida tecta relinquunt,
 Instabiles animos ludo prohibebis inani. 105
 106. Nec est magnus Nec magnus prohibere labor : tu regibus alas
 labor prohibere esse Eripe : non illis quisquam cunctantibus altum
 Ire iter, aut castris audebit vellere signa.

NOTES.

85. *Aut hos*. The meaning is: till one side or the other of the combatants should yield. The repetition of the *aut hos*, from the end of the preceding line, gives additional energy. The figure is called *Anadiplosis*.

87. *Compressa*: in the sense of *repressa*. It agrees with *certamina*.

89. *Ne prodigus obsit*: lest the prodigal should be an injury to the rest, either by consuming their food himself, or by setting an example of sloth and gluttony.

90. *Aula*: in the sense of *alveari*.

91. *Alter erit ardens*, &c. The poet here mentions the different kinds of bees. There are more particularly two: the red, which are the smaller ones, and the dark, or various, which are the larger. The red ones are the best. *Squalentibus*: a part. of the verb *squaleo*, (from *squama*;) it signifies any thing resembling the scales of fish, or serpents, in roughness or shape. It also signifies any thing filthy or unseemly, in any respect whatever. *Ardens*: shining with spots rough with gold—resembling the form of scales, and glittering like gold. *Rûmus* interprets it by *asperis*.

92. *Ore*: in the sense of *forma*.

95. *Facies*: in the sense of *formæ*. The verb *sunt* is to be supplied. *Plebis*. This is the reading of Heyne, and of Valpy after him. The common reading is *gentis*.

98. *Namque aliæ*: for the one look foul,

or dirty, as when, &c. *Terram*: in the sense of *pulverem*.

97. *Coruscant*: sparkle with brightness—gleaming with gold; and their bodies are covered over with equal spots—spots, equal in size and proportion.

100. *Soboles*: in the sense of *genus*. Also *cæli*: in the sense of *anni*. *Hinc*: from these bees.

102. *Liquida*: in the sense of *pura*.

103. *At cùm volant*. Here the poet prescribes the means of preventing the bees from deserting their hives.

104. *Favos*. Virgil uses no less than eleven different words to express the hive: *cunabula*, *cubilia*, *stabula*, *præsepia*, *cavæ*, *tecta*, *alveare*, *farus*, *domus*, *sedes*, and *œdes*. For this diversity of style, he is remarkable. By this means he avoided a disagreeable repetition. *Frigida*. This Servius explains by empty, or inactive, in opposition to what is afterward said of their activity: *opus fervet*.

105. *Prohibebis*: in the sense of *revocabis*.

107. *Altum iter*: an aerial journey.

108. *Aut vellere signa*: or to move the standards—to decamp. It was a phrase among the Romans. When they pitched their camp, they stuck their ensigns, or standards, into the ground before the *prætorium*, or general's tent; and pulled them up again when they decamped: so the bees. The metaphor is beautiful.

- Invitent croceis halantes floribus horti :
 Et custos furum atque avium, cum falce saligna, 110
 Hellespontiaci servet tutela Priapi.
 Ipse thymum pinosque ferens de montibus altis, 112. Ipse, cui talia
 Tecta serat latè circum, cui talia curæ : sunt curæ, ferens
 Ipse labore manum duro terat ; ipse feraces
 Figat humo plantas, et amicos irriget imbres. 115
 Atque equidem, extremo ni jam sub fine laborum
 Vela traham, et terris festinem advertere proram,
 Forsitan et pingues hortos quæ cura colendi
 Ornaret, canerem, biferique rosaria Pæsti :
 Quoque modo potis gauderent intyba rivis, 120
 Et virides ^{apio} ripæ ; tortusque per herbam 121. Quomodoque cu-
 Cresceret in ventrem cucumis : nec sera comantem cumis tortus per herbam
 Narcissum, aut flexi tacuissem vimen acanthi, cresceret
 Pallentesque hederas, et amantes litora myrtos.
 Namque sub Cæbalæ memini me turribus altis, 125 125. Namque memini
 Quà niger humectat flaventia culta Galesus, me vidisse
 Corycium vidisse senem : cui pauca relictì

NOTES.

109. *Croceis floribus*. Saffron flowers appear to be put here for odorous flowers in general. *Halantes* : in the sense of *spirantes*.

111. *Priapi*. Priapus was fabled to have been the son of Bacchus and Venus. He was worshipped principally at Lampsacus, a city of Mysia Minor, near the Hellespont. Hence the epithet *Hellespontiacus*.

The statue of Priapus was usually placed in gardens to protect them from thieves, and to fray away birds. Hence he is called, *custos furum atque avium*. The meaning appears to be : that the bees should be invited by such gardens as deserve to be under the protection of Priapus. *Custos* : in the sense of *abactrix*. See Ecl. vii. 33.

112. *Thymum*. This is not our common thyme, but the *thymus capitatus*, which grows in great plenty on the mountains in Greece. The Attic honey was considered the best, on account of the excellence of this thyme, which is found in abundance near Athens.

114. *Duro labore* : with the hard labor of transferring them from the mountains, and planting them around the hives.

115. *Irriget* : he should sprinkle, or pour the friendly water upon them—he should be careful to water these plants when thus transplanted, that they might flourish the more, and afford more abundant food for the bees.

116. *Atque equidem* : and indeed, unless I were furling my sails, now in the confusion of my labors, &c. These are fine lines, and lead us to wish that the poet had enlarged upon the subject of gardening. *Treham vela*. This is a metaphor taken

from sailing. On the approach to land, they take in, or furl their sails.

118. *Pingues hortos*. Some gardens among the ancients were much celebrated, especially those of the Hesperides, of Adonis, of Alcinoüs, &c.

119. *Pæsti*. Pæstum was a town of Lucania, where the rose bloomed twice in a year ; in September and May. Hence the epithet *bifer*.

120. *Intyba* : plu. endive, or succory. *Patis rivis* : in refreshing streams.

121. *Apio* : with parsley. This herb was called *apium*, from *apes*, because the bees were fond of it. Some take it for snallage or celery.

122. *Cucumis tortus* : the cucumber, creeping along the grass, swells. This is a concise, but beautiful description. *Sera* : an adj. neu. plu. used as an adv. in imitation of the Greeks : in the sense of *serò*.

123. *Narcissum* : the narcissus of the ancients is the herb we now call daffodil. *Comantem* : in the sense of *florentem*. *Acanthi* : Acanthus, the herb bears-foot.

125. *Cæbalæ*. This was the city of Tarentum in the eastern part of Italy, so called from *Phalantus*, a native of Cæbalia, or Laconia, who rebuilt it. It was once inhabited by the Lacedæmonians.

126. *Galesus* : a river in Calabria, falling into the gulf of Tarentum. It is called *niger*, either, on account of the depth of its waters, or of its banks being shaded by trees. *Flaventia* : yellow with ripening grain. *Arca* is understood.

127. *Corycium*. Either the name of the old man, or an adj. taken from the place of his nativity. *Corycus* was the name of a

- Jugera ruris erant; nec fertilis illa juvenis,
Nec pecori opportuna seges, nec comoda Baccho
130. Tamen hic promens rarum
Hic rarum tamen in dumis olus, albaque circum
Lilia, verbenasque premens, vescumque papaver,
Regum æquabat opes animis: serâque revertens
Nocte domum, dapibus mensas onerabat inemptis.
134. Ille erat primus carpere
Primus vere rosam, atque autumnò carpere poma
Et cùm tristis hyems etiam nunc frigore saxa
Rumperet, et glacie cursus frænaret aquarum;
Ille comam mollis jam tondebat hyacinthi
Æstatem incrépitans seram, Zephyrosque morantes
139. Ergò idem senex erat primus abundare
Ergò apibus fœtis idem atque examine multo
Primus abundare, et spumantia cogere pressis
141. Erant illi tilia, atque
Mella favis: illi tilia, atque uberrima pinus:
Quotque in flore novo pomis se fertilis arbor
Induerat, totidem autumnò matura tenebat.
Ille etiam seras in versum distulit ulmos,
Educâmq; pyrum, et spinos jam pruna ferentes,
Jamque ministrantem platanum potantibus umbras.
148. Atque relinquo talia commemoranda aliis scriptoribus post me
Verùm hæc ipse equidem, spatiis exclusus iniquis,
Prætereo, atque aliis post commemoranda relinquo
Nunc age, naturas, apibus quas Jupiter ipse

NOTES.

mountain, and city of Cilicia in Asia Minor. Pompey made war upon the Cilicians; some of whom he brought and planted in Calabria near Tarentum. The old man here mentioned, might have been one of them. *Relicti*: barren—neglected, not worth tilling. Dr. Trapp renders it hereditary; left him by his ancestors.

128. *Nec illa seges fertilis*: nor was that land fit for ploughing, nor suitable for pasture, nor proper for the vine. *Fertilis*: in the sense of *apta*, or *commoda*.

129. *Seges*. This word most commonly signifies the crop after it is sown and coming forward to maturity. Here it means the soil or land itself.

130. *Albaque lilia circum*: the white lilies were most celebrated, and the best known among the ancients.

131. *Verbenas*: the herb vervain. It was highly esteemed by the Romans. *Premens*: in the sense of *plantans*. *Vescum papaver*: the white poppy, called *vescum*, esculent, or eatable; because its seeds were roasted by the ancients, and eaten with honey.

137. *Comam*: in the sense of *frondes*.—*Hyacinthi*. This is the reading of Heyne and Vossius, and of several ancient manuscripts. It appears to be approved of by Valpy, although he adopts the common reading, *acanthi*. Heyne leaves out *tum*, which is also retained by some editors.

139. *Ergò idem primus*. Having mentioned the advantage, which a diligent cultivation of his fields brought to the old Co-

rycian, particularly in the culture of bees, he returned to his main subject. He was the first to abound, &c. *Fœtis*: in the sense of *secundis*.

141. *Favis*: the comb—those cells which contain the honey. *Tilia*: the linden, or lime-tree.

142. *Quotque pomis*, &c. The meaning is, that as many blossoms as his fertile trees put forth in the spring, so much fruit they had in autumn. There were no false blooms, neither did they fail to bring all to maturity. *Poma* is to be supplied with *matura*. The word properly means apples, but it is used for all kind of fruit: as in the present case.

144. *Distulit ulmos*: he planted (transplanted) his elms in rows. *Seras*. Rumes says, *tardè crescentes*, slow growing. But the poet may mean, far grown, or sufficiently grown to be fit for transplanting; as he observes with respect to the other trees here mentioned. This is the opinion of Davidson and Valpy.

145. *Spinus*. *Spinus*, is the sloe tree. These were sufficiently grown to produce fruit; and the plane tree, to afford a considerable shade, before he transplanted them.

147. *Iniquis spatiis*: narrow bounds—insufficient room.

149. *Nunc age*. The poet now proceeds to treat of the polity of the bees—the method of depositing their honey—the regular management of their affairs—their obedience to their sovereign, &c.

- Addit, expediam : pro quâ mercede, canoros
 Curetum sonitus crepitantiaque æra secutâ,
 Dictæo cœli regem pavère sub aniro.
 Solæ communes natos, consortia tecta
 Urbis habent, magnisque agitant sub legibus ævum ;
 Et patriam solæ, et certos novère penates. 150
 Venturæque hyemis memores, æstate laborem
 Experiuntur, et in medium quæsitâ reponunt.
 Namque aliæ victu invigilant, et fœdere pacto
 Exercentur agris : pars intra septa domorum
 Narcissi lachrymam, et lentum de cortice gluten, 155
 Prima favis ponunt fundamina : deinde tenaces
 Suspended ceras : aliæ, spem gentis, adultos
 Educunt fœtus : aliæ purissima mella
 Stipant, et liquido distendunt nectare cellas.
 Sunt, quibus ad portas cecidit custodia sorti ;
 Inque vicem speculantur aquas et nubila cœli, 160
 Aut onera accipiunt venientûm, aut, agmine facto,
 Ignavum lûcos pecus à præsepibus arcent.
 Fervet opus, redolentque thymo fragrantia mella.
 Ac veluti lentis Cyclopes fulmina massis 165
 Cùm properant : alii taurinis follibus auras

150. Pro qua *tanquam* mercede, *illæ* secutæ canoros sonitus

153. *Hæ solæ omnium animalium habent*

160. *Tanquam* prima fundamina favis

165. Sunt *aliæ*, quibus custodia

166. Quæque invicem

NOTES.

150. *Expediam*: in the sense of *describam*. *Pro quâ mercede*. According to fable, Saturn intending to devour his infant son Jupiter, he was concealed by his mother among the *Curetes*, or *Corybantes*, her priests, the sound of whose brazen armour and cymbals, as they revolved, prevented his cries from betraying him to his father. It is said that *Melissus* was then king of Crete, whose daughters, *Melissæ* nourished Jupiter with the milk of a goat and honey. Hence arose the story of his being nourished by a goat called *Amalthæa* and bees, *Melissæ* being the Greek name for bees. For which reason, the goat was translated to the heavens, and his horns given to the nymphs, with this quality added to them, that whatever they should ask for, should flow from them plentifully : and for the service, which the bees rendered on this occasion, they were endowed by Jupiter with an extraordinary degree of sagacity and wisdom, as a reward.

152. *Dictæo*: an adj. from *Dictæ*, a city and mountain in Crete. On this mountain, it is said, Jupiter was brought up.

153. *Consortia*: in the sense of *communia*.

154. *Agilant*: in the sense of *ducunt*. The poet here speaks of the bees as living in a regular, and well organized society.

155. *Certos penates*: in the sense of *fixas domos*.

157. *Experiuntur*: they practise or use.

158. *Victu*: for *victum*. See Ecl. 5, 29.

Invigilant: watch over—have the care of providing. *Pacto fœdere*: in the sense of *certe lege*.

159. *Exercentur*: in the sense of *laborant*. *Septa*: the enclosures of their hives.

160. *Narcissi*. The flower of *Narcissus* or daffodil, forms a kind of cup in the middle, which is supposed to contain the tear of the youth *Narcissus*, who pined away with the love of himself. See Ecl. ii. 48.

163. *Educunt adultos fœtus*: they nourish or tend upon their young, till they are full grown: or, they lead forth their full grown young. Servius prefers the former sense: as also Ruæus.

164. *Liquido*: in the sense of *puro*. *Nectare*: nectar here, evidently, is to be taken for honey—the purest, and most refined part of it.

166. *Aquas*: in the sense of *pluviam*.

168. *Fucos*: the drones, a lazy herd. These are bees that make no honey. They have no stings, and they do not assist the others in their labors. *Præsepibus*. See note, verse 104. supra.

169. *Opus fervet*: the work glows—it goes on briskly.

170. *Cùm properant Cyclopes*. The Cyclopes are said to have forged the thunderbolts of Jove. To this the poet alludes. This comparison of the bees in their labors, with those workmen of Jupiter in their shops, has been censured by some. *Properant*: in the sense of *fabricantur*.

172. *Alii accipiunt*: simply: some blow the bull-hide bellows. *Lacu*: in the trough of water.

- Accipiunt, redduntque : alii stridentia tingunt
 Æra lacu : gemit impositis incudibus Ætna :
 Illi inter sese magnâ vi brachia tollunt
 In numerum, versantque tenaci forcipe ferrum. 175
 Non aliter, si parva licet cômposere magnis,
 Cecropias innatus apes amor urget habendi,
 177 Habendi mella
 Munere quamque suo. Grandævis oppida curæ,
 178. Oppida sunt curæ
 grandævis
 Et munire favos, et Dædala fingere tecta.
 At fessæ multâ referunt se nocte minores, 80
 181. Plenæ quoad cru-
 ra thymo
 Crura thymo plenæ : pascuntur et arbuta passim,
 Et glaucas salices, cæsamque, crocumque rubentem,
 Et pinguem thymum, et ferrugineos hyacinthos.
 184. Est omnibus una
 quies
 Omnibus una quies operum, labor omnibus unus.
 Manè ruunt portis, nusquam mora : rursus easdem 185
 185. Rursus, ubi ves-
 per admonuit easdem
 apes esse tempus tandem
 decedere
 Vesper ubi è pastu tandem decedere campis
 Admonuit, tum tecta petunt, tum corpora curant.
 Fit sonitus, mussantque oras et limina circum.
 Pòst, ubi jam thalamis se composuere, siletur
 In noctem, fessosque sopor suus occupat artus. 190
 Nec verò à stabulis, pluviâ impendente, recedunt
 Longiùs, aut credunt cælo, adventantibus Euris :
 Sed circum tutæ sub mœnibus urbis aquantur,
 Excursusque breves tentant : et sæpe lapillos,
 194. Et sæpe tollunt
 lapillos, ut instabiles
 cymbæ tollunt sabur-
 ram, fluctu jactante eas :
 his lapillis
 Ut cymbæ instabiles, fluctu jactante, saburram, 195
 Tollunt : his sese per inania nubila librant.
 Illum aded placuisse apibus mirabere morem,
 Quòd nec concubitu indulgent, nec corpora segnes

NOTES.

175. *In numerum* : they raise their arms in regular order, making a sort of harmony with the strokes of their hammers.

Jamblicus informs us that the sound of the smith's hammer led Pythagoras to invent the monochord, an instrument for measuring the quantities, and proportions of sounds geometrically.

177. *Cecropias* : Attic, or Athenian bees, so called from Cecrops, the first king of Athens. The Attic honey was much celebrated.

178. *Quamque suo munere* : each one in his own office—department.

179. *Dædala* : an adj. from Dædalus, a very ingenious artificer of Athens. The word, as here used, signifies any thing artificial, or curiously and ingeniously wrought.

180. *Minores* : in the sense of *juniores*.

181. *Plenæ crura*. The hairiness of the legs of the bee is favorable to the retention of the juices, which they collect from the flowers.

182. *Rubentem* : yellow, or of a golden hue. Ruemus says, *rufum*.

183. *Ferrugineos* : purple—dark red.

184. *Operum* : in the sense of *ab opere*.
Una : one and the same rest.

188. *Oras* : this Ruemus interprets by *vestibulum*. *Mussant* : they buzz—they make a buzzing noise.

189. *Thalamis* : in the sense of *cellis*

190. *Suus* : in the sense of *proprius*. Ruemus says, *conveniens*.

191. *Stabulis*. See note, verse 104. supra.

192. *Euris*. Euris, the east wind, here put for wind in general : the *species* for the *genus*.

193. *Aquantur*. This verb appears to be used in the sense of the middle voice of the Greeks : they water themselves. This manner of expression is common with the poet. Ruemus says, *hauriunt aquas*.

195. *Saburram* : ballast. This is some ponderous substance, as sand, gravel, iron, &c. that light vessels usually take on board to render them steady.

198. *Nec indulgent*, &c. This account of the production of bees here given by the poet, is justly exploded. It is found that no animal is produced without the concurrence of the sexes. However as this method was the general received one among the ancients, the poet might very well adopt it, whatever his own opinion might have been upon the subject. Pliny says of the bees : *Fœtus quonam modo progengerent, magna inter eruditos, et subtilis questio fuit : Apum enim coitus visus est nusquam*. This, however, modern philosophers have solved in a satisfactory manner. They have found that the laboring bees are of neither sex ; that the

In Venerem solvunt, aut fœtus nixibus edunt.

Verùm ipsæ è foliis natos et suavis herbis

Ore legunt : ipsæ regem, parvosque Quirites

Sufficiunt : aulæque et cerea regna refingunt.

Sæpe etiam duris errando in cotibus alas

Attrivère, ultròque animam sub fasce dedère :

Tantus amor florum, et generandi gloria mellis.

Ergò ipsas quamvis angusti terminus ævi

Excipiat (neque enim plùs septima ducitur æstas)

At genus immortale manet, multosque per annos

Stat fortuna domûs, et avi numerantur avorum.

Præterea regem non sic Ægyptus, et ingens

Lydia, nec populi Parthorum, aut Medus Hydaspes,

Observant. Rege incolumi, mens omnibus una est ;

Amisso, rupere fidem : constructaque mella

Diripuerunt ipsæ, et crates solvère favorum.

Ille operum custos ; illum admirantur ; et omnes

Circumstant fremitu denso, stipantque frequentes ;

Et sæpe attollunt humeris, et corpora bello

Objectant. pulchramque petunt per vulnera mortem.

His quidam signis, atque hæc exempla secuti,

Esse apibus partem divinæ mentis, et haustus

Æthereos dixere : Deum namque ire per omnes

Terrasque, tractusque maris, cælumque profundum.

Hinc pecudes, armenta, viros, genus omne ferarum,

200

205

210

215

220

205. *Est illis tantus
amor florum, et tanta*

207. *Enim neque plus
quàm septima æstas du-
citur ab illis .*

213. *Rege amisso*

215. *Ille est custos
217. Sua corpora bello
pro illo*

219. *Quidam homines
inducti his signis, atque
secuti hæc exempla pru-
dentia apum dixere*

221. *Namque dixere
Deum
223. Hinc dixere pe-
cudes*

NOTES.

drone alone have the male organ of generation, and that the monarch is of the female sex. She is wholly employed in the increase of her family, laying several thousand eggs every summer, in each of which is hatched a small white worm, which in due time, changes itself into a drone or bee.—*Concubitu* : for *Concubitu*. See Ecl. v. 29.

199. *Nec solvunt* : nor do they debilitate their bodies in lust. *Segnes* : in the sense of *inertes vel inutiles*. *Edunt* : in the sense of *parturiunt*. *Nixibus* : by labor, or travail.

200. *Foliis* : from the leaves of flowers.

201. *Parvos Quirites* : they raise up a king, and little subjects. The bees are here called *Quirites*, by meton. taken from the Romans, who were sometimes called *Quirites* from Romulus, who was also called *Quirinus*.—See *Æn.* i. 274.

204. *Dedère* : in the sense of *amiserunt*.

207. *Septima Æstas*. Aristotle informs us that bees live six, and sometimes seven years ; but if the swarm subsists nine or ten years, it is considered fortunate.

208. *At*, in the sense of *tamen*.

210. *Ægyptus*. The name of the country put, by meton. for the inhabitants. The *Ægyptians* were very great admirers of their monarchs, many of whom they deified.

211. *Lydia* : a country of Asia Minor, proverbial for its wealth, and the grandeur

of its kings. *Populi Parthorum* : simply, the Parthians. They are said to have been so submissive to their king, as to kiss his feet, and to touch the ground with their lips, when they approached him. *Hydaspes* : the name of a river put, by meton. for the inhabitants of the country, through which it flowed.

There have been various opinions and conjectures with a view to reconcile the poet with matters of fact. *Hydaspes* is a river of India, and falling into the Indus, forms one of its branches. How it could be called Median, with any propriety, does not appear. There might have been a small river by that name, rising in Media, to which the poet alludes. Mr. Davidson thinks the river Choaspes, which rises in Media, and passes through the province of Susiana, near Susa, one of the capitals of the Persian empire, is intended. However this be, poets do not always confine themselves to historical or geographical precision.

212. *Observant* : in the sense of *venerantur*.

213. *Fidem* : in the sense of *societatem*.

214. *Crates* : the structure or fabric.

215. *Custos* : in the sense of *præses*.

216. *Denso fremitu* : with loud buzzing or humming.

220. *Haustus* : in the sense of *spiritus*.

225. Deinde *dixere* Quemque sibi tenues nascentem arcessere vitas. 221
omnia resoluta scilicet Scilicet huc reddi deinde, ac resoluta referri
reddi, ac referri huc Omnia : nec morti esse locum ; sed viva volare
226. Sed omnia viva Sideris in numerum, atque alto succedere cœlo
volare, quæque in nu- Si quando sedem augustam, servataque mella
merum Thesauris relines , prius haustu sparsus aquarum,
231. Sunt duo tempo- Ora fove, fumosque manu prætende sequaces. 23
ra messis : unum simul Bis gravidos cogunt fetus, duo tempora messis.
Pleias Taygete Taygete simul os terris ostendit honestum
234. Aut ubi eadem Pleias, et Oceani spretos pede reppulit amnes :
Pleias Aut eadem sidus fugiens ubi piscis aquosum,

NOTES.

224. *Quemque nascentem* : that every one, at his birth, derives tender life to himself, from him. *Hinc* : from hence—from God.

225. *Scilicet* : in the sense of *certè*. *Huc* : hither—to God. *Resoluta* : in the sense of *dissoluta*.

226. *Nec locum*, &c. Virgil here gives the opinions of those philosophers, who rejected the doctrine of a vacuum, and atoms. They maintained that the universe was animated : that God was omnipresent : that all animals received existence from him : that after death they are all returned, and carried back to him : that there is no room for extinction (*mortis*) or loss of existence : that all, *volare viva*, fly alive into the order of his star, and take their station in high heaven. In other words, all transmigrate into other beings in a perpetual round. This notion was held by many distinguished philosophers of the heathen world. But it was far from the truth. All irrational animals perish at their death. Man alone is immortal. When unassisted reason is employed upon the subject of a future state of existence, it discovers its own weakness. The researches of philosophy serve only to bewilder the mind. All correct information upon that subject must come through the medium of divine revelation. Pythagoras and his followers strenuously maintained this doctrine. The Epicurians maintained the doctrine of a vacuum, and the atomic theory.

228. *Si quando*, &c. The poet now proceeds to mention the proper seasons for opening the hives. He gives directions how to proceed in the business, and notices the passionate temper of the bees upon such occasions.

Augustam. This is the reading of the best editions, and is supported by ancient manuscripts. Ruëus, Davidson, Valpy, and some others, have *angustam*. But if the poet intended to inform us that the hive was small, he might have saved himself the pains. Besides, *augustam* is, by no means, an improper epithet. It is exactly in the spirit of poetry. It is well known that the bee-hive is a most exquisite piece of architecture, whether we regard the form of the comb,

the materials of which it is composed, or the manner of the workmanship. Virgil emphatically calls their hives, *Dadala tectis* Verse 179. supra. Heyne reads *angustam*.

229. *Thesauris* : in the sense of *favæ*.—*Prius haustu*, &c. Commentators do not agree upon this passage ; and it must be confessed a difficult one. Davidson follows Servius, who takes *sparsus* for *spargens* : making the meaning to be : First hold in your mouth draughts of water, spouting it upon them. Dr. Trapp rejects *sparsus* for *spargens*, and thinks *sparsus* should be retained thus : *Fove ore haustus aquarum*, take water in your mouth ; then by an ellipsis of the words ; *projice in modum pluvie*, spout it upon them in the manner of rain, which you cannot do without being wet yourself *sparsus*. Heinsius, Ruëus, Heyne, and some others read : *Prius haustu aquarum ora fove*. This, however, is not without objections. If we could read *haustum* or *haustus* for *haustu*, the passage would be easier ; then *ore* would be preferable to *ora*. But whatever difficulties may attend the construction, the meaning is obvious. Heyne takes *Fove ore haustu aquarum*, in the sense of, *tene vel contine aquam haustam ore*.

Davidson reads *haustus*, and *ore*.

230. *Fumos* : it is customary, at the present day, to drive or force the bees from the hive with smoke.

231. *Gravidos fetus* : in the sense of *plenos favos*. The comb is properly the *fetus* or production of the bees. *Messis* : gathering or taking the honey : here called the harvest.

232. *Taygete* : one of the Pleiades, here put for the whole, by synec. This, and the three following lines, is a beautiful circumlocution to express the rising and setting of these stars ; the former is in the latter part of April, the latter about the end of October or the beginning of November. See Gees 1. 138.

233. *Amnes* : in the sense of *aquas*.

234. *Sidus aquosum piscis* : the constellation of the rainy fish. The *Pisces* here cannot be meant : for the sun does not enter that sign till some time in February. Probably the

Tristior hybernas cœlo descendit in undas.

235

Illis ira modum supra est, læsæque venenum
Morsibus inspirant, et spicula cæca relinquunt
Affixæ venis, animasque in vulnere ponunt.

Sin duram metues hyemem, parcesque futuro,
Contusosque animos et res miserabere fractas;
At suffire thymo, cerasque recidere inanes

239. Futuro *pabula*,240 *nempe, melli*

Quis dubitet? nam sæpe favos ignotus adedit
Stellio, lucifugis congesta cubilia blattis:

243. Cubilia *sunt con-*
gesta

Immunisque sedens aliena ad pabula fucus,

245. Se *cum apibus*

Aut asper crabro imparibus se immiscuit armis

Aut durum tinea genus, aut invisa Minervæ

In foribus laxos suspendit aranea casses.

Quò magis exhaustas fuerint; hòc acrius omnes

læcumbent generis lapsi sarcire ruinas,

Complebantque foros, et floribus horrea textent.

250

Si verò (quoniam casus apibus quoque nostros

Vita tulit) tristi languebunt corpora morbo;

Quod jam non dubiis poteris cognoscere signis:

Continuò est ægris alius color: horrida vultum

NOTES.

Delphin may be intended, as that constellation rises soon after the setting of the *Pleiades*.

236. *Læsæ*: in the sense of *offense*.

237. *Cæca*: in the sense of *occulta*: *morsibus*: stings. *Inspirant*: they infuse.

238. *Affixæ*: having affixed themselves.

240. *Parces futuro*: you should spare their future nourishment, and pity their drooping spirits, and afflicted state.

Commentators have embarrassed the sense of this passage. The meaning is plainly this: If you are afraid of a hard winter, and that the bees will not be able to sustain the cold, unless they be well fed, you should spare their honey, their future nourishment, and take none of it from them.

241. *At quis dubitet, &c.* However you may be disposed to follow my direction in leaving the honey untouched, there is one thing that should not be neglected in any case; and that is, to fumigate the hives, and to cut away the superfluous wax.

243. *Stellio*. This is a small spotted lizard, called also an eft or swift. It creeps into holes and corners; hence the poet calls it *ignotus*. *Congesta*: in the sense of *plena*. *Blattis*. The *blattæ* is an insect something like a beetle. Some take it to be the cockroach. They are called *lucifugis*, because they do not appear in the day time.

244. *Fucus immunis*. The Drones are the male bees. They have neither stings, nor those elastic teeth which the laboring bees have for the purpose of collecting honey. Their only business seems to be, to have intercourse with the queen; they may be said to be her husbands: they are several hundred in number in each hive. After

they have performed their office, they soon die. Their way of living is very different from the rest: they are exempt from labor, and enjoy a most luxurious fare, being fed with the best of the honey: *Immunis sedens ad aliena pabula*, may very properly be said of them.

245. *Crabro*: the hornet, a well known insect. It is larger and stronger than the bee. Hence it is said to engage them with *imparibus armis*.

246. *Tinea*: the moth; an insect very injurious to clothes. The common reading is *durum*: Heyne, Valpy, and some others, read *durum*.

247. *Aranea invisa*. Arachne, daughter of Idmon, a Lydian, is said to have vied with Minerva in the arts of spinning and weaving. She performed her work to admiration; but being outdone, she hung herself through grief; whereupon the goddess, out of pity, changed her into the spider. Some say she represented on her work several of the crimes of the gods, which so displeased the goddess, that she, in a rage, destroyed it. Hence *invisa Minervæ*. See Ovid Met. Lib. 5.

248. *Quò magis*. The poet here observes, the more you drain the honey from the bees, the more industrious they will be to repair the loss. By being too full fed, they become idle, and consequently less profitable. He then proceeds to consider the diseases incident to them, and the remedies proper for each.

250. *Horrea*: in the sense of *favos*. *Textent*: they will form, or make.

252. *Vita*: the state, or condition of life

- 255: Corpora *earum* Deformat macies; tum corpora luce carentium
 carentium luce Exportant tectis, et tristia funera ducunt:
 Aut illæ pedibus connexæ ad limina pendent,
 Aut intus clausis cunctantur in ædibus omnes:
 Ignavæque fame, et contracto frigore pigræ.
 Tum sonus auditur gravior, tractimque susurrant:
 Frigidus ut quondam sylvis immurmurat Auster,
 Ut mare sollicitum stridet refluentibus undis,
 Æstuat ut clausis rapidus fornacibus ignis.
264. Suadebo te incen- Hic jam galbaneos suadebo incendere odores,
 dere Mellaque arundineis inferre canalibus, ultrò
 Hortantem, et fessas ad pabula nota vocantem.
 Proderit et tunsum gallæ admiscere saporem,
 Arentesque rosas, aut igni pinguiâ multo
 Defruta, vel psynthia passos de vitæ racemos,
 Cecropiumque thymum, et graveolentia centaurea.
 Est etiam flos in pratis, cui nomen amello
 Fecere agricolæ, facilis quærentibus herba.
 Namque uno ingentem tollit de cespite sylvam,

NOTES.

255. *Luce*: in the sense of *vita*.
 256. *Ducunt*. Pliny observes, that the bees accompany the bodies of their dead after the manner of a funeral procession.
 257. *Ille connexæ*: clung together by their feet, they hang, &c.
 259. *Contracto*. Rûsus takes this in the sense of *contrahente*. He says: *Frigore contrahente membra*. But it may be taken in its usual acceptation, without any impropriety: for the bees may be said to contract, or take cold; and this the poet mentions as one of their diseases.
 260. *Tractim*: in a drawing manner—one after another.
 262. *Sollicitum*: in the sense of *turbatum*.
 263. *Rapidus*: intense—excessive. *Æstuat*: roars.
 264. *Galbaneos*: an adj. from *galbanum*, a strong-scented gum, the smell of which is said to drive away serpents. It is made of the juice of the plant called *serula*.
 The poet here directs the bee-master, when his bees show these symptoms, to burn galbanum around the hives, which will expel the vermin, if any there are; to introduce honey into the hives through reeds, to make up the deficiency of their food, and to use every means to allure them to partake of it. But in many cases, this would be insufficient. He must add to this honey certain medicinal substances, as remedies of their diseases.
 266. *Fessas*: in the sense of *languidas*, and agreeing with *apes*, understood. *Saporem*: juice.
 267. *Gallæ*: the nut-gall. This possesses very powerful astringent qualities. It was very proper, therefore, to recommend the use of it, to check the looseness to which the bees are subject in the spring, occasion says Columella, by their feeding greed upon spurge after their winter penury.
 269. *Defruta*. *Defrutum* was a mix made of new wine, boiled away one or one third, into which several sorts sweet herbs or spices were put. *Pinguiâ* rich; implying that it should be be away, and made thick, and enriched spices. *Passos racemos*: properly, bun of grapes hung up to dry in the sun-sins. Hence by meton. put for the made of such grapes—raisin wine. Geor. ii. 93.
 270. *Cecropium*: Attic, or Athen from *Cecrops*, one of the first kings of Attica. *Centaurea*: plu. the herb centaury. There are two kinds of centaury, the greater the less. They have no other similitude than the bitterness of their taste. It is to have derived its name from Chiron, of the Centaurs, whom it cured of a wound received by an arrow from Hercules.
 271. *Amello*. *Mella*, or *Mela*, a river of Cis-alpine Gaul, on the banks of which flower here spoken of abounded. He according to Servius, it was called *Amel*. Mr. Martyn thinks it the same with *purple Indian star-wort*, or *Aster Alpinus*. This construction frequently occurs in Virgil, and is taken from the Greeks. It is to be taken in the sense of *cui amellus nominis*: so, *cui nomen* in the sense of *cui fulvus nominis*: also *nomen arilo*. See Geor. iii. 147.
 272. *Facilis*: easy to be found by those who seek for it.
 273. *Cespite*. *Cespes*, here must be the root of the plant. *Sylvam*: in the

s ipse . sed in foliis, quæ plurima circum
 utur, violæ subluet purpura nigræ
 Deum nexis ornata torquibus aræ.
 in ore sapor: tonsis in vallibus illum
 es, et curva legunt prope flumina Mellæ.
 odorato radices incoque Baccho,
 aque in foribus plenis appone canistris.
 si quem proles subito defecerit omnis,
 genus unde novæ stirpis revocetur, habebit:
 us, et Arcadii memoranda inventa magistri
 re, quoque modo cæsis jam sæpe juvenis
 erus apes tulerit cruor. Altius omnem
 iam primâ repetens ab origine, famam
 quâ Pellæi gens fortunata Canopi
 it effuso stagnantem flumine Nilum,
 cum pictis vehitur sua rura phaselis;
 re pharetrata vicinia Persidis urget
 dem Egyptum nigrâ fecundat arenâ;
 ersa ruens septem discarrit in ora,
 coloratis amnis devexus ab Indis;
 in hac certam regio jacet arte salutem.

275

277. Sapor ejus est
 asper in ore

280 280. Apponeque pa-
 bula apibus plenis canis-
 tris in foribus alvearis.

283. Tempus est pan-
 dere

285

290 290. Quaque amnis
 devexus usque ab colo-
 ratis Indis urget

NOTES.

um cautium. *Fectere*: in the sense of
 u.

Nigræ: deep colored. *Funduntur*:
 or shoot up.

Nexis: made, or formed of this

Incoque: boil, or simmer.

Sed si quem, &c. The poet now pro-
 give an account of the method
 ed by Aristæus for the recovery of
 s, after all his swarms were lost.
proles: the whole stock, or race.

Inincerus: in the sense of *putridus*.
 in the sense of *longè*. It is to be
 ted with *repetens*.

Expeditam: in the sense of *narrabo*.

Gens fortunata: the Egyptians.
 ire here called happy, or fortunate,
 unt of the fertility of their country,
 is occasioned by the annual inunda-
 the river Nile. *Canopi*. Canopus
 city of Egypt, near Alexandria,
 d by Alexander the Great, who was
 Pella, in Macedonia. Hence the city
 is called *Pellæus*. The city, by
 for the inhabitants; who may be
 synec. for all the Egyptians.

Stagnantem: in the sense of *inun-*
Agros is understood.

Vehitur circum. During the con-
 s of the inundation, the inhabitants
 on one part of the country to an-
 boats, or small barges; here called
Vehitur agrees with *gens*.

Urget vicinia. The Nile did not
 or border upon the neighborhood of
 properly so called. But we are in-

formed by Xenophon, that the Persian em-
 pire under Cyrus extended as far west as
 Egypt. The Nile may therefore be said to
 press upon the borders of Persia, since the
 Persians extended their dominions as far as
 Egypt; which justifies the expression of the
 poet. *Vicinia*: plu. of *vicinium*. The Per-
 sians were famous for their skill in archery;
 hence *pharetrata Persidis*.

293. *Amnis*: the river Nile. It rises in
 Abyssinia, in the mountains of the Moon,
 in about the lat. 11° N. and runs in a north-
 erly direction; and, after receiving a num-
 ber of tributary streams, it falls into the
 Mediterranean sea in seven different chan-
 nels, or mouths, in lat. 32 N. forming the
Delta of Lower Egypt. The inundation of
 the Nile occasions the fertility of Egypt.
 Its waters bring with them the richness, or
 wash of the upper country, and here deposit
 it. This the poet calls, *nigra arena*. The
 rise of the Nile is occasioned by the rain
 that falls at a certain season of the year in
 the mountains of Abyssinia. The proper
 height to which the water should rise in
 Egypt is 16 cubits, or 24 feet. If it fall
 short of that, a famine is expected; if it
 exceed it, an injury is sustained. By means
 of canals, the water is carried to every part
 of the country. For an excellent descrip-
 tion of the Nile, see Rollin's An. His. Vol. 1.
Indis. Any country that lay in a hot cli-
 mate, the ancients denominated *India*, and
 its inhabitants *Indi*. *Coloratis*: tawny—
 sun-burnt. *Devexus*: flowing down from

294. *Arte*: in the sense of *inventa*

- Exiguus primùm, atque ipsos contractus ad usus 295
 Eligitur locus: hunc angustique imbrice tecti
 Parietibusque premunt arctis; et quatuor addunt
 Quatuor à ventis obliquâ luce fenestras.
 Tum vitulus, bimâ curvans jam cornua fronte,
 Quæritur: huic geminæ nares, et spiritus oris 300
 Multa reluctanti obstruitur; plagisque perempto
 300. Geminæ nares obstruuntur
 301. Visceraque tunsa Tunsa per integram solvuntur viscera, pellem
 plagia per integram pellem solvuntur huic perempto.
 303. Sic linquunt vitulum positum in clauso loco
 Hoc geritur, Zephyris primùm impellentibus undas, 305
 Antè novis rubeant quàm prata coloribus, antè
 Garrula quàm tignis nidum suspendat hirundo.
 306. Coloribus florum
 Interea teneris tepefactus in ossibus humor
 Æstuat: et visenda modis animalia miris,
 Trunca pedum primò, mox et stridentia pennis 310
 Miscentur, tenuemque magis, magis aëra carpunt.
 312. Donec erupère Donec, ut æstivis effusus pubibus imber,
 tam densè, ut Erupère: aut, ut nervo pulsante sagittæ,
 313. Aut tam densè, ut sagittæ
 Prima leves incunt si quando prælia Parthi.
 Quis Deus hanc, Musæ, quis nobis extudit artem? 315
 Unde nova ingressus hominum experientia cepit?
 Pastor Aristæus, fugiens Peneia Tempe,
 Amissis, (ut fama) apibus morboque fameque,

NOTES.

296. *Hunc premunt*: they contract this (still more) by a narrow roof and confined walls—walls close together. *Imbrice* is properly the gutter-tile of the roof, to carry off the water. Hence it may be taken for the roof itself. *Imbrice angusti tecti*: with the covering of a narrow roof.

297. *Parietibus*: *parietes*, properly the walls of a house: *muri*, the walls of a city. *Premunt*: in the sense of *contrahunt*.

299. *Bimâ*: in the sense of *bienni*.

301. *Multa*: in the sense of *multum*, in imitation of the Greeks.

302. *Viscera tunsa*, &c. The meaning is: that the entrails of the animal, as he lay dead, being beaten with blows, are broken in pieces, the hide remaining entire. *Viscera*, is properly the whole animal within the hide, as well the flesh as the entrails. *Perempto*: in the sense of *interfecto*.

305. *Geritur*: in the sense of *agitur*. *Zephyris*. The zephyrs begin to blow, in that climate, early in the month of February, according to Pliny. *Impellentibus*: in the sense of *agitantibus*.

307. *Antequàm hirundo*. The time of the swallow's coming is said by Columella, to be in the latter part of February, in that climate; with us it is much later.

309. *Æstuat*: ferments. *Trunca*: destitute of—wanting. *Miscentur*: mingle—swarm. *Carpunt*: in the sense of *tendant*.

312. *Erupère*: in the sense of *erolaverunt*. *Nervo pulsante*: (flow) from the whizzing

string. *Nervo*: the string or cord of the bow. The Parthians were expert archers, and usually commenced the fight by a flight of arrows.

314. *Si quando*: in the sense of *quando*

315. *Extudit*: in the sense of *invenit*.

316. *Ingressus*: acc. plu. in the sense of *originem*.

317. *Aristæus*. He is said to have been the son of Apollo and the nymph *Cyrene*, the daughter of the river god *Peneus*, and born in the deserts of *Lybia*. He married the daughter of *Cadmus*, by the name of *Antiope*, by whom he had *Acmon*. Being enamoured with *Eurydice*, the wife of *Orpheus*, he pursued her into the fields, where a snake, laying in the grass unobserved, bit her; of which wound she died. Whereupon, the gods were angry, and, by way of punishment, destroyed his bees. In this calamity, he applied to his mother, who directed him to apply to the river god *Proteus*. He directed him to appease the manes of *Eurydice* by the sacrifice of four bulls, and four heifers. It is said that he travelled over various countries, teaching men the cultivation of the olive, and the use of bees. He visited *Arcadia*; hence he is called *Arcadius magister apum*. He received divine honors, and was worshipped as a demi-god. *Tempe*: neu. plu. a pleasant valley of *Thessaly*, through which the river *Peneus* flows. Hence the epithet *Penean*.

- Tristis ad extremi sacrum caput astitit amnis,
 Multa querens : atque hâc affatus voce parentem : 320
 Mater Cyrene, mater, quæ gurgitis hujus
 Ima tenes : quid me præclarâ stirpe Deorum
 (Si modò, quem perhibes, pater est Thymbræus Apollo) hujus gurgitis : quid genuisti me invisum iatis
 Invisum satis genuisti ? aut quò tibi nostri è præclara stirpe Deorum ; si modò Thymbræus Apollo, quem perhibes meum patrem, est
 Pulsus amor ? quid me cælum sperare jubebas ? 325 meus pater : aut quò est
 En etiam hunc ipsum vitæ mortalis honorem, 329 tui amor nostri pulsus tibi
 Quem mihi vix frugum et pecudum custodia solers
 Omnia tentanti extuderat, te matre, relinquo ! 326. En, te matre, etiam relinquo hunc ipsum honorem
 Quin age, et ipsa manu felices erue sylvas, 329. Tu ipsa erue meos felices
 Fer stabulis inimicum ignem, atque interfice messes :
 Ure sata, et validam in vites molire bipennem :
 Tanta mess si te ceperunt tædia laudis.
 At mater sonitum thalamo sub fluminis alti
 Sensit : eam circùm Milesia vellera Nymphæ
 Carpebant, hyali saturo fucata colore : 335
 Drymoque, Xanthoque, Ligeaque, Phyllocoque,
 Cæsariem effusæ nitidam per candida colla ;
 Nessæ, Spioque, Thaliaque, Cymodoceque,
 Cydippeque, et flava Lycorias ; altera virgo,
 Altera tum primos Lucinæ experta labores ; 340
 Clioque, et Beroë soror, Oceanitides ambæ,
 Ambæ auro, pictis incinctæ pellibus ambæ ;
 Atque Ephyre, atque Opis, et Asia Deiopeia ;
 Et tandem positis velox Arethusa sagittis.
 Inter quas curam Clymene narrabat inanem 345

NOTES.

319. *Ad sacrum caput* : at the sacred source of the remote river. Aristæus resided in the vale of Tempe. After the loss of his bees, he retired to the source of the river Peneus, in mount Pindus, where his mother had her residence. After her amour with Apollo, it is said that god conveyed her to Africa, where she resided during the period of her gestation and delivery. Her son was brought up by the Seasons, and fed upon ambrosia.

321. *Gurgitis* : in the sense of *fontis*.

323. *Modò* : in the sense of *certè*. *Thymbræus* : a name of Apollo, from *Thymbra*, a town of Troas, where he had a magnificent temple. *Perhibes* : in the sense of *dicis*, val *recas*.

327. *Custodia* : in the sense of *cura*.

328. *Relinquo* : in the sense of *amitto*. *Extuderat* : had provided, or procured.

329. *Felices* : in the sense of *fecundas*.

331. *Molire* : in the sense of *immitte*.

332. *Tædia* : in the sense of *negligentia*.

334. *Milesia* : an adj. from *Miletus*, a city in the confines of Ionia and Caria. Its wool was held in great estimation among the Romans.

335. *Carpebant* : in the sense of *nebant*. *Fucata* : dyed with a rich sea-green color. *Hyali* : gen. of *hyalus* : glass ; also a glassy,

or sea-green color ; from a Greek word signifying glass.

336. *Drymo*. The names of the nymphs here mentioned are taken from Homer and Hesiod, and are all of Greek derivation.

337. *Effusæ* : in the sense of *diffusæ* : their hair hung loose, and flowing over their snow-white necks.

340. *Experta* : in the sense of *passa*. *Lucinæ* : child-bearing. The name of the goddess of child-bearing ; by meton. taken for child-bearing itself. It is an epithet both of Juno and Diana.

341. *Oceanitides* : daughters of the ocean. See Ecl. ii. 46.

343. *Deiopeia*. This nymph is called *Asian*, because she was of the Asian fen : *Asia appellatur quia ex Asia palude*.

344. *Arethusa*. She had been at first a huntress, and one of Diana's train ; but afterward changed by her into a fountain nymph. Hence the propriety of *sagittis* positis.

345. *Inter quas* : among whom Clymene was relating, &c. Venus, the wife of Vulcan, was taken in adultery with Mars. Her husband cast a net over them, as they were in each other's embrace, and in this situation they were exposed to the laughter of all the gods. The poet calls Vulcan's care

347. *Vulcani de custo-* Vulcani, Martisque dolos, et dulcia furta,
dicenda Venere Aque Chao densos Divûm numerabat amores.
348. *Nymphæ captæ* Carmine quo captæ, dum fuis mollia pensa
sunt Devolvunt, iterum maternas impulit aures
Luctus Aristæi, vitreisque sedilibus omnes 350
Obstupère: sed ante alias Arethusa sorores
Prospiciens, summâ flavum caput extulit undâ.
353. *Et procul dixit:* Et procul: O, gemitu non frustrâ exterrita tanto,
O soror Cyrene Cyrene soror; ipse tibi, tua maxima cura,
Tristis, Aristæus, Penei genitoris ad undam 355
Stat lachrymans, et te crudelem nomine dicit
357. *Mater perculsa* Huic perculsa novâ mentem formidine mater,
quoad mentem nova for- Duc, age, duc ad nos: fas illi limina Divûm
midine ait huic: age, Tangere, ait. Simul alta jubet discedere latè
duc, duc illum ad nos: Flumina, quâ juvenis gressus inferret: at illum 360
fas est illi Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto, misitque sub amnem.
Jamque domum mirans genitricis et humida regnâ,
Speluncisque lacus clausos, lucosque sonantes, 365
Ibat: et, ingenti motû stupefactus aquarum,
Omnia sub magnâ labentia flumina terrâ
Spectabat diversa locis, Phasimque, Lycumque,
Et caput, unde altus primûm se erumpit Enipeus,
Unde pater Tyberinus, et unde Aniena fluente, 370
371. *Et unde Erida-* Unde pater Tyberinus, et unde Aniena fluente,
nus auratus quoad ge- Saxosumque sonans Hypanis, Mysusque Caïcus, 370
mina cornua Et gemina auratus taurino cornua, vultu

NOTES.

inanem, vain, because it had no effect to reclaim his wife, or because it served only to propagate his own disgrace: or rather, because he was unable, with all his care and watchfulness, to prevent her from defiling his bed. *Venus* was a wanton dame.

346. *Dulcia furta*. This alludes to the amour of Mars with Venus: stolen embraces—sweet thefts.

347. *Chao*: from the origin of the world; or from Chaos, who, according to fable, was the first of the gods. *Densos*: in the sense of *frequentes*, vel *multos*.

348. *Mollia pensa*: the soft yarn. *Carmine*: song, story, or subject.

351. *Antè*: before her other sisters.

353. *Non frustrâ*: not in vain alarmed: you are alarmed, and not without reason.

355. *Undam*: in the sense of *fontem*.—*Peneus*, the river god, was the father of Cyrene.

360. *Inferret gressus*: might introduce his foot-steps—might march along: a phrase. *Flumina*: in the sense of *aquas*.

361. *Curvata*: rolled or heaped up in the form of a mountain.

362. *Misit*: in the sense of *admisit*. *Eum* is understood.

364. *Speluncis*. There were two opinions among the ancients respecting the origin of rivers. Aristotle considered the sea to be the source: but Plato, whom Virgil here fol-

lows, was of the opinion, that there was, under the earth, a general receptacle or reservoir of water, from which the rivers were all fed. This they called *barathrum*. By *lacus clausos*, &c. the poet means this general reservoir of water.

367. *Diversa*: remote—widely separated. *Phasim*: Phasis, a noble river of Colchia, rising in the mountains of Armenia, falls into the Euxine sea. It is famous for the expedition of the Argonauts, who entered it after a long and perilous voyage. *Lycum*: *Lycus*, the name of several rivers. It is not certain, which one the poet here intends.

368. *Caput*: the source, whence, &c. *Enipeus* is a river of Thessaly, watering the plains of Pharsalia, and falling into the river Peneus.

369. *Tyberinus*: the river Tyber in Italy. It is called by way of eminence *pater*. It falls into the Tuscan sea. *Aniena*: an adj. from *Anio*, the name of a small river in Italy.

370. *Hypanis*: a river of the ancient Sarmatia, uniting with the Borysthenes or Neiper, and with it, flows into the Euxine sea. *Hodie*, *Bog*. *Saxosum*: an adj. of the new gen. used adverbially—among the rocks. *Caïcus*: a river of *Myria major* in the Lesser Asia. It falls into the *Egean sea*, nearly opposite to Mitylene on the Island of Lesbos. Hence the epithet *Mysus*.

Eridanus, quo non alius per pingua culta
In mare purpureum violentior influit amnis.

Postquam est in thalami pendentia pumice tecta

Perventum, et nati fletus cognovit inanes
Cyrene: manibus liquidos dant ordine fontes

Germanæ, tonsisque ferunt mantilia villis

Pars epulis onerant mensas, et plena reponunt

Pocula; Panchæis adolescent ignibus aræ.

Et mater: Cape Mæonii carchesia Bacchi:

Oceano libemus, ait. Simul ipsa precatur

Oceanumque patrem rerum, Nymphasque sorores,

Centum quæ sylvas, centum quæ flumina servant.

Ter liquido ardentem perfudit nectare Vestam:

Ter flamma ad summum tecti subjecta reluxit.

Omine quo firmans animum, sic incipit ipsa:

Est in Carpathio Neptuni gurgite vates,

372. Quo *amnis* non
alius amnis influit vio-
lentior per

374. Postquam per-
ventum est in tecta tha-
lami

380 380. Et mater ait;
Cape

385

NOTES.

372. *Eridanus*: the river Po. This is the largest river of Italy.

There is a seeming difficulty in reconciling what is here said of this river with matter of fact. We are told the Po is not a rapid river. It flows the greater part of its course through a level and highly cultivated country. This taken into consideration, no other river perhaps, under the same circumstances, flows with greater rapidity. We are not to understand the poet as speaking absolutely, but comparatively. It falls into the Adriatic sea, or gulf of Venice.

Taurino cultu. The form of a bull is often, by the poets, given to rivers, from their roaring and rapid course: the noise which they make, bearing some resemblance to the bellowing of that animal. They are also called *cornuti*, or horned, from the double banks or channels, into which they divide themselves: or perhaps from the circumstance of their being sometimes formed by the union of two streams or smaller rivers. As for example, the river Ohio is formed by the union of the rivers Alleghany and Monongahela.

Hercules is said to have broken off one of the horns of *Achelous*. It is thus explained. That hero reduced the river to one channel or stream. The dried part or broken horn of the river was converted into fruitful fields and gardens. This gave rise to the fable of the cornucopia, or horn of plenty. This was given to the nymphs, and by them presented to the Goddess of Plenty. The verb *erumpit* is to be supplied with each of the preceding nominatives.

374. *Pendentia*: vaulted, or arched with pumice stone. Ruëus says; *strueta impendente pumice*. *Perventum est*: imp. verb. used in the sense of *pervenit*.

375. *Inanes*: vain, says Servius, because they were excited by a calamity easy to be removed

376. *Dant*: in the sense of *ferunt*. *Liquidos fontes*: in the sense of *puras aquas*. This water was brought for the use of *Aristæus*; *manibus* may therefore refer to his hands—for washing his hands: or it may refer to the hands of the nymphs who brought it—in their hands.

377. *Mantilia*: towels. It would seem they were made of some shaggy or nappy cloth, which was sometimes shorn for the greater smoothness and delicacy. Our napkins were probably of the same sort formerly, the word seeming to be derived from *nap*. *Tonsis villis*: the shag or nap being cut off.

379. *Panchæis*: an adj. from *Panchæa*, a region of Arabia, abounding in frankincense. *Aræ*: the altars burn with Arabian frankincense.

380. *Carchesia*. The *carchesium* was a large oblong bowl or goblet, flatted about the middle, having handles reaching quite to the bottom. *Mæonii*: an adj. from *Mæonia*, the ancient name of Lydia in Asia Minor. It abounded in vines. *Bacchi*: for *vini*.

383. *Servant*: in the sense of *president*.

384. *Perfundit*: she sprinkled—wet. *Ardentem Vestam*: the flaming fire: See *Æn.* l. 292. *Nectare*: for *vino*. Nectar was properly the best and purest wine, such as they assigned to the use of the gods.

385. *Subjecta*. This Ruëus takes in the sense of *supposita*; with what propriety, however, does not appear. The meaning plainly is: that when the wine was poured upon the fire, a flame arose, or blazed, and shone bright, as high as the roof of the house. *Subjicio*, from which *subjecta* is derived, signifies to rise, or mount up. See *Ecl.* x. 74, and *Æn.* xii. 238. It is here used in the sense of *sursum*.

387. *Carpathio*: an adj. from *Carpathus*, an island in the Mediterranean sea, between

- Cœruius Proteus, magnum qui piscibus sequor,
 Et juncto bipedum curru metitur equorum.
 Hic nunc Emathiæ portus, patriamque revisit 390
 Pallenen; hunc et nymphæ veneramur, et ipse
 Grandævus Nereus: novit namque omnia vates,
 Quæ sint, quæ fuerint, quæ mox ventura trahantur.
 Quippe ita Neptuno visum est: immania cujus 393
 Armenta, et turpes pascit sub gurgite phocas.
 Hic tibi, nate, prius vinclis capiendus, ut omnem
 Expediat morbi causam, eventusque secundet.
 Nam sinè vi non ulla dabit præcepta, neque illum
 Orando flectes: vim duram et vincula capto
 400. Circùm hæc vin- Tende: doli circùm hæc demum frangentur inanes. 400
 cula
 401. Ego ipsa ducam Ipsa ego te, medios cùm Sol accenderit æstus,
 te in secreta senis, quò Cùm sitiunt herbæ, et pecori jam grator umbra est,
 402. Grator pecori In secreta senis ducam, quò fessus ab undis
 quàm herba Se recipit; facilè ut somno aggregiare jacentem.
 405 Illum correptum Verùm ubi correptum manibus, vinclisque tenebis; 405
 Tum variæ eludent species, atque ora ferarum.
 Fiet enim subitò sus horridus, atraque tigris,
 Squamosusque draco, et fulvâ cervice læna.
 Aut acrem flammæ sonitum dabit, atque ita vinclis
 410 Excidet, aut in aquas tenues dilapsus abibit. 410
 Sed quantò ille magis formas se vertet in omnes;
 Tantò, nate, magis contende tenacia vincla.
 413. Qualem videris Donec talis erit, mutato corpore, qualem
 illum Videris, incepto tegeret cùm lumina somno.

NOTES.

Rhodes and Crete, whence the neighboring sea was called *Carpathian*. It is now called *Scarpanto*. *Neptuni*: Neptuneus, the god of the sea, by meton. put here for the sea itself, according to Rûmus. That commentator takes *gurgite* in the sense of *sinu*; but it is better to take it in the sense of *mari*, and *Neptuni* in its usual acceptation. *Vates Neptuni*: the prophet of Neptune. For Proteus, it is said, received from that god the gift of prophecy.

338. *Proteus*: a sea-god. According to fable, he was the son of Oceanus and Tethys, and received the gift of prophecy from Neptune. He was very difficult of access, and when consulted, he frequently eluded the answers by transforming himself into various shapes, and so making his escape. Homer makes him an Egyptian, and Herodotus, a king of Egypt. Sir Isaac Newton, finding him cotemporary with Amenophis, or Memnon, conjectures he was only a viceroy to that prince, and governed some part of Lower Egypt in his absence.

Proteus is represented as drawn in a car by marine horses; that is, their fore part resembling the horse, their hinder a fish. They would consequently have only two feet, and those before. Hence *bipedum equorum*.

389. *Metitur*: he measures, or rides over. *Juncto*: yoked, or harnessed; alluding to his marine horses, that were harnessed in his car.

391. *Pallenen*: Pallene, a peninsula of Macedonia, whose original name was *Emathia*.

393. *Trahantur*. There is a great propriety in the use of this word, according to the heathen notion of fate. Future events are said to be drawn, (*trahi*.) because, in that series, or chain of causes and effects, they so follow that one may be said to draw the other.

395. *Turpes*: in the sense of *immanes*.

399. *Flectes*: in the sense of *vinces*.

400. *Tende*: apply rigid force and chains to him, when seized. *Doli*: tricks—stratagems.

406. *Ora*: in the sense of *formæ*. *Eludent*. *Illudent* is the common reading. Pierius found in the Roman manuscript *ludent*; in the Lombard, Medicean, and most of the ancient manuscripts, *eludent* which is the reading of Heyne.

408. *Draco*: a serpent, or snake.

410. *Excidet*: will escape. *Dilapsa* dissolved into water, &c.

412. *Contende*: in the sense of *constrange*.

414. *Tegeret*: in the sense of *clauderet*.

- Hæc ait: et liquidum ambrosiæ diffudit odorem, 415
 Quo totum nati corpus perduxit; at illi
 Dalcis compositis spiravit crinibus aura,
 Atque habilis membris venit vigor. Est specus ingens
 Exesi latere in montis; quod plurima vento 419. Quod plurima un
 Cogitur, inque sinus scindit sese unda reductos; 420 da cogitur.
 Deprensus olim statio tutissima nautis.
 Intus se vasti Proteus tegit objice saxi.
 Hic juvenem in latebris aversum à lumine Nympha 423. Nympha Cyrene
 Collocat: ipsa procul nebulis obscura resistit. collocat juvenem Aru-
 Jam rapidus torrens sitientes Sirius Indos 425 tæum
 Ardebat cælo, et medium Sol igneus orbem
 Hauserat: arebant herbes, et cava flumina siccis 427. Et radii Solis
 Faucibus ad limum radii tepefecta coquebant: coquebant cava flumina
 Cum Proteus consueta petens è fluctibus antra topefacta faucibus sicis
 lbat: eum vasti circum gens humida ponti 430 usque ad
 Exultans, rorem latè dispergit amarum.
 Sternunt se somno diversæ in litore phocæ.
 Ipse (velut stabuli custos in montibus olim,
 Vesper ubi è pastu vitulos ad tecta reducit,
 Auditisque lupos acuunt balatibus agni) 435
 Considit scopulo medius, numerumque recenset.
 Cujus Aristæo quoniam est oblata facultas: 437. Quoniam facul-
 Vix defessa senem passus componere membra, tas capiendi cujus oblata
 Cum clamore ruit magno, manicisque jacentem est Aristæo; vix
 Occupat. Ille suæ contrà non immemor artis, 440 439. Ruit in eum cum
 Omnia transformat sese in miracula rerum,
 Ignemque, horribilemque feram, fluviumque liquentem.

NOTES.

Somno incepto: at the beginning of his sleep.

415. *Ambrosiæ*. Ambrosia was the food of the gods, and nectar their drink. But the two are often confounded, as here, *liquidus odor* is said of ambrosia. *Liquidum odorem*: a pure fragrantcy, or perfume.

416. *Perduxit*: in the sense of *perunxit*. Pierius found *perfundit* in the Roman MS.

417. *Aura*: in the sense of odor. *Illi*: the dat. in the sense of *illius*. This use of the dat. case is frequent with Virgil. *Compositis*: in the sense of *unctis*.

419. *Exesi*: in the sense of *excavati*.

421. *Oltm*: in the sense of *aliquando*. *Deprensus*: caught, or overtaken in a storm.

423. *Aversum*: in the sense of *remotum*.

424. *Resistit*: in the sense of *remanet*. *Obscura*: in the sense of *occulta*.

425. *Sirius*: a star of the first magnitude in the mouth of the dog. It rises about the time the sun enters the sign Leo, which takes place in the latter part of July, causing what we call the dog-days. *Torrens*: pres. part. in the sense of *comburens*. *Indos*. This word is here used for the inhabitants of any warm climate. Such countries are subject to long and excessive

droughts: hence the propriety of the epithet *sitientes*.

426. *Ignæus Sol*: the fiery sun had completed (drawn out) half his course. This is a circumlocution to denote the middle of the day. *Hauserat*: in the sense of *currerat*.

428. *Coquebant*: in the sense of *siccabant*. *Faucibus*: in the sense of *alveis*.

431. *Amarum*: the bitter spray. The sea-water is bitter as well as salt.

432. *Diversæ*: dispersed, or scattered along the shore.

433. *Stabuli*: in the sense of *armenti*, by meton.

435. *Auditis*. Some read *auditi*, to agree with *agni*: but the sense leads to *auditis*: the bleating of the lambs being heard. Mr. Davidson observes, that *auditis* is found in the Roman, Medicean, and Cambridge manuscripts. Heyne reads *auditis*.

437. *Facultas*: an opportunity was presented.

439. *Manicis*: in the sense of *vinculis*. Some manuscripts read *vinculis*.

441. *Miracula*: in the sense of *prodigia*, wonderful shapes, says Valpy.

442. *Liquentem*: in the sense of *fluentem*.

- Verum ubi nulla fugam reperit fallacia, victus
In sese redit, atque hominis tandem ore locutus:
Nam quis te, juvenum confidentissime, nostras 445
446. At ille *Aristæus* Jussit adire domos? quidve hinc petis? inquit. At ille,
respondit: O Proteu, scis, Scis, Proteu, scis ipse: neque est te fallere cuiquam.
tu ipse Sed tu desine velle. Dèum præcepta secuti
448 Velle fallere me Venimus huc, lapsis quæsitum oracula rebus.
450. Effatus est hoc Tantum effatus. Ad hæc yates vi denique multâ 450
antum Ardentem oculos intorsit lumine glauco:
Et, graviter frendens, sic fatis ora resolvit:
Non te nullius exercent numinis iræ;
Magna luis commissa: tibi has miserabilis Orpheus
Haudquaquam ob meritum pœnas (ni fata resistant)
Suscitat, et raptâ graviter pro conjuge sævit. 456
457. Illa puella qui- Illa quidem, dum te fugeret per flumina præceps,
dem moritura, dum præ- Immanem ante pedes hydrum, moritura puella,
ceps per flumina fugeret te, non vidit, ante pedes Servantem ripas altâ non vidit in herbâ.
in alta herba, immanem At chorus æqualis Dryadum clamore supremos 460
Implêrunt montes: flêrunt Rhodopeiæ arces,
464. Ipse Orpheus so. Altaque Pangæa, et Rhesi Mavortia tellus,
lans ægrum amorem ca- Atque Getæ, atque Hebrus, atque Actias Orithyia.
va testudine, canebat te, Ipse, cavâ solans ægrum testudine amorem,
O dulcis conjux; canebat Te, dulcis conjux, te solo in litore secum, 465
te secum in solo litore: Te veniente dic, te decedente canebat.
canebat te, die veniente; Tænarias etiam fauces, alta ostia Ditis,
canebat te, die decedente,

NOTES.

443. *Fugam*: escape. *Fallacia*: wiles—tricks—stratagems.

447. *Neque est cuique*: nor is it in the power of any one to deceive you.

449. *Quasitum*: to seek divine counsel in my ruined state—my adverse circumstances. A supine in *um*, put after *venimus*.

451. *Ardentes*: in the sense of *coruscantes*. It is to be connected with *lumine glauco*.

452. *Sic resolvit*. The poet now proceeds to the answer of Proteus, in which he tells Aristæus that the cause of his disaster was the injury offered to Eurydice, the wife of Orpheus. The whole story is told in so beautiful a manner, that it does not seem unworthy of the mouth of a god.

453. *Non nullius numinis*. Davidson renders this: of no mean deity. But the ordinary sense and meaning of the words are to be preferred: of some deity. The two negatives express affirmatively. Besides the punishment of Aristæus was procured by Orpheus and the nymphs, who were inferior deities. Rûmus and Heyne say *ali-cujus Dei*. *Exercent*: in the sense of *persequuntur*.

454. *Commissa*: in the sense of *scelerata*. *Miserabilis*, &c. Unhappy Orpheus procures this punishment for thee, by no means proportionate to thy deserts, (and would procure greater,) if the fates did not oppose. This appears to be the plain meaning of the

passage. It would be a useless labor to enumerate the various opinions of commentators upon it. Dr. Trapp observes, the parenthesis, *ni fata resistant*, is the most difficult passage in Virgil's works. To make any sense of it, we must supply the words: and would procure greater punishment. *Ob*: equal—proportionate to.

Orpheus was the son of Œagrus, king of Thrace, and Calliope, one of the Muses. He was distinguished for his skill in music and poetry. He was one of the Argonauts. It is said there are some hymns of his extant; but there is reason to believe they are spurious. See Ecl. iii. 46.

456. *Sævît*: and grieves immoderately for.

461. *Arces*: the Rhodopean mountains. See Geor. iii. 351.

462. *Pangæa*: neu. plu. sing. *Pangæus*: a mountain in Thrace, in the confines of Macedonia. *Rhesi*. See Æn. I. 469.

463. *Getæ*. See Geor. iii. 462. *Orithyia*. See Ecl. vii. 51.

464. *Testudine*. The lyre was called *testudo*, because anciently it was made of tortoise shell. It is said that Mercury finding a dead tortoise on the banks of the river Nile, made a lyre of it; whence he is called, *parens curvæ lyra*.

467. *Ingressus Tænarias*. *Tænarus*, a promontory of the Peloponnesus, separating the *Sinus Messenicus* from the *Sinus*.

Et caligantem nigrâ formidine lucum
 Ingressus, Manesque adiit, regemque tremendum,
 Nesciaque humanis precibus mansuescere corda. 470
 At cantu commotæ Erebi de sedibus imis
 471. Cantu Orpheus
 Umbræ ibant tenuis, simulacraque luce carentum :
 tenuis
 Quam multa in sylvis avium se millia condunt,
 Vesper ubi, aut hybernus agit de montibus imber
 475
 Matres, atque viri, defunctaque corpora vitâ
 Magnanimûm heroum, pueri, innuptæque puellæ,
 Impositique rogis juvenes ante ora parentum
 Quos circum limus niger, et deformis arundo
 Cocyti, tardâque palus inamabilis undâ
 480
 Alligat, et novies Styx interfusa coërcet.
 Quin ipsæ stupuere domus, atque intima leti
 Tartara, cæruleosque implexæ crinibus angues
 482. Eumenides im-
 Eumenides; tenuitque inhians tria Cerberus ora ;
 plexæ quoad cæruleos
 Atque Ixionii cantu rota constitit orbis.
 angues crinibus
 Jamque pedem referens, casus evaserat omnes ; 485
 Redditaque Eurydice superas veniebat ad auras,

NOTES.

Lacœneus, fabled to be the entrance of the infernal regions. Here Orpheus made his descent to hell after his Eurydice. *Ostia*: the doors, or gates of Pluto.

470. *Corda nescia*: and hearts knowing not (incapable of) to relent at human prayers.

472. *Simulacra*: the shades or forms of those wanting life. *Luce*: in the sense of *vita*.

475. *Corpora*: and bodies of gallant heroes deprived of life. *Corpora* is here used to denote the airy vehicle, or form, which the ancients assigned to departed spirits. This is the meaning here.

479. *Cocytus*, a river of Italy, of no great magnitude, feigned by the poets to be a river of hell. Its banks abounded in reeds. *Inamabilis*: in the sense of *odiosa*; and *undâ* for *aquâ*.

480. *Circum alligat*: surrounds—confines. The parts of the verb are frequently separated by *Tmesis*, for the sake of the verse. *Styx*. A fabulous river of hell, around which, the poets say, it flowed nine times. It may therefore be said to restrain the shades, and prevent them from returning to the upper regions. See *Geor.* iii. 551. *Interfusa*: flowing between them and the upper regions of light.

482. *Tartara*: properly the lowest part of hell—the place in which the impious are punished, according to the poets. *Intima*: in the sense of *profundissima*. *Letum*, or *Lethum*, seems here to be used for the place, or regions of the dead in general.

483. *Eumenides*. The furies were three in number, and represented with their hair entwined with serpents, to render them

more dreadful. See *Geor.* i. 278. *Cerberus*: a huge dog with three heads, the door-keeper of Pluto.

484. *Cantu*. Most copies have *vento*. But it is extremely difficult to make any sense of that. Davidson reads *cantu*, and informs us that Pierius found *cantu* in several ancient MSS. This makes the sense easy, and the passage intelligible.

Commentators have shown a good deal of ingenuity in attempting to render this passage intelligible with *vento*. *Ramus* says: *Orbis rotæ Ixionia quievit flante vento contrario*. *Valpy*: that the wind relaxed, by which the wheel was carried round: or it stood to the wind.

Heyne hath a long note upon it. He thinks *vento* should be taken in the abl. The wind, by which the wheel was carried round, subsiding, the wheel ceased to revolve: *Vento, quo aliâ circum agibatur rota, subsidente, subsideret motus rotæ*. Or, by *ventus*, may be understood the air or wind, occasioned by the revolution of the wheel: or lastly, says he, *rota orbis* may be taken simply for the wheel: *rota substitit vento*: the impulse of the wind ceasing, *venti impetu cessante*, the wheel stopped.

The fable represents all the infernal regions charmed with the music of Orpheus. The furies, the depths of Tartarus, Cerberus with his triple mouth, the wheel of Ixion, all stopped to listen to it. *Ixionii*: an adj. from *Ixion*, agreeing with *orbis*. *Ixion* was sentenced to be bound to a wheel, that kept perpetually in motion. *Rota orbis*: the rotation, or revolution of the wheel, or simply for *rota*. See *Geor.* iii. 38.

486. *Veniebat*: was just coming to the upper regions of light.

- Ponè sequens ; namque hanc dederat Proserpina legem
 Cùm subita incautum dementia cepit amantem,
 489. *Dementia* quidem Ignoscenda quidem, scirent si ignoscere Manos.
 Ignoscenda, si Manos Restitit, Eurydicenque suam jam luce sub ipsâ, 490
 Immemor, heu ! victusque animi, respexit : ibi omnis
 492. *Rupta sunt* Effusus labor ; atque immitis rupta tyranni
 Fœdera : terque fragor stagnis auditus Avernis.
 494. *Illa Eurydice* inquit : quis perdidit et Illa, quis et me, inquit, miseram, et te perdidit Orpheu ?
 me miseram, et te, O Quis tantus furor ? en iterum crudelia retrò 495
 Orpheu ! quis tantus furor est hic ? Fata vocant, conditque natantia lumina somnus !
 496. *Non amplius tua* Invalidasque tibi tendens, heu ! non tua, palmas, ...
conjux. Dixit : et fugit Dixit : et ex oculis subitò, ceu fumus in auras
diversa ex oculis Orphei Commixtus tenues, fugit diversa : neque illum 500
 Prensantem, nequequam umbras, et multa volentem
 Dicere, præterea vidit : nec portitor Orci
 503. *Passus est Orpheum* Amplius objectam passus transire paludem.
 Quid faceret ? quò se, raptâ bis conjuge, ferret ?
 Quo fletu Manes, quâ numina voce moveret ? 505
 Illa quidem Stygiâ nabat jam frigida cymbâ.
 507. *Perhibent illum* Septem illum totos perhibent ex ordine menses
per septem totos menses Rupe sub aëriâ, deserti ad Strymonis undam
ex ordine flevisse sub Flevisse, et gelidis hæc evolvisse sub antris,
aëria rupe, ad

NOTES.

487. *Legem* : condition.
 488. *Subitadementia* : a sudden frenzy, which put the lover off his guard ; or caused him to forget the condition upon which his Eurydice was suffered to return.
 489. *Ignoscenda quidem* : pardonable indeed, if, &c. Orpheus looked back to behold his loved Eurydice. This was the fatal error, and not to be blamed in a lover. Even Eurydice herself did not blame him, for it proceeded from love to her. Ovid says : *Jamque iterum moriens non est de conjuge quicquam quæsta suo : quid enim sese queretur amatam ?* Manes, here, is put for the infernal gods.
 490. *Sub ipsa luce* : in the very region of light.
 491. *Victus animi* : not master of his affections. *Effusus* : in the sense of *perditus est*.
 493. *Fœdera* : the terms, or conditions.
 494. *Avernis* : sing. *Avernus* ; plu. *Averna* : a lake of Campania, in Italy, by the poets placed in the infernal regions ; also, by meton. put for the regions themselves. *Fragor*. Servius takes *fragor* to mean the joy and exultation of the shades at the return of Eurydice among them : a shout—a certain dismal and hollow sound.
 495. *Furor* : force, or violence. It is plain that *furor* is not to be taken here in its usual sense. It is probable that it refers to the force or power which prevented her from following her husband, which she must have felt previous to her second death, or return to the shades. This is the opinion of Vossius
 496. *Condit* : in the sense of *claudit*.
 497. *Feror circumdata* : I am carried away, encompassed by thick darkness, and stretching, &c.
 500. *Diversa* : in the sense of, *in diversam partem*. It agrees with *illa*.
 502. *Præterea* : in the sense of *postea*. *Portitor Orci* : Charon. He was fabled to be the son of Erebus and Nox. It was his business to ferry the souls of the deceased over the rivers Styx and Acheron, to the place of the dead. Hence he is called *portitor orci*. The fable of Charon and his boat seems to have originated from the Egyptians, who had a custom of carrying their dead across a lake to a place, where sentence was to be passed upon them ; and according to their good or bad actions in life, they were honored with a splendid burial, or left unnoticed in the open air. *Orci* : *Orcus* here signifies the regions of the dead in general—hell.
 503. *Objectam paludem* : the intervening river—Styx. Orpheus had already re-crossed the Styx, and was approaching the regions of light, when Eurydice was taken from him, and hurried back to the shades. The infernal river, therefore, lay between him and the regions of the dead, to which Eurydice was carried a second time in the Stygian boat.
 506. *Illa* : she—Eurydice, lifeless, was crossing, &c.
 508. *Strymonis* : gen. of *Strymon*, a river of Macedonia, on the borders of Thrace.
 509. *Hæc* : these misfortunes of his.

- Mulcentem tigres, et agentem carmine quercus. 510
 Qualis populeâ mœrens Philomela sub umbrâ
 Amissos queritur fœtus, quos durus arator
 Observans nido implumes, detraxit: at illa
 Flet noctem, ramoque sedens miserabile carmen
 Integrat, et mœstis latè loca questibus implet. 515
 Nulla Venus, nullique animum flexere hymenæi.
 Solus Hyperboreas glacies, Tanaïmque nivalem,
 Aryaque Riphæis nunquam viduata pruinis
 Lustrabat, raptam Eurydicen, atque irrita Ditis
 Dona querens: sproto Ciconum quo munere matres,
 Inter sacra Dcûm, nocturnique orgia Bacchi, 521
 Dicerptum latos juvenem sparsere per agros.
 Tum quoque marmoreâ caput à cervice revulsum,
 Gurgite cùm medio portans Cægrius Hebrus
 Volveret, Eurydicen, vox ipsa et frigida lingua, 525
 Ah miseram Eurydicen! animâ fugiente, vocabat:
 Eurydicen toto referebant flumine ripæ.
 Hæc Proteus: et se jactu dedit æquor in altum;
 Quàque dedit, spumantem undam sub vertice torsit.

514. Flet per noctem

516. Animum Orphoi

519. Raptam à se

520. Quo nuptiali munere sproto, matres Ciconum

523. Tum quoque cùm Cægrius Hebrus volveret ejus caput revulsum à marmoreâ cervice, portans id medio gurgite, ejus vox ipsa, et frigida lingua, vocabat

NOTES.

510. *Agentem*: in the sense of *ducentem*.
 511. *Philomela*: the nightingale. See Ecl. vi. 78. This is a most exquisite simile, not more generally admired than beautifully conceived. To heighten the picture, the birds are not only *implumes*, without feathers, but they are taken from the nest; not only so, they are drawn from it by the hands of a cruel, hard-hearted ploughman. In reading it, an emphasis should be placed upon *durus* and *detraxit*. It may be observed that the poplar shade is very judiciously selected by the poet to heighten the image; because the leaves of the poplar tree, trembling with the least breath of air, make a kind of melancholy rustling. See Ecl. vi. 78.
 512. *Queritur*: laments her lost young.
 514. *Miserabile carmen*: mournful song. *Integrat*: in the sense of *renovat*.
 516. *Venus*: love—person loved.
 517. *Tanaïm*: Tanaïs, a large river of Europe. It flows through the ancient Scythia, and falls into the *Palus Mæotis*, or sea of Azoff, forming a part of the boundary line between Europe and Asia. *Hodie, the Don*.
 518. *Viduata*: free from—destitute of. *Riphæis*. See Geor. i. 240.
 520. *Dona irrita*. This alludes to the condition, on which Pluto consented to the return of Eurydice to life. The event proved the favor to be a useless, and unavailing one to him. *Querens*: lamenting—bemoaning. *Ciconum*. The Cicones were a people of Thrace near mount Imaerus, where the feasts of Bacchus were celebrated. *Quo munere sproto*. The Thracian women, as the fable goes, were much in love with Orpheus. None, however, was able to make any impression upon his mind except Eurydice. After her death, they renewed their suit, which was rejected. To this circumstance the words, *quo munere sproto*, may refer: which (whose) offer being despised. They may, however, refer to his total indifference to all female charms, and his disregard of marriage. In this sense, Mr. Davidson takes them. It is said, verse 516, supra.: *Nulla Venus, et nulli Hymenæi flexere animum*. See Ecl. iii. 48. Heyne reads *sprota*, but the sense determines in favor of *sproto*. This disregard and indifference of Orpheus to the charms of the Thracian women, so enraged them, that during their revellings at a feast of Bacchus, they set upon him, tore him in pieces, and strowed his limbs over the Thracian fields.
 521. *Nocturni*. The orgies of Bacchus were usually celebrated in the night; hence the epithet *nocturnus*, applied to Bacchus.
 523. *Marmorea*: in the sense of *candida*.
 524. *Cægrius*: an adj. from *Cægros*, a king of Thrace, and father of Orpheus. *Gurgite*: in the sense of *fluvia*, vel *alveo* *Hebrus*. It is the principal river of Thrace. With its tributary streams, it waters a considerable extent of country. It falls into the head of the Archipelago. Into this river the furious Bacchanals cast the head of Orpheus, which, as it floated down the current, continued to repeat the name of Eurydice.
 527. *Referebant*: repeated—echoed.
 528. *Dedit*: in the sense of *immisit*.
 529. *Torsit spumantem*: he threw the foaming water over his head. Dr. Trapp observes, that although this episode be admirable in itself, it is obvious to observe that

530. At Cyrene non *dedit se in altum mare.* At non Cyrene: namque ultrò affata timenton: 530
 namque affata est timenton *filium ultrò dicens:* Nate, licet tristes animo deponere curas.
 532. Hæc est omnis *causa morbi apibus tuis* Hæc omnis morbi causa: hinc miserabile Nymphæ,
 Cum quibus illa choros lucis agitabat in altis,
 Exitium misère apibus. Tu munera supplex
 Tende, petens pacem, et faciles venerare Napæas. 536
 Namque dabunt veniam votis, irasque remittent.
 Sed, modus orandi qui sit, prius ordine dicam
 Quatuor eximios præstanti corpore tauros,
 Qui tibi nunc viridis depascunt summa Lycæi,
 Delige, et intactâ totidem cervice juvencas. 540
 540. Earum cervicis *intactâ jugo* Quatuor his aras alta ad delubra Dearum
 541. His victimis constitue *constitue* Constitue, et sacrum jugulis demitte cruorem,
 Corporaque ipsa boum frondoso desere luco.
 Pòst, ubi nona suos aurora ostenderit ortus,
 Inferias Orphei, lethæa papavera mittes, 545
 Placatam Eurydicen vitulâ venerabere cæcâ,
 Et nigram mactabis ovem, lucumque revises.
 548. Est haud mora *illi* Haud mora: continuò matris præcepta facessit
 Ad delubra venit, monstratas excitat aras,
 Quatuor eximios præstanti corpore tauros 550
 Ducit, et intactâ totidem cervice juvencas.
 Pòst, ubi nona suos aurora induxerat ortus,
 Inferias Orphei mittit, lucumque revisit.
 Hic verò subitum, ac dictu mirabile monstrum
 Aspiciunt; liquefacta boum per viscera toto 555
 554. Ille verò aspiciunt monstrum subitum, ac mirabile dictu, *nempe, apes stridere in toto utero* Stridere apes utero, et ruptis effervere costis,
 557. Immensasque nubes earum *Immensasque trahi nubes; jamque arbore summâ*

NOTES.

it is introduced a little inartificially. For it is not to be supposed that Proteus, having been made a prisoner, and speaking by constraint, would tell this long story to entertain Aristæus, who had thus offered violence to him. It would have been enough for him, to inform Aristæus that his misfortunes were occasioned by the death of Eurydice, without relating all the circumstances consequent upon it. But it may be said, this relation is more to the point than is usually imagined. These circumstances greatly aggravate the guilt of Aristæus, and so it was proper enough, if not necessary, to relate them. However the case may be, I would not, says he, lose this episode to be the author of all the best criticisms that were ever written upon it. *Sub vertice*: in the sense of *super verticem*.

532. *Hinc*: hence, for the cause or reasons, which Proteus had just mentioned.

533. *Illa*: Eurydice. *Agitabat*: in the sense of *ducebat*.

535. *Tende*: in the sense of *offer*. *Napæas*: Nymphs of the groves, from a Greek word, signifying a grove. *Faciles*: easy to be appeased.

539. *Summa viridis*: the tops of verdant

Lycæus. This was a mountain in Arcadia, where it is said, Aristæus sometimes resided. *Eximios*: in the sense of *insignes*.

541. *Dearum*: the Nymphs. See Ecl. ii. 46.

542. *Demitte*: let out the sacred blood from their throats.

543. *Desere*: in the sense of *relinque*.

545. *Mittes*: you shall offer Lethæan poppies, as a sacrifice to Orpheus: i. e. to appease the Manes of Orpheus. *Inferiæ*: properly were offerings, or sacrifices to the gods below for the dead—to the Manes. The poppy was usually offered in sacrifice on such occasions, because its property is to cause sleep, or forgetfulness: sleep being a lively emblem of death. *Lethæa*: an adj. from *Lethum*: of Greek origin.

549. *Excitat*: in the sense of *erigit*.—*Monstratas*: in the sense of *prescriptas*.

550. *Præstanti*: in the sense of *pubera*. The prep. *è* is understood.

553. *Mittit*: in the sense of *offert*.

554. *Monstrum*: in the sense of *prodigium*.

555. *Liquefacta*: in the sense of *putrefacta*.

556. *Stridere*: to hum or buzz—*effervere* in the sense of *erumpere*.

557. *Trahi*: to be borne along.

Confluere, et lentis uvam demittere ramis.

Haec super arborum cultu pecorumque canebar,
Et super arboribus: Caesar dum magnus ad altum 560
Fulminat Euphratem bello, victorque volentes
Per populos dat jura, viamque affectat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis otti:
Carnina qui lusi pastorum: audaxque juvenis,
Tityre, te patulso cecini sub tegmine fagi.

563. Illo tempore dulcis Parthenope alebata me

NOTES.

558. *Confluere*: to collect together—to swarm. *Demittere*: to hang from the flexible boughs, like a bunch of grapes. *Dependere in modum uvæ*, says Ruæus.

562. *Affectat viam*: he prepares his way to heaven. By the splendor of his actions, he lays the foundation for divine honors. Thence he afterward received by a decree of the Senate. From this passage, it is inferred, that Virgil continued the care of the Georgics as long as he lived; for the time here mentioned was only the year before his death. At that time, in the year of Rome 734, Augustus was at the head of the Roman army on the banks of the Euphrates, and forced *Phraates*, king of the Parthians, to restore the Eagles, which they had taken from Cræsus, the Roman consul, in a former war. The neighboring nations, and even the Indians, awed by the splendor of his actions, made a voluntary submission to him.

564. *Parthenope*: the city Naples. It was founded by the *Chalcidenses*, and by them called *Parthenope*, from the circumstance of their finding the tomb of one of the *Sirenes*, of that name; who, because she was unable to allure Ulysses on shore with her music, killed herself. They how

ever demolished it afterward, because it proved an injury to *Cumæ*, which they built in the neighborhood. They re-built it at the command of an oracle, and called it *Neapolis*, or the New City. *Studiis*: flourishing in the studies of inglorious ease. *Ottium*, very properly denotes the peaceful, and retired life of a philosopher: which the poet modestly calls inglorious, (*ignobilis*) in comparison of a public life. Every other occupation besides war and public affairs, received from the Romans, the name of *Ottium*. Or, *ignobilis* may here mean private, retired, without noise and show. This is the sense in which Dr. Trapp understands it. Ruæus says, *privati ottii*. *Ottium* is properly opposed to *labor*, in signification. *Ott*: by apocope for *ottii*.

565. *Lusi*: in the sense of *cecini*. *Audax*: in the sense of *confidens*. Virgil was about twenty-nine years of age when he began his Eclogues, and finished them when he was about thirty-three. Mr. Wharton imagines these four last lines are spurious. He thinks the book naturally concludes with the words: *Viamque affectat Olympo*. For, says he, nothing can be a more complete and sublime conclusion, than this compliment to Augustus.

QUESTIONS.

What is the subject of this book?
Why does the poet call honey *aërial*?
What places are proper for placing the hives?
What direction is given for recalling the swarms, when flying away?
Is this practised by bee-masters at the present day?
What is the character of the poet's description of a battle between two discordant swarms?
The poet represents the leaders under the appellation of kings: Is that strictly correct?
To which of the sexes do they belong?
How many different words does the poet use for the hive?
What are they?
Was Virgil remarkable for this diversity of style?
Is the bee a very sagacious animal?

Whence did they receive, according to the poets, this extraordinary sagacity?
What was this in consideration of?
How is this fable interpreted?
Why was the goat transferred to heaven, and made a constellation?
To whom were his horns given?
What property was added to these?
Was the opinion of the ancients concerning the production of the bee, incorrect?
Is that opinion now exploded?
How many kinds of bees are there in the hive?
Of what sex are the *Drones*?
There is only one female bee in the hive, and what is she called?
What is her employment?
Of what sex are the laboring bees?
Is the bee-hive a piece of exquisite workmanship?

What does the poet emphatically call the
hives?

Where was the city Canopus situated?

By whom was it built?

Why is it called *Pellæan*?

Why does the poet call the Egyptians,
Gens fortunata?

Where does the Nile take its rise?

What is the cause of its overflowing?

What course does it run?

By how many mouths does it empty?

What does it form towards its mouth?

How is the water of the Nile conducted
to the different parts of Egypt?

How high must it rise for that purpose?

If it fall short of that, what is expected?

What did the Romans call any people
living in a hot climate?

In what sense may the Nile be said to
have pressed upon the borders of Persia?

Who was *Aristæus*?

What is the character of this episode re-
specting him?

Is the production of the bee, as here re-
lated, fabulous?

Who was *Proteus*?

What property did he possess in an emi-
nent degree?

Where is he said to have had his place of
residence?

Whom does *Herodotus* make him?

Whom does *Sir Isaac Newton* consider
him?

With whom was he contemporary?

How is *Proteus* represented as drawn?

How many opinions were there among
the ancients of the origin of rivers?

What were they?

By what distinguished philosophers were
these different opinions maintained?

Which opinion does *Virgil* follow?

What was this grand reservoir or recep-
tacle called?

Why were the epithets *Taurinus* and
Cornutus sometimes given to rivers?

What is said of the river *Achelous*?

Whence arose the fable of the *cornu-
copia*?

Who was *Orpheus*?

What is said of the music of his lyre?

What effect had it upon the shades be-
low?

What effect had it upon *Pluto* himself?

Why did he descend to the realms of
Pluto?

What was the issue of it?

What was the probable origin of the fable
of *Charon* and his boat?

What does *Dr. Trapp* observe concerning
this episode of *Aristæus*?

Is there reason to believe that *Virgil* con-
tinued to revise his *Georgics* as long as he
lived?

What is that reason?

INTRODUCTION TO THE ÆNEID.

THE Æneid is a heroic, or epic poem. It takes its name from Æneas, the son of Anchises and Venus. By his father, he was allied to the royal family of Troy. He was also the son-in-law of Priam; whose daughter, Creüsa, he had married. Æneas is the hero of the poem. Its subject is his removal into Italy with a colony of Trojans, and their settlement in that country.

Virgil was forty years of age when he commenced the Æneid. He had just finished the *Georgics*: and Augustus, now thirty-three years old, had undisturbed possession of the Roman empire. And nothing appeared to interrupt the universal repose, so desirable after the long civil wars that had desolated the fairest portions of it. It was at this moment, when the minds of the Roman people were turned from the desolating scenes of war to the milder arts of peace, that the poet conceived the plan of writing the Æneid, a poem second only to the Iliad, for the entertainment and instruction of his countrymen. There are some, who think the principal object of the poet was to flatter the pride and vanity of the Roman people, and especially Augustus, who was now raised to the highest temporal power.

This part of his works is by far the noblest, though not the most perfect and finished. It was his intention to have revised it before he published it to the world; but he died leaving it incomplete, as appears by several imperfect lines found in different parts of it. He bequeathed the whole to Augustus, who put the manuscript into the hands of Tucca and Varus for publication, with an injunction not to alter, in any way, the manuscript, nor to fill up the imperfect lines.

In the first six books, Virgil imitates the Odyssey of Homer; in the last six, he follows the Iliad; and it is probable that we should not have had the Æneid, if we had not, at the same time, the Odyssey and the Iliad also. Homer may be considered the master, Virgil the pupil; but it must, at the same time, be acknowledged, that the Roman excelled the Grecian in many instances, particularly in propriety and judgment.

Paris, the son of Priam, an accomplished prince, visited the court of Menelaus, by whom he was received with the greatest cordiality. Here he became enraptured with the beautiful Helen, the wife of his host, and conceived the base purpose of taking her with him to Troy. Taking advantage of the absence of her husband, he put his plan into execution. This atrocious deed excited a general indignation through the states of Greece; and, after sending an embassy to Troy upon the subject, to no purpose, it was determined, as the last resort, to declare war against Priam, and with the united forces of the Grecian princes, to avenge the perfidious act.

After a siege of ten years, the city was taken by stratagem, and rased to the ground. Æneas, in the fatal night, after performing prodigies of valor, retired

some distance from the city, bearing his aged father upon his shoulders, and leading his little son by the hand. He was followed by great numbers of his countrymen, who had escaped the flames and the sword. At *Antandros*, a small town in the neighborhood of Troy, he built him a fleet of twenty ships, and having furnished himself with all things necessary for his enterprise, set sail in search of a new settlement. He visited Thrace. Here he founded a city which he called *Ænos*. He abandoned his undertaking at the direction of the ghost of his friend. Thence he sailed to Crete, the land of *Teucer*, one of the founders of the Trojan race. Here he attempted a settlement, but through the unhealthiness of the climate, was compelled to relinquish it, after losing a great number of his companions. In the midst of his distress, he is informed in a vision, that Italy, the birth place of Dardanus, was the land destined to him by the gods. Upon this information he left Crete; and, after various fortunes by sea and land, he arrived in Italy in about seven years after his departure from his native land. He was kindly received by Latinus, king of *Latium*, who proposed to bestow upon him his daughter *Lavinia*, the heiress of his kingdom. Turnus, king of the *Rutuli*, a brave and valiant prince, had long sought her in marriage. He opposed her connexion with *Æneas*. This occasioned a bloody war, in which most of the Italian princes were engaged, on one side or the other. It ended in the death of Turnus, which closes the *Æneid*.

Æneas afterwards married *Lavinia*, and succeeded *Latinus* in his kingdom. He built a city, which he called *Lavinium*, in honor of his wife. This he made the seat of his government. He was succeeded by *Ascanius*, or *Iulus*, who reigned thirty years, when he built *Alba longa*, to which he removed with his court. Here the government was administered by a line of Trojan princes for three hundred years, till *Romulus* arose, who founded the city of Rome. After *Romulus*, the royal line was broken, and the government transferred to *Numa Pompilius*, a Sabine.

The three first books are not arranged in the order of time. The second book, which relates the downfall of Troy, and is the basis of the poem, is the first in time. The third, which relates the voyage of *Æneas*, till after his departure from Sicily for Italy, follows. The first, which relates the dispersion of his fleet, and his arrival in Africa, with his kind reception by *Dido*, succeeds the third. The rest are all in the order of time. But this change, so far from being a defect in the poem, is an advantage, and shows the judgment of the poet. He was enabled thereby to make his hero relate the downfall of his country, and the various fortunes of his long and eventful voyage.

The poet hath contrived to introduce into his poem the outlines of the Roman history, and a number of interesting episodes, which add to the whole beauty and entertainment.

For further particulars, see the introduction to the several books.

QUESTIONS.

What kind of poem is the *Æneid*?
 Who is the hero of it?
 What is its subject?
 What was the age of Virgil, when he began the *Æneid*?
 How long was he engaged in it?
 Who was then at the head of the Roman empire?
 What was the state of that empire?
 What probably was the principal object of the poet in writing the *Æneid*?

Do some suppose a different object?
 In what light may the *Æneid* be considered, in regard to the *Iliad*?
 Did Virgil live to perfect the *Æneid*?
 To whom did he bequeath it?
 Under whose inspection was it published?
 What gave rise to the Trojan war?
 How long was the city besieged?
 What was the issue of the siege?
 What did *Æneas* do in the fatal night?
 From what place did he set sail?

- | | |
|--|--|
| How many ships had he? | What was the consequence? |
| What place did he first visit? | What was the issue of the war? |
| What city did he found there? | What did he do afterwards? |
| To what place did he next sail? | Did he build a city? |
| Why did he go to Crote? | What did he call it? |
| What befel him there? | Who succeeded him in the government? |
| From Creta, to what place did he direct | What city did Ascanius afterwards build? |
| his course? | How long did it continue to be the seat |
| How many years elapsed before he arrived | of the government? |
| in Italy? | Do the books of the Ænied follow each |
| Why was he directed to go to Italy? | other in the order of time? |
| How was he received by Latinus? | What books are not placed in this order? |
| What prince opposed his connexion with | Did this afford the poet any advantage? |
| Lavinia, the daughter of Latinus? | |

P. VIRGILII MARONIS

ÆNEIS.

LIBER PRIMUS.

THIS Book is considered one of the finest and the most perfect of the *Æneid*. Its subject, and the cause of Juno's resentment being premised, it opens seven years after the embarkation of *Æneas*. He had now arrived in the Tuscan sea, and was in sight of Italy; when Juno, to avenge herself upon the Trojans, repaired to *Æolus*, and by fair promises, prevailed upon him to let loose his winds. They rush forth in every direction, and cause a violent tempest; which dispersed the Trojan fleet. It sunk one ship, and drove several others on the shore. Neptune assuages the tumult of the waves, and causes a calm. Having severely rebuked the winds for invading his dominions without his permission, he assists in getting off the ships.

After this, *Æneas* directs his course southward, and arrives on the coast of Africa. *Venus* complains to *Jupiter* of the hardship of her son, and prays that an end may be put to his sufferings. Whereupon, he sends *Mercury* to procure him a kind reception among the Carthaginians. In the mean time, *Æneas* walks abroad to make some discoveries of the country, accompanied by *Achates*. *Venus*, in the form and attire of a virgin huntress, presents herself to him. Upon his inquiry, she informs him to what country he had arrived, what were the inhabitants, their manners, and customs. She also gives him a brief account of *Dido*, and of the settlement of the country; and, veiled in a cloud, she conducts him to the city. Passing through the crowd unseen, he goes to the temple. Here he finds his companions, whom he expected to be lost. Here he sees *Dido*, and is struck with her majesty and grace. By a device of *Venus*, she conceives a passion for him; which, in the end, proves her ruin.

The poet hath introduced several interesting episodes; particularly the description of Carthage, the representation of the Trojan battles, the song of *Iopas*, &c. The book concludes, leaving *Dido* inquiring concerning *Priam*, and the Trojan heroes; concerning *Achilles* and *Diomedes*; concerning the Trojan disasters, the stratagems of the Greeks, and the voyage of *Æneas*. These form the subject of the two following books.

ARMA, virumque cano, Trojæ qui primus ab oris
Italiam, fato profugus, Lavinaque venit
Litora: multum ille et terris jactatus et alto,

1. Qui profugus fato,
primus venit ab oris
Trojæ in Italiam

NOTES.

1. *Virum*: *Æneas*, the hero of the poem. *Vir*, properly signifies a man, as distinguished from a woman; also, the male of any species or kind, as distinguished from the female. *Trojæ*: Troy, once a famous city of Phrygia Minor, in the Lesser Asia; so called from *Tros*, one of its kings. It was sometimes called *Ilium*, *Ilios*, or *Ilion*, from *Ilus*, the son of *Tros*; *Dardania*, from *Dardanus*, the grand-father of *Tros*. Having killed his brother *Janus*, he fled from Italy

to Phrygia, and founded this city in conjunction with *Teucer*, whose daughter he married. It was also called *Teuceria*, from *Teucer*.

2. *Profugus fato*: driven—impelled by fate. *Æneas* left his country at the direction of the gods; and under their conduct, he came to Italy, and settled in Latium. This circumstance the poet turns to the honor of *Æneas* and the Romans, whom he makes to descend from him. *Lavina*: an

5. Et passus est mul- Vi Superûm, sævæ memorem Junonis ob iram.
ta quoque Multa quoque et bello passus, dum conderet urbem,
Inferretque Deos Latio : genus unde Latinum,
Albanique patres, utque altæ mœnia Romæ.

8. O Musa, memora Musa, mihi causas memora : quo numine læso,
mihi causas carum re- Quidve dolens regina Deûm tot volvere casus
rum Insignem pietatē virum, tot adire labores,

12. Quam Tyrii colo- Impulerit. Tantæne animis cœlestibus iræ ?
ni tenere, Carthago Urbs antiqua fuit, Tyrii tenuere coloni,
nomine, contra Italian, Carthago, Italian contra, Tiberinaque longè
Tiberinaque ostia longè

NOTES.

adj. from *Lavinium*, a city built by Æneas; so called from *Lavinia*, the daughter of Latinus, whom he married. It was situated about eight miles from the shore, in lat. 41° 40' north, and long. 13° 10' east from London.

4. *Ob memorem iram* : on account of the lasting resentment of cruel Juno. Juno was the daughter of Saturn and Ops, and the sister and wife of Jupiter. She was born, some say at Argos, but others say at Samos. She was jealous of her husband, and implacable in all her resentments. She was enraged against Paris, the son of Priam, because he adjudged the prize of beauty, which was a golden apple, to Venus, rather than to herself. From that moment, she became a bitter enemy to the whole Trojan race, and even to Venus herself. Not content with the subversion of the kingdom of Priam, she used her endeavor to destroy the few, who escaped the sword and the flames.

Juno had sumptuous temples dedicated to her in various places. Among the chief may be reckoned her temples at Argos, Samos, and Carthage. The hawk, the goose, and the peacock were sacred to her. Various names were given her, chiefly on account of her offices, and the places where she was worshipped; some of which are the following: Saturnia, Olympia, Samia, Argiva, Lacædæmonia, Lucina, Pronuba, Sospita, and Ophægena.

6. *Unde Latinum genus* : hence (arose) the Latin race.

Here is some difficulty. The Latins could not spring from Æneas; for he found them in Italy on his arrival. Some refer the word *unde* to *Latium*, taking the meaning to be: from which country sprung the Latin race. Servius would explain it thus: Æneas, having overcome all opposition, and being seated on the throne of Latinus, instead of changing the Latin name, as he might have done, in right of his conquest, incorporated his Trojans along with his subjects under the general name of Latins, so that he might not improperly be called the founder of the Latin race.

7. *Albanique patres*. Ascanius, who suc-

ceeded his father, left Lavinium, and having built Alba Longa, made it the seat of his government. This city gave birth to Romulus, who founded the city Rome. The Albans may therefore be called the fathers of the Romans. *Albani* may be either a adj. or a sub.

8. *Quo numine læso* : what god being injured—what god had he injured. *Quid* in the sense of *cur*. *Dolens* : in the sense of *offensa*. Ræmus interprets *læso* by *violat*.

9. *Volvere casus* : to struggle with misfortunes as with a load. Ræmus takes this in the sense of *volvi casibus*; but it is much more poetical to take the verb in the active voice. *Volvere* imports labor and difficulty like a person rolling a great weight, or river bearing down before it all opposition. *Volvere casus* then represents Æneas resolutely going forward, and rising superior to all difficulties and dangers; but *volvi casibus* would show him overcome and vanquished by misfortunes. But this is not the design of the poet.

10. *Adire*. This verb properly signifies to brave dangers—to look an enemy in the face—to undertake any thing resolutely. *Labores*, probably refers to the wars and hardships which Æneas underwent after his arrival in Italy; while *casus* may refer to the toils, dangers, and misfortunes which he passed through on his way thither. *Impulerit* : forced, or doomed.

12. *Tyrii* : an adj. from *Tyrus*, a city Phœnicia, on the shore of the Mediterranean. *Hodie, Sur*.

From this city, a colony removed to Africa under Xorx and Carchedon, and settled at Utica : afterwards Dido followed with her wealth, and a great number of her countrymen, and founded, or, as some say, fortified Carthage. See *Æn.* iv. 1. *Tyrii coloni* : a Tyrian colony. *Tenuere* : inhabited—held.

13. *Tiberina* : an adj. from *Tiber*, the name of a river of Italy. It rises in the Apennines, and running in a south-easterly direction, falls into the Mediterranean sea. A few miles above its mouth, Rome was afterwards built. It is the second river in size in Italy.

Ostia, dives opum, studiisque asperrima belli :
 Quam Juno fertur terris magis omnibus unam
 Posthabita coluisse Samo. Hic illius arma,
 Hic currus fuit : hoc regnum Dea gentibus esse,
 Si quâ fata sinant, jam tum tenditque sovetque.
 Progeniem sed enim Trojano à sanguine duci
 Audierat, Tyrias olim quæ verteret arces.
 Hinc populum latè regem, belloque superbum,
 Venturum excidio Libyæ : sic volvere Parcas.
 Id metuens, veterisque memor Saturnia belli,
 Prima quod ad Trojam pro charis gesserat Argis.
 Necdum etiam causæ irarum, sævique dolores
 Exciderant animo. Manet altâ mente repôstum
 Judicium Paridis, spretæque injuria formæ,
 Et genus invisum, et rapti Ganymedis honores.
 Iis accensa super, jactatos æquore toto

16

21. *Audierat populum*
 20 regem latè, et superbum
 bello, venturum esse hinc
 excidio Libyæ: *audierat*
 Parcas volvere sic. Sa-
 turnia metuens id, me-
 morque
 25 29. Arcebat longè à
 Latio Troas, reliquias
 Danaûm, atque immitis
 Achillei, jactatos toto
 æquore: actique satis
 errabant

NOTES.

14. *Dives opum*: abounding in wealth. *Opes* properly signifies power acquired by wealth. *Asperima, &c.* *Dedita studiis belli*, says Heyne. Carthage was situated in Africa, near where Tunis now stands. The Carthaginians were a very commercial people. They planted colonies in various parts of Europe, and widely extended their conquests. For a long time, they disputed with the Romans the empire of the world. They were brave, and much devoted to the study of the arts of war. See *Æn.* iv. 1.

15. *Quam unam Juno*: which one city, Juno is reported to have loved more than all lands. *Samo posthabita*: Samos being less esteemed, or set by. Samos is an island in the Icarian sea, over against Ephesus. Here Juno was brought up and married to Jupiter. Here she had a most splendid temple.

17. *Dea jam tum regnum*: the goddess even then both intended and cherished (the hope that) it would become the ruler over the nations—would be the capital of the world. Ræmus interprets *Hoc regnum gentibus*, by *illa imperat populis*. Heyne takes the words in the sense of *caput imperii terrarum*.—*Currus*. Juno had two kinds of chariots, one in which she was wafted through the air by peacocks, the other for war, drawn by horses of celestial breed. These last are here meant.

20. *Olim*: hereafter.

21. *Populum, &c.* (She had heard) that a people of extensive sway, and renowned in war, should come hence to the destruction of Lybia. *Regem* is plainly in the sense of *regentem*, vel *dominantem*. Ræmus interprets *excidio Lybie*, by, *per cladem Lybie*, implying by the destruction of Carthage, the chief city of Africa, Rome would become powerful and renowned in war. The sense I have given is evidently in the spirit of the poet, and the best. *Hinc*: hence—from Trojan blood.

22. *Parcas*: the fates. See *Ecl.* iv. 47.

23. *Metuens id*. In the long and bloody war which the Greeks carried on against Troy, Juno took a very active part, and exerted all her power in favor of the Greeks, and she feared she should be again involved in a similar contest with the Trojan race, in favor of her beloved Carthage. The *id* refers to the whole preceding sentence. *Argis*. Argos was one of the chief cities of Greece. Here Juno had a particular residence: put, by synec. for Greece in general.

24. *Prima*: an adj. agreeing with *Saturnia*. It appears to be used here in the sense of *princeps*, the chief or principal in the business.

25. *Dolores*: grief—resentment. Ræmus says, *indignatio*. *Sævi*: cruel—unrelenting.

27. *Judicium Paridis*: the judgment, or decision of Paris. See verse 4, supra, and nom. prop. under Paris. *Repôstum*: by syn. for *repositum*. *Formæ*: beauty. *Injuria*: affront.

28. *Genus invisum*. In addition to the decision of Paris, Juno hated the Trojans on account of Dardanus, one of the founders of their race. He was the son of Jupiter and Electra, the daughter of Atlas. All her husband's illegitimate children were the objects of her bitter resentment. *Honores rapti Ganymedis*: the honors of (conferred upon) stolen Ganymede. The office of cup-bearer to the gods was taken from Hebe, the daughter of Juno, and conferred upon Ganymede, a beautiful youth, the son of Tros, king of Troy. He was taken up to heaven by Jupiter in the form of an eagle, when he was upon mount Ida. This was another cause of her resentment.

29. *Accensa super his*: inflamed at these things; namely, the amour of her husband with Electra, the honors conferred upon Ganymede, and the decision of Paris in favor of Venus. The fear of the future

	Troas, reliquias Danaûm atque immitis Achillei,	30
	Arcebat longè Latio : multosque per annos	
	Errabant, acti fatis, maria omnia circum.	
33. Condere Roma-	Tantæ molis erat Romanam condere gentem.	
nam gentem, erat opus	Vix è conspectu Siculæ telluris in altum	
tantæ molis		
35. Vix Trojani læti	Vela dabant læti, et spūnas salis ære ruebant ;	35
dabant vela	Cūm Juno, æternum servans sub pectore vulnus,	
37. Volvebat hæc se-	Hæc secum : Mene incepto desistere victam,	
cum : Me-ne victam	Nec posse Italia Teucrorum avertere regem ?	
	Quippe vetor fati. Pallasne exurere classem	
	Argivûm, atque ipsos potuit submergere ponto,	40
	Unius ob noxam, et furias Ajacis Oilei ?	

NOTES.

destruction of her favorite Carthage, and the recollection of her past war, in which she had encountered so many difficulties, do not appear the only cause of her procedure. They contributed, no doubt, with the other particulars just mentioned, to increase the flame in her breast.

30. *Achillei*: gen. of Achilles. He was the son of Peleus, king of Thessaly, and Thetis, a goddess of the sea. While he was an infant, his mother dipped him all over in the river Styx, to render him invulnerable, except the heel by which she held him. He was concealed among the daughters of Lycomedes, king of the island of *Scyros*, in female apparel, that he might not go to the siege of Troy. While there, he deflowered *Deidamia*, one of the princesses, who bore him Pyrrhus. He was, however, discovered by Ulysses, and afterward went to Troy. He slew Hector in single combat, and drew his dead body, behind his chariot, seven times around the walls of Troy, in revenge for his friend Patroclus, whom Hector had slain in battle. And he was himself slain by Paris, with an arrow, which pierced his heel, while he was in the temple of Thymbrian Apollo. He is sometimes called *Pelides*, from *Peleus* his father: also *Æacides*, from his grand-father *Æacus*. He is represented to have been of a cruel and vindictive temper, but at the same time, very brave.

33. *Molis*: magnitude—labor—difficulty.

34. *Siculæ*: an adj. from *Sicilia*. Sicily is the largest island in the Mediterranean, lying to the south of Italy, and separated from it by the straits of Messina.

35. *Ære*: with the brazen prow. The beaks of their ships were of brass, or overlaid with brass.—*Dabant*: spread.

36. *Vulnus æturnum*: a lasting resentment. The same as *memorem iram*, verso iv. *supra*. *Servans*: feeding, cherishing.

37. *Me-ne victam*: shall I overcome, desist from my purpose, nor be able, &c.—*Me victam*: the acc. after the verb *volvebat*, or some other of the like import, understood. *Ne*, when joined to a verb, is generally interrogative, as in the present case. When it

does not ask a question, it either is a negative particle, or expresses some circumstance or condition of an action.

38. *Teucrorum*. The Trojans were sometimes called *Teuceri*, from *Teucer*, one of their founders. See note 1. *supra*. By *Regem Teucrorum* we are to understand *Æneas*. It seems now to be the purpose of Juno to prevent the settlement of the Trojans in Italy; and by that means, counteract the purposes of the gods concerning their future grandeur and power; to destroy them utterly, if it be possible, and disperse them over the deep. To this end, she applies to *Æolus* to raise a tempest on the sea, as the most likely way to effect her object.

40. *Argivûm*: for *Argivorum*, by synec. properly the citizens of *Argos*: but by *synec.* put for the Greeks in general, or any part of them. Here it means the *Locrians*, who, with Ajax, their king, returning home from Troy, were shipwrecked. Ajax was struck by Pallas with a thunderbolt for having ravished Cassandra, the daughter of Priam, in the temple of Pallas. But Homer gives us a different account. He says, that Ajax was drowned by Neptune, for having impiously boasted that he would escape the dangers of the sea, even against the will of the gods.

The Greeks are sometimes called *Danai*, from *Danaus*, one of their kings. He led a colony from Egypt into Greece; and, for his services and talents, was held in high estimation through all the Grecian states.

41. *Ajacis Oilei*. There were two persons at the siege of Troy, by the name of Ajax. The one here meant was the son of *Oileus*, king of the Locrians. He went with forty ships against Troy. The other was the son of *Talmon* king of *Salamis*, an island in the *Sinus Saronicus*, between Attica, and the Morea, or Peloponnesus. It is said he fell upon his own sword, because the armour of Achilles was adjudged to Ulysses rather than to himself. *Noxam et furias*. These both refer to the crime committed by him upon Cassandra. He offered violence to her during the sack of Troy.

Ipsa, Jovis rapidum jaculata è nubibus ignem,
 Disjecitque rates, evertitque æquora ventis;
 Illum expirantem transfixo pectore flammam
 Turbine corripuit, scopuloque infixit acuto.
 Ast ego, quæ Divûm incedo regina, Jovisque
 Et soror et conjux, unâ cum gente tot annos
 Bella gero: et quisquam numen Junonis adoret
 Prætereà, aut supplex aris imponat honorem?

Talia flammato secum Dea corde volutans,
 Nimborum in patriam, loca fœta furentibus Austris,
 Æoliam venit. Hic vasto rex Æolus antro
 Luctantes ventos, tempestatesque sonoras
 Imperio premit, ac vinculis et carcere frænât.
 Illi indignantes magno cum murmure montis
 Circùm claustra fremunt.¹ Celsâ sedet Æolus arce,
 Sceptra tenens; mollitque animos, et temperat iras.
 Nî faciat, maria ac terras cælumque profundum
 Quippe ferant rapidi secum, verrantque per auras.
 Sed pater omnipotens speluncis abdidit atris,
 Hoc metuens: molemque et montes insuper altos
 Imposuit; regemque dedit, qui sedere certo
 Et premere, et laxas sciret dare jussus habenas.
 Ad quem tum Juno supplex his vocibus usa est:
 Æole, (namque tibi Divûm pater atque hominum rex² 65
 Et mulcere dedit fluctus, et tollere vento,)

45 45. Turbine corripuit
 illum expirantem flam-
 mas

50

52. Hic rex Æolus in
 vasto antro premit im-
 perio luctantes

55

58. Quippe, nî faciat
 id, illi rapidi ferant so-
 cum maria

60

62. Qui jussus sciret
 et premere eos certo se-
 dere, et dare illis laxas
 habenas

65

NOTES.

42. *Ipsa jaculata*. Beside Jove, several of the Gods and Goddesses could hurl the thunder of heaven. Here Pallas is said to do it, to burn the ships of Ajax, to drown their crews, and to pierce his breast with a stream of lightning.

46. *Que incedo*: I who walk the Queen of the Gods, and both the sister and wife of Jove, carry on war, &c.

Servius observes that the verb *incedo* signifies to walk with dignity, and in state: *Cum dignitate aliqua ambulare*: and is properly applied to persons of rank, and distinguished characters.

49. *Prætereà*: beside—in addition to the reasons already given. If I shall show myself unable to effect my purpose, and satiate my revenge—if I shall let them alone: who will adore, &c.—*Honorem*, in the sense of *victimam*.

The whole of this speech of Juno is animated, full of pride and haughtiness. If Pallas, a goddess of inferior honor, dignity, and power, could destroy the fleet of Ajax, drown his followers, and kill their leader; surely I, who am both the sister and wife of Jove, am able to destroy these few fugitive Trojans, and their king.

51. *Austris furentibus*: places pregnant with furious winds. *Auster* properly signifies the south wind; but it frequently is put

for wind in general: the *species* for the *genus*.

52. *In Æoliam venit*: she came into Æolia, the country of storms.

The Æolian islands are seven in number, situated between Italy and Sicily on the west. They were sometimes called *Vulcania*, and *Hephestiades*. The chief of which are *Lipara*, *Hiera*, and *Strongyle*. Here Æolus the son of Hippotas reigned. He is said to have invented sails, and to have been a great astronomer, and observer of the winds.—Hence the poets make him the god of the winds. Homer tells us that he gave to Ulysses all the winds, that could impede his course to Ithaca, confined in a bag; but that his companions, out of curiosity, untied it, and let out all the adverse winds.

54. *Frænât*: he curbs or governs. This is a metaphor taken from the rider, who manages his steed. *Imperio*: power, authority.

61. *Molem et altos montes*: for *molem altorum montium*, by hendiadys: the weight of lofty mountains. This mode of expression is frequent with Virgil.—*Insuper* in the sense of *prætereà*.

63. *Premere*: in the sense of *cohibere*.—*Jussus*: commanded by Jove. Here again is a metaphor taken from the rider: *Dare laxas habenas*: to give loose reins—to let the horse go at full speed.—*Federe*: law—rule.

- Gens inimica mihi Tyrrhenum navigat æquor,
 Ilium in Italiam portans, victosque Penates.
 Incute vim ventis, submersasque obrue puppes.
70. Aut age *cas in* Aut age diversas, et disjice corpora ponto. 70
diversas partes, et Sunt mihi bis septem præstanti corpore Nymphæ:
 72. Quarum jungam Quarum, quæ formâ pulcherrima, Deïopeiam
tibi stabili connubio Connubio jungam stabili, propriamque dicabo:
 Deïopeiam, quæ est pul- Omnes ut tecum meritis pro talibus annos
cherrima earum omnium Exigat, et pulchrâ faciat te prole parentem. 75
forma, dicaboque eam Æolus hæc contrâ: Tuus, ô regina, quid optes,
propriam; ut exigat om- Explorare labor: mihi jussa capessere fas est.
nes annos Tu mihi, quodcunque, hoc regni, tu scepra, Jovemque
 76. Contrâ Æolus *res-* Concilias: tu das epulis accumbere Divûm,
pondit hæc: O regina, Nimborumque facis tempestatumque potentem. 80
tuus labor est Hæc ubi dicta, cavum conversâ cuspide montem
 78. Tu concilias mihi hoc regni, quodcunque
est: tu concilias Impulit in latus; ac venti, velut agmine facto,
 81. Ubi hæc dicta Quâ data porta, ruunt, et terras turbine perfiant.
ruunt, impulit cavum Incubueri mari, totumque à sedibus imis
montem in latus Unâ Eurusque Notusque ruunt, creberque procellis 85
 84. Incubueri mari Africus, et vastos volunt ad litora fluctus.
 Eurusque notusque Af- Insequitur clamorque virûm, stridorque rudentum.
 ricusque creber procellis, Eripiunt subitò nubes cælumque, diemque,
unâque ruunt totum Teucrorum ex oculis: ponto nox incubat atra.
mare Intonuere poli, et crebris micat ignibus æther: 90
 Præsentemque viris intentant omnia mortem.
 Extemplò Æneæ solvuntur frigore membra.
 Ingemit, et duplices tendens ad sidera palmas,
 Talia voce refert: O terque quaterque beati,

NOTES.

67. *Tyrrhenum mare.* That part of the Mediterranean between the islands of Corsica, Sardinia, and Sicily, was called the Tuscan Sea.

68. *Ilium:* Troy; by meton. for the Trojans—those that survived the catastrophe of the city. See note 1. supra.—*Penates:* see Geor. 2. 505.

69. *Incute vim:* add force to your winds, and overwhelm their ships sunk in the sea.

71. *Præstanti:* in the sense of *pulchro*.

73. *Dicabo propriam:* I will consecrate her (to be) your own—your peculiar property. This passage is in imitation of Homer. Iliad 14. 301.

77. *Labor:* concern—business.—*Fas est,* in the sense of *æquum est*.

78. *Tu concilias, &c.* The meaning of the passage appears to be: I owe to thy favor and kind offices the empire of the winds, and the power and authority of a king, which thou didst obtain of Jove for me. Through thy favor also, I sit at the table of the gods. Both duty and gratitude, therefore, impel me to comply with your request, to do thy commands.—*Regni: gen. sing.* governed by *hoc.* It is best translated as if it were of the same case with *hoc.* *Concilias hoc regni, &c.* *For procure for me this power, whatever it*

be. Servius thinks no more is meant by *Æolus* receiving his kingdom and sceptre from Juno, than that “the winds are, air put into motion; which is sometimes called Juno.”

80. *Potentem:* the present part, used as a substantive: ruler of storms and tempests.

82. *Agmine facto:* in a formed battalion—or a battalion being formed.—*Impulit:* he struck.

84. *Incubueri:* the perf. in the sense of the pres. they rest upon.

87. *Rudentum:* in the sense of *sumum*.

90. *Poli.* Polus is properly that part of the heavens, called the pole. By *synec.* put for the whole heavens. *Poli:* the heavens thundered.—*Ignibus:* lightning.—*Æther:* in the sense of *æër*.

92. *Solvuntur:* shudder—aro unnerved. *Duplices:* in the sense of *ambas*.

93. *Ingemit:* he groaned. Not indeed at the fear of death absolutely considered, but at the prospect of dying an inglorious death among the waves.

94. *Refert:* he says, or pronounces such like words. *O terque, quaterque beati:* Simply: O thrice happy they, to whom it happened to die before the faces, &c. This mode of expression denotes the highest state of felicity. Or, if we suppose it an apo-

Queis ante ora patrum, Trojæ sub mœnibus altis,
Contigit oppetere! ð Danaûm fortissime gentis
Tydide, mene Iliacis occumbere campis
Non potuisse? ~~tunc~~ ^{namque} animam hanc effundere dextrâ?
Sævus ubi ~~Æacida~~ ^{Æacida} jacet Hector, ubi ingens
Sarpedon: ubi tot Simois correpta sub undis
Scuta virûm, galeasque, et fortia corpora volvit.
Talia jactanti stridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi: tum prora avertit, et undis
Dat latus: insequitur cumulo præruptus aquæ mons.
Hi summo in fluctu pendent: his unda dehiscens
Terram inter fluctus aperit: furit æstus arenis.
Tres Notus abreptas in saxa latentia torquet;
Saxa, vocant Itali, mediis quæ in fluctibus Aras,
Dorsum immane mari summo. Tres Eurus ab alto
In brevia et syrtis urget, miserabile visu;

95 96 O Tydido, fortissime gentis Danaûm, monè non potuisse occumbere Iliacis
100. Ubi Simois volvit sub undis tot scuta galeasque, et fortia corpora virûm
102. Procella stridens ab aquilone, adversa illi jactanti talia, ferit velum
103. Notus torquet tres naves abreptas in latentia saxa, illa saxa, quæ in mediis fluctibus, Itali vocant aras; quorum immane dorsum est in summo mari. Eurus urget tres naves ab alto

NOTES.

strophe to those, who fell on the plains of Troy, fighting for their country, we may render it: O thrice happy ~~ye~~ ^{ye} to whom, &c. This last is the more animated and poetical. The former is the sense of *Æneas*.

97. *Tydidæ*. Diomedes, the son of Tydeus, king of Etolia. He was wounded by Æneas in a combat. *Me-ne potuisse*: the acc. after the verb *refert*, or some other of the same import, understood: why could I not have fallen on the Trojan plains? &c.

98. *Effundere*: in the sense of *amittere*.—*Jacet*: lies slain.

99. *Sævus Hector*: valiant Hector. He was the son of Priam and Hecuba, and the bravest of all the Trojans. He was at last slain by Achilles, and his dead body drawn behind his chariot around the walls of Troy, and the tomb of *Patroclus*, whom Hector had slain some time before. It was afterwards ransomed by Priam at a great price, and honorably buried. *Æacidæ*: Achilles. See note 30. *supra*.

100. *Sarpedon*. He was the king of Lycia, and came to the assistance of Priam.—He was slain by Patroclus. It is said that he was the son of Jupiter by Laodamia.

Simois: a river in Troas, rising out of Mount Ida, and flowing into the Scamander, and with it into the Hellespont, near the promontory of Sigeum. *Correpta*: carried—hurried down its current. *Virûm*, by *syn.* for *virorum*: of heroes. The poet here alludes to the bloody battle fought on the banks of this river, between the Greeks and Trojans, related by Homer; in which the latter suffered a signal defeat.

102. *Procella*: properly, a storm at sea. *Hyems*, a cold storm in the winter. *Nimbus*, a storm of rain with black angry clouds and wind; a squall. *Imber*, a gentle shower of rain. They are, however, not always

used with this discrimination. *Jactanti*: in the sense of *dicenti*.

103. *Adversa*: an adj. agreeing with *procella*. As Æneas was steering toward Italy, a north wind would be in his face, or against him.

105. *Insequitur*. Nothing can exceed this picture of a rolling billow. It follows (*sequitur*) rolling along, constantly on the increase, (*cumulo*) till it becomes a broken and rugged mountain of water: *præruptus mons aquæ*.

107. *Aperit terram*. So high did the waves roll, that between them the sand or bottom of the sea appeared visible. This may not appear incredible, when it is considered that they were near shore, and on shallows. *Dehiscens*: opening. Rûmus interprets *unda*, by *mare*. *Æstus*: the tide, or current.

108. *Saxa*. These rocks are generally supposed to be the *Ægates*, three Islands not far from the western promontory of Sicily, where the Romans and Carthaginians made a treaty, which ended the first Punic war. They received the name of *altars*, from the oaths that were then made by the contracting parties. There is a difficulty in this interpretation. For it is said their huge back was in the surface of the water, and in the preceding line they are called *latentia saxa*. *Abreptas*: driven—forced.

111. *Brevia et Syrtis*: shoals and quicksands. Syrtis is properly a large bank of sand made by the action of the water.—There were two of these banks, or Syrtis on the coast of Africa, called the *Syrtis Major*, and the *Syrtis Minor*: the former lay to the east of Carthage, at a considerable distance; the latter nearly opposite. *Urget*: in the sense of *impellit*. *Miserabile*: shocking—distressing. *Visu*, is either the *specie* in u.

- Illiditque vadis, atque aggere cingit arenæ.
 114. Ingens pontus, Unam, quæ Lycios fidumque vehebat Orontem,
 ante oculos *Æneæ* ip- Ipsius ante oculos ingens à vertice pontus
 sus, ferit à vertice unam In puppim ferit : exëutitur pronus, et magister 115
 navem in puppim, quæ Volvitur in caput : ast illam tenet ibidem
 vehebat Torquet agens circùm, et rapidus æquore vortex
 116. Ast circumagens fluctus torquet illam na- Apparent rari nantes in gurgite vasto :
 vem ter ibidem Arma virùm, tabulæque et Troia gaza per undas
 118. *Homines* appa- Jam validam Ilionei navem, jam fortis Achatæ ; 120
 rent rari nantes in vasto Et quâ vectus Abas, et quâ grandævus Alethes,
 gurgite. *Apparent quo- Vicit hyems : laxis laterum compagibus omnes*
 que arma Accipiunt inimicum imbrem, rimisque fatiscunt.
 120. Hyems vicit jam Intereà magno misceri murmure pontum,
 validam navem Ilionei ; Emissamque hyemem sensit Neptunus, et imis 125
 jam navem fortis Acha- Stagna refusa vadis : graviter commotus, et alto
 tæ ; et navem, in quâ Abas vectus est, et na- Prospiciens, summâ placidum caput extulit undâ
 vem, in quâ Disiectam *Æneæ* toto videt æquore classem,
 125. Neptunus sensit Fluctibus oppressos Troas, cœlique ruinâ.
 pontum Nec latuere doli fratrem Junonis, et iræ. 130
 126. Stagna refusa Eurum ad se Zephyrumque vocat : dehinc talia satur
 est, ex Tantane vos generis tenuit fiducia vestri ?
 129. Et Troas oppres- sors esse fluctibus
 133. Jam audetis, O Jam cœlum terramque, meo numine, venti,

NOTES.

to be seen; or, for *visus*, the dat. of *visus*, to the sight. See Ecl. 5. 29.

112. *Vadis* : against the bottom. *Vadum* is properly a shallow part of the sea; or a part of a river that may be forded. *Aggere* : a bank of sand.

113. *Lycios*. The Lycians were a people of Asia Minor, who came to assist Priam. After the death of Sarpedon their king, they chose to accompany *Æneas*. *Orontes* took the command of them.

114. *Pontus* : here put for a wave of the sea, by synec. It was so great that it seemed as if the whole ocean was breaking upon the ship. 'A *vertice*. Some understand by this, the head or prow of the ship. The common acceptance of the word is the best: *from above*. It was so high that it appeared to fall down upon the ship.

115. *Pronus*. I take this to denote the posture of the helmsman, *bending* or *sloping* forward, in order to stand more firmly. The helmsman (*magister*) is thrown from his feet, and tumbled headlong into the sea.

117. *Circumagens fluctus* : the whirling water.

118. *Rari* : scattered here and there.—*Gurgite* : in the sense of *mari*.

119. *Gaza* : this word, signifies all kinds of valuable furniture, as well as treasures of gold and silver.

122. *Compagibus* : the seams or streaks of the sides being loosened, they all let in the hostile water. *Imber*, though properly a shower of rain, is here used for water in general. *Hyems*, in the sense of *tempestas*.

Fatiscunt rimis : gape open in cracks, or leaks.

126. *Stagna* : plu. of *stagnum*, the bottom or deep part of the sea. *Alto* : *altum*, the deep, or open sea—out of sight of land.—*Fretum*, a strait, or narrow sea. *Pelagus* the sea near the land. But they are not always used with this discrimination.

127. *Placidum*. This must refer either to Neptune's natural character—to his mildness in regard to the Trojans, or to the effect, which his countenance had upon the raging sea. For he was greatly moved, *graviter commotus*, at the winds, for invading his realms without his permission.

129. *Ruina celi* : with the ruin of heaven. These words strongly denote the violence of the tempest—the floods of rain—the thunderings and lightnings : all which seemed to threaten the destruction of the world.

130. *Doli Junonis* : the wiles of Juno, and her anger, did not lie concealed from her brother—had not escaped the knowledge of her brother. Neptune and Juno were children of Saturn and Ops. See Geor. i. 14.

132. *Tanta-ne fiducia* : hath so great confidence of your race possessed you? The winds were the offspring of Aurora and Astræus, one of the Titans. Neptune here intimates, that if they imitated the rebellion of the Giants, their ancestors, they must expect to share in their punishment; or, at least, they could not expect to escape with impunity.

133. *Numine* : in the sense of *auctoritas* vel voluntate. *Moles* : in the sense of *fluctus*

- Miscere, et tantas audetis tollere moles?
Quos ego—Sed motos præstat componere fluctus. 135
Post mihi non similis opâ commissa luetis.
Maturate fugam, hæc dicite vestro:
Non illi imperium, sævumque tridentem,
Sed mihi sorte datum, tenet ille immania saxa,
Vestras, Eure, domos: illâ se jactet in aulâ
Æolus, et clauso ventorum carcere regnet.
Sic ait: et dicto citiùs tumida æquora placat,
Collectasque fugat nubes, Solemque reducit.
Cy nothoë simul, et Triton adnexus, acuto
Detrudunt naves scopulo: levat ipse tridenti, 145
Et vastas aperit syrtes, et temperat æquor;
Atque votis summas levibus perlabitur undas.
Ac, veluti magno in populo cùm sæpe coorta est
Seditio, sævitque animis ignobile vulgus;
Jamque faces et saxa volant; furor arma ministrat; 150
Tum, pietate gravem ac meritis si fortè virum quem
Conspexere, silent, arrectisque auribus astant.
Ille regit dictis animos, cunctora mulcet.
Sic cunctus pelagi cecidit fragor; æquora postquàm
Prospiciens genitor, cœlo de invectus aperto, 155
Flectit equos, curruque volans dat lora secundo.
Defessi Æneadæ, quæ proxima litora cursu
Contendunt petere, et Libyæ vertuntur ad oras.
- Venti, miscere cœlum
terramque
138. Imperium pe. agi,
sævumque tridentem
non datum esse illi, sed
mihi
151. Tum, si forte con-
spexere quem virum, gra-
vem pietate et meritis,
silent
153. Ille vir regit ani-
mos
158. Contendunt pe-
tere litora, quæ sunt
proxima in cursu

NOTES.

135. *Quos ego.* Here *puniam*, or some word of the like import, is understood: whom I will punish, or chastise. But it is better to still the raging waves, before I do it.
136. *Post non luetis mihi:* hereafter ye shall not atone to me for your offences with a like punishment. Neptune here intimates it to be a matter of clemency in him in permitting them to escape; but they must beware; the next time they thus presume, he shall chastise them in an exemplary manner.
138. *Imperium pelagi.* In the division of the world between the sons of Saturn, the sea fell to Neptune, the heavens and the earth to Jupiter, and the regions below to Pluto. *Sævum:* in the sense of *potentem*.
139. *Tenet immania:* let him possess those wild and uncultivated rocks, thy habitations, O east wind. *Immania saxa* are the realms of Æolus, mentioned verse 52, *supra*.
140. *Jactet se:* boast, or glory. *Aula:* in the sense of *regia*.
142. *Citiùs dicto:* sooner than said. The comp. *citiùs* governs *dicto*, in the abl. *Placat:* calms.
144. *Cymothoë:* a nymph of the sea, the daughter of Nereus and Doris. *Triton:* the son of Amphitrite. His upper part was like a man, and his lower part like a fish. He was very powerful among the sea-gods, and could calm and embroil the sea at his pleasure. Many of the marine gods were called Tritons, but the name is properly applicable to those only that were half man and half fish. *Levat:* assists—lightens.
148. *Ac veluti cùm:* as when in a great crowd, a tumult often rises, and the ignoble throng rages in their minds, &c.
- This comparison is extremely beautiful, as well as just. Nothing can be more proper to represent the disorder and havoc of a violent hurricane, than the rage and the desolation occasioned by an incensed mob. The suddenness, with which the noisy waves subside, and sink into a calm, as soon as Neptune surveys them, is finely marked by the awe and silence, with which the seditious multitude is immediately struck, at the sight of a man of superior merit and authority.
150. *Arma:* in the sense of *tela*. *Gravem:* in the sense of *insignem*. *Arrectis:* with listening, or attentive ears.
155. *Cœlo.* Cœlum here means simply, the air. He was wafted in the open air, just above the surface of the ocean. *Fragor:* the raging, or tumult.
156. *Curru:* the dat. for *curruis*. See Ecl. v. 29. *Secundo:* light—easy-moving.
157. *Æneadæ:* the Trojans; so called from Æneas, their leader. *Contendunt:* they strive to reach, or get to the nearest shore.

- Est in secessu longo locus : insula portum
 160. Quibus lateribus Efficit objectu laterum : quibus omnis ab alto 160
 omnis unda veniens ab Frangitur, inque sinus scindit sese unda reductos.
 alto frangitur, scindit Hinc atque hinc vastæ rupes, geminæque minantur
 que sese In cælum scopuli : quorum sub rupibus late
 Equora tuta silent : tum sylvis scæna voruscis
 Desuper, horrentique atrum nemus imminet umbrâ. 165
 166. Est antrum in Fronte sub adversâ scopulis pendentibus antrum :
 pendentibus scopulis Intus aquæ dulces, vivoque sedilia saxo ;
 167. Intus sunt dulces Nympharum domus : hic fessas non vincula naves
 aquæ, sediliaque è vivo Ulla tenent ; unco non alligat anchora morsu.
 saxo : videtur domus Huc septem Æneas collectis navibus omni 170
 Ex numero subit : ac magno telluris amore
 Egressi, optata potiuntur Troës arenâ,
 Et sale tabentes artus in litore ponunt.
 Ac primum silici scintillam excudit Achates
 175. Circumdedit ari- Suscepitque ignem foliis, atque arida circum 175
 da Nutrimenta dedit, rapuitque in fomite flammam.
 177. Tum fessi rerum Tum Cererem corruptam undis, Cerealique arma
 expediunt Cererem Expediunt fessi rerum : frugesque receptas
 Et torrere parant flammis, et frangere saxo.
 Æneas scopulum interea conscendit, et omnem 180
 Prospectum latè pelago petit, Anthea si quâ
 Jactatum vento videat, Phrygiæque biremes,
 Aut Capyn, aut celsis in puppibus arma Caiçi.

NOTES.

159. *Longo secessu*: in a long or dark recess. This description of the port and harbor is beautiful in itself, and seasonably introduced to relieve the reader, and compose his mind, after having dwelt upon the former images of horror and distress.

160. *Objectu*: in the sense of *oppositu*.

162. *Rupes*: properly, a precipice, or broken rock. *Scopulus*, a high, sharp rock. *Saxum*, any rock, or stone. *Minantur*: reach, or extend to heaven.

164. *Scæna sylvis*: an arbor formed of waving trees, and a grove dark with its awful shade, hangs over it from above. *Rûxus* interprets *scæna* by *umbraculum*.

166. *Sub adversa fronte*. This cave was right in front, or opposite to them, as they entered the harbor, and approached the shore. *Pendentibus*: its roof was arched with rocks. *Rûxus* says *suspensis*, for *pendentibus*.

169. *Non ulla vincula tenent*. The meaning is: the harbor was so safe and secure, that ships needed neither cables nor anchors. *Morsu*: the fluke.

170. *Huc Æneas*: here Æneas entered with seven ships, collected, &c. He left Troas with twenty ships. One he had just lost, and the rest were scattered in the storm, but were not lost.

173. *Artus tabentes sale*: their limbs

drenched with salt water—dripping with salt water.

176. *Arida nutrimenta*: dry fuel. *Ignis*: the spark struck from the flint. *Rapuit*: he quickly kindled a flame among the fuel.

177. *Cererem corruptam*: their grain damaged by the water—wet. For *Ceres*, see Ecl. v. 79. *Arma*: properly, the instruments or tools of any art or profession. *Cerealium arma*, therefore, will be the instruments or utensils used in breaking corn, and preparing it for eating.

178. *Fessi rerum*: weary of their misfortunes—their toils—their dangers. *Fruges receptas*: the grain saved. The same with *Cererem*, just mentioned.

179. *Parant torrere*. *Rûxus* takes *torrere* in the sense of *coquere*; and in that case it follows *frangere*, which must be connected with *fruges receptas*: they prepare to break the corn, and to bake it into bread. But *torrere* may be taken for the act of drying the corn that had been wet, and partially damaged by the water; which must precede its being broken, or prepared for making bread. *Expediunt*: they unlade, or fetch it out of their ships.

181. *Anthæa*: a Greek acc. of *Antheus*.

182. *Biremes*: biremis is properly a galley of two banks of oars. See *Æn.* v. 114.

183. *Arma Caiçi*: the arms of Caiçus; that is, Caiçus himself.

- in conspectu nullam; tres litore cervos
cit errantes: hos tota armenta sequuntur
105 185. *Hos tres duceres*
10, et longum per valles pascitur agmen.
tit hic, arcumque manu celeresque sagittas
aut, fidus quæ tota gerebat Achatos.
resque ipsos præsumunt, capita alta ferentes
190
us arboreis, stermit: tum vulgus, et omnem
agens telis nemora inter frondea turbam.
rius absistit, quàm septem ingentia victor
ra fundat humi, et numerum cum navibus æquet.
ortum petit, et socios partitur in omnes.
bonus quæ deinde cadis onerârat Acestes
195 195. *Deinde dividit*
Trinacrio, dederatque abeuntibus heros,
et dictis mœrentia pectora mulcet:
i, (neque enim ignari sumus antè malorum)
dederat illis abeuntibus
si graviora: dabit Deus his quoque finem.
199. *O vos passi gra-*
t Scyllæam rabiem, penitusque sonantes
200 *viora*
tis scopulos; vos et Cyclopea saxa
ti: revoke animos, mœstumque timorem
202. *Vos experti estis*
: forsan et hæc olim meminisse juvabit.
rios casus, per tot discrimina rerum,
mus in Latium; sedes ubi fata quietas
205
lunt: illic fas regna resurgere Trojæ.
æ, et vosmet rebus servate secundis.
ia voce refert: curisque ingentibus æger,
vultu simulat, premit altum corde dolorem.
210
prædæ accingunt dapibusque futuris.

NOTES.

A tergo. This might seem merely, but it is consistent with the Latin. Cicero says: *Adolescens cursu insequens.* *Longum agmen:* the extended herd.

Ferentes alta: bearing their lofty with branching horns. The poet fine-ribes the leaders. They move with an air of majesty, having their heads and their horns branching out like *Gerebat:* in the sense of *ferabat*.

Agens telis vulgus: pursuing with a spona the herd and the rest of the flock, among the leafy groves, he disperses them; he puts them into confusion by mixing their ranks. The word *misceo*, as used, is beautiful and expressive. *Omnem:* in the sense of *reliquam mul-*

Partitur: he divides them among his companions. He had killed seven deer, so that there was one for the crew of each ship.

Acestes. See Æn. v. 35. *Onerârat:* put in casks, and given them.

Trinacrio: an adj. from *Trinacria*, of Sicily, derived from its triangular shape. Its three promontories are: *Pachynus* the south; *Lilybæus*, on the west; *torus*, on the north.

198. *Antè malorum:* of past evils, or distresses. *Rumus* takes *antè* here in the sense of *præteritorum*. Or perhaps, *malorum quæ fuerunt antè*.

200. *Vos accēstis:* ye have approached both the rage of Scylla, and the rocks roaring within. See *Ecl.* vi. 74, and *Æn.* iii. 420. Opposite the rock of Scylla is *Charybdis*, a dangerous whirlpool; which, taken together, render the passage of the straits between Sicily and Italy very hazardous. Hence arose the proverb: *Incidit in Scyllam, qui vult vitare Charybdem*. This *Charybdis*, as fable says, was a voracious old woman, who stole the oxen of Hercules. For which, being struck by the thunder of Jove, she was turned into this whirlpool. *Accēstis:* by syn. for *accessistis*.

203. *Olim:* hereafter. *Discrimina:* in the sense of *pericula*.

207. *Secundis rebus:* preserve yourselves for prosperity. *Durate:* persevere.

208. *Æger ingentibus:* oppressed with heavy cares, (full of anxious solicitude for his friends,) he dissembles hope on his countenance, but represses, &c. *Refert:* in the sense of *dicat*.

210. *Accingunt se:* they prepare themselves for. *Tergora:* the skins or hides of the slain deer.

- Tergora diripiunt costis, et viscera nudant :
 Pars in frusta secant, veribusque tremantia figunt
 Litore athena locant alii, flammisque ministrant.
 Tum victu revocant vires : fusique per herbam,
 Implentur veteris Bacchi, pinguisque ferinae. 215
 Postquam exempta fames epulis, mensæque remota,
 Amissos longo socios sermone requirunt,
 Spemque metumque inter dubii : seu vivere credant,
 Sive extrema pati, nec jam exaudire vocatos
 Præcipue pius Æneas, nunc acris Orontei, 220
 Nunc Amyci casum gemit, et crudelia secum
 Fata Lyci, fortemque Gyan, fortemque Cloanthum.
 Et jam finis erat : cum Jupiter æthere summo
 Despiciens mare velivolum, terrasque jacentes,
 Litoraue, et latos populos ; sic vertice cœli 225
 Constitit, et Libyæ defixit lumina regnis.
 Atque illum tales jactantem pectore curas,
 Tristior, et lachrymis oculos suffusa nitentes,
 Alloquitur Venus : O, qui res hominumque Deûmque
 res hominumque

NOTES.

211. *Viscera* : neu. plu. of *viscus*, or *viscum*. It properly signifies all the parts of the animal within the skin. Here it means the flesh.

212. *Pars secant* : a part cut into pieces. Nouns of multitude may have verbs in the singular or plural.

213. *Athena* : neu. plu. brazen dishes or vessels. An adj. taken as a substantive.—*Ministrant flammæ* : tend the fires.

215. *Implentur*. This is in imitation of the Greeks, with whom verbs of filling govern the genitive. *Bacchi* : in the sense of *vini*.

217. *Requirunt* : they inquire after their lost companions—converse about them.

219. *Pati extrema* : to suffer death—death being the last of all earthly things.—*Pati* : the present in the sense of the perf. *Vocatos nec jam* : being invoked, should not now hear. This alludes to a custom among the Romans, of calling the dead three times by name : which was the last ceremony in funeral obsequies. After which, the friends pronounced the word *Vale*, three times, as they departed from the tomb. The same was observed of those, who perished by shipwreck, or otherwise, when their bodies could not be found.

220. *Æneas gemit* : Æneas laments now the fate of brave Orontes, now, &c. The most exalted and heroic minds are the most susceptible of humanity and compassion.—Virgil therefore says : *Præcipue pius Æneas gemit*. But at the same time, he conducts his grief with prudence, and carefully avoids whatever would tend to discourage the rest ; and therefore it is said, that he grieves privately, *secum*, keeping his sorrow and grief in his own bosom ; and showing to his com-

panions an example of magnanimous fortitude only, which rises superior to dangers and misfortunes.

224. *Velivolum* : navigable. *Jacentes terras* : the earth may be said to be lying (*jacens*) still, dead and at rest, in opposition to the sea, which is always in motion. The poet considers here the sails of a ship under the notion of wings, by which it flies over the sea, as a bird moves through the air.—Ræmus takes *jacentes* in the sense of *humiles* : low—lying low. *Populos* : in the sense of *gentes*.

225. *Vertice* : the pinnacle of heaven : the zenith, or point over our heads.

226. *Defixit oculos*. Dr. Trapp observes, that nothing to him breathes the soul of poetry, particularly Virgil's, more than this delightful passage, in which the majesty of Jupiter, and the beautiful grief of Venus are so finely contrasted. She still remembers, in all the abruptness of extreme sorrow, that she is addressing the almighty Thunderer, and yet maintains all the sweetness of female complaint, and tender expostulation. *Jactantem* : in the sense of *coctentem*.

228. *Suffusa oculos* : wet, as to her shining eyes, with tears. See Ecl. i. 55. Female beauty never appears so engaging, and makes so deep an impression upon the beholder, as when suffused with tears, and manifesting a degree of anxious solicitude. The poet therefore introduces Venus in that situation, making suit to her father. The speech is of the chastest kind, and cannot fail to charm the reader.

229. *Venus*. The goddess of beauty and love. She is said to have sprung from the foam of the sea, near the island of Cyprus.

*Æternis regis imperiis, et fulmine terras,
Quid meus Æneas in te committere tantum,
Quid Troës potuere? quibus tot funera passis,
Cunctus ob Italiam terrarum clauditur orbis?
Certè hinc Romanos olim, volventibus annis,
Hinc fore ductores, revocato à sanguine Teucris,
Qui mare, qui terras omni ditione tenerent,
Pollicitus: quæ te, genitor, sententia vertit?
Hoc equidem occasum Trojæ tristesque ruinas
Solabar, satis contraria fata rependens.*

230 230. *Terres mundum*
fulmine: quid tantum
scelus potuli meus Æneas
committere in te!
234. Certè pollicitus
es Romanos orituros esse
235 hinc olim, annis volven-
tibus, fore ductores hinc
à revocato sanguine
Teucris, qui tenerent
238. Equidem hoc
promisso solabar occa-

NOTES.

or according to Hesiod, near the island of Cythera. She was taken up to Heaven, when all the Gods were struck with her beauty, and became jealous of her superior attractions. Jupiter attempted, in vain, to gain her affection; and as a punishment to her, for the refusal, bestowed her upon his deformed son Vulcan. She, however, had many intrigues with Mars, Mercury, and Bacchus. Her partiality for Adonis, induced her to leave Olympus. She also had an affection, it is said, for Anchises, and for his sake, often visited the Groves of Mount Ida. By him she had Æneas.

Venus possessed a mysterious girdle or *cestus*, which gave to any, however ugly and deformed, beauty, elegance, and grace. Her worship was universally established. The rose, the myrtle, and the apple, were sacred to her. The dove, the swan, and the sparrow, were her favorite birds.

She had various names, derived chiefly from the places where she was worshipped; or from some property or quality she was thought to possess. Some of which, are the following: *Cypria*, from the island Cyprus: *Paphia*, from Paphos: *Cytherea*, from the island Cythera; in each of which places she had splendid temples. She was also called *Telepegema*, because she presided over marriage: *Verticordia*, because she turned the hearts of women to chastity: *Etaira*, because she was the patroness of courtezans: *Acidalia*, from Acidalus, a fountain in Bœotia: *Basilea*, because she was the queen of love: *Myrtea*, because the myrtle was sacred to her: *Libertina*, on account of her inductions to licentious amours: *Pontea*, *Narina*, *Lemnesia*, and *Pelagæa*, because she sprung from the sea. The word *Venus* is often taken for beauty and love; also for the object of love—the person loved. It is used sometimes for any sensual passion, or lust—the intercourse of the sexes. *Imperiis*: in the sense of *potentia*.

233. *Quibus passis*: against whom, suffering so many deaths, the whole world, &c.

234. *Hinc*: hence—from the Trojans. *Ductores*: probably, as Høyne observes, we are to understand Julius Cæsar, and Octavius.

235. *Revocato*, &c. Commentators are divided in opinion, on these words. Corradus takes *sanguine Teucris*, for the Trojans, the offspring of *Teucer*; and *revocato*, in the sense of *restituto*. Ruæus rejects this in part. By *sanguine Teucris*, he understands the Trojans; and by *revocato*, their return into Italy, whence Dardanus, the founder of their race, originated. The blood of *Teucer*, and that of Dardanus, were united in the Trojans, their descendants. *Revocato*: recalled—called back to take possession of the land of their ancestor.

236. *Ditione*: sway—authority. *Tenerent*: in the sense of *regerent*. *Sententia*: in the sense of *consilium*.

238. *Hoc quidem*: with this promise, I was mitigating the full, and sad catastrophe of Troy:—I was consoling myself, at, &c.

239. *Fatis rependens contraria*: to these fates balancing, (or placing) fates contrary, or of an opposite nature. *Fatum*, as here used, may mean, either the purposes of the gods concerning the Trojans, or simply, their fortune or destiny. Their city had been razed, and a numerous train of ills had befallen them. These, we are to understand by *fatis*. By *fata contraria*, it is plain, we are to understand prosperity, or a state of things different from their former one. Or, if *fata* be taken for the purposes of the gods toward them, the interpretation will be the same.

The downfall of Troy was a very afflictive circumstance to Venus. She strove hard to prevent it. And after the event, she consoled herself with the consideration, that Troy was destined to rise again—that their race was to be restored to the land of Dardanus, and there become the rulers of the world. This lightened her sorrow, and assuaged her grief. Here, perhaps, it may be asked, if she knew that the future glory of the Trojan race had been decreed and fixed by fate; why does she appear to express so much anxiety and solicitude upon that subject? It may be said, that the opposition which Juno made to it, might make her doubt, and her mind waver. For, Jupiter alone had a perfect insight into futurity, and

- sum, tristesque ruinae. Nunc eadem fortuna viros tot casibus actos 2
Trojae Insequitur : quem das finem, rex magne, laborum ?
242. Antenor elapsus Antenor potuit, mediis elapsus Achivis,
mediis Achivis potuit Illyricos penetrare sinus, atque intima tutus
tutus penetrare Regna Liburnorum et fontem superare Timavi :
Unde per ora novem vasto cum murmure montis 2
It mare proruptum, et pelago premit arva sonanti.
Hic tamen ille urbem Patavi sedesque locavit
Teucrorum, et genti nomen dedit, armaque fixit
Troia : nunc placidâ compōstus pace quiescit.
250. Nos, quibus tu Nos, tua progenies, cœli quibus annuis arcem, 2
annis arcem cœli, na- Nавibus, infandum ! amissis, unius ob iram
vibus, O infandum ! Prodimur, atque Italîs longē disjungimur oris.
amissis prodimur peri- Hic pietatis honos ? Sic nos in scepra reponis !
culis ob iram Junonis Olli subridens hominum sator atque Deorum,
unius Vultu, quo cælum tempestatesque serenat, 2
253. Est-ne hic honos Oscula libavit natæ : dehinc talia fatur :

NOTES.

the rest of the gods, knew no more than he was pleased to reveal to them. See *Æn.* iii. 251.

It is said, by some, that Virgil makes even Jupiter subject to fate or destiny. But from several passages, it will appear, that his notion of fate was truly philosophical. He makes fate to be nothing more than the decrees, purposes, or counsels of Heaven, pronounced by the mouth of Jove; as the etymology of the word implies. He often calls destiny *Fata deorum*, which can mean nothing else than the Divine decrees, or counsels. And, if he give to fate the epithets, *inexpugnabile* and *inexorabile*, he must mean that the laws and order of nature are fixed and unchangeable, as being the result of Infinite wisdom and foresight, and having their foundation in the *Divine mind*, which is subject to none of those changes that affect feeble and erring mortals.

242. *Antenor*. He was a noble Trojan. After the sack of Troy, he led a colony of Trojans, and *Henetæ*, a people who came to assist Priam, and lost their king, in quest of a settlement. After various toils and disasters, he arrived at the head of the Adriatic, and having expelled the *Euganes*, a people inhabiting between the Alps and the sea, he took possession of their country. He built a city called *Antenorea*, after his own name. Some say he built *Patavium*, now Padua. The whole nation was called *Veneti*.

243. *Illyricos*: an adj. from Illyricum, an extensive country on the borders of the Adriatic, over against Italy, including the ancient *Liburnia* and *Dalmatia*. *Penetrare*: in the sense of *intrare*.

244. *Superare fontem Timavi*: to pass beyond the fountain of Timavus. We are told by Servius, on the authority of Varro, that the Timavus was a large river, and the

neighboring people gave to it the name sea. It was formed, says he, by the confluence of nine streams, issuing from a mountain. It is, however, at the present, a small and inconsiderable stream, falling into the Adriatic, near *Istria*.

245. *Unde*: whence—from the fountain. The *novem ora*, I take to mean the nine streams which formed the river, and not many channels, through which it fell into the sea. *Os* signifies the fountain, or head of river, as well as its mouth.

246. *It*: it pours along. *Prorupit* rough—swollen. *Premittit*: overflows—deluges. Thompson has finely imitated, his "Winter," this description of the Timavus.

249. *Compōstus*: by syn. for *compositus* settled. *Fixit*: in the sense of *suspendit*. *Nos*. Here Venus speaks in the person of Æneas to show how nearly she had his interest at heart. *Annuit*: in the sense of *promittit*. Thou hast promised that after death he should be received among the gods—should be deified. *Arcem cœli*: the court or palace of heaven.

251. *Infandum*. This word is thrown in like an interposing sigh, when she comes to the most moving part of her complaint, and the artful pauses in this and the two following lines, together with the abrupt manner in which the speech breaks off, show her quite overpowered by the tide of her grief. *Unius*: of one, to wit, Juno. *Prodimur* we are given up to destruction—we are doomed to toils, misfortunes, and dangers through the resentment and influence of Juno.

253. *Honos*: reward—recompense.

254. *Olli*: for *illi*, by antithesis. *Sator* in the sense of *pater*.

256. *Libavit*: he kissed the lips of her

275. Inde Romulus latus fulvo tegmine nutricis lupæ excipiet gentem, et Mavortia condet Mœnia, Romanosque suo de nomine dicet. 275
 277. Dicet incolas Romanor. His ego nec metas rerum, nec tempora pono: Imperium sinè fine dedi. Quin aspera Juno, Quæ mare nunc terrasque metu cœlumque fatigat, 280
 Consilia in melius referet, mecumque fovebit Romanos rerum dominos, gentemque togatam. Sic placitum. Veniet, lustris labentibus, ætas, Cùm domus Assaraci Phthiam clarasque Mycenæ Servitio premet, ac victis dominabitur Argis. 285
 288. Ille erit Julius, Nomen. Nascetur pulchrâ Trojanus origine Cæsar, Imperium Oceano, famam qui terminet astris, Julius, à magno demissum nomen Iulo. Hunc tu olim cœlo, spoliis Orientis onustum, Accipies securâ: vocabitur hic quoque votis. 290
 Aspera tum positâ mitescent sæcula bellis. Cana Fides, et Vesta, Remo cum fratre Quirinus,

NOTES.

275. *Mavortia*: an adj. from *Mavors*, a name of Mars: warlike—martial. *Mœnia*: in the sense of *urbem*.

278. *Nec pono metas*: I place (prescribe) to them neither bounds nor duration of dominion. The Romans had a belief that their empire would always continue, while other governments would be unstable and fluctuating.

280. *Metu*: through fear that the Trojans would rise to power, and become dangerous to her dear Carthage and Argos. *Fatigat*: in the sense of *commovet*.

281. *In melius*. This is taken adverbially: for the better. *Referet*: shall change.

282. *Gentem togatam*: the nation of the gown. The *toga*, or gown, was the distinguishing badge of the Romans, as the *paludamentum* was that of the Greeks. *Rerum*. *Res* signifies power—rule—dominion. In the present case it signifies, the world.

283. *Sic placitum*: thus it pleases me—this is my pleasure—it is my decree. The verb *est* is to be supplied. *Ætas venit*: the time shall come, years having passed away, when, &c. *Lustrum*: properly the period of four years. It is often put for time in general. *Ætas*: in the sense of *tempus*, *lustrum*: for *annus*.

284. *Domus Assaraci*. By this we are to understand the Romans. Assaracus was the son of Tros, and brother of Ilus. He was the father of Capys, and Capys the father of Anchises, the father of Æneas, from whom the Romans descended. *Phthiam*. This was a city of Thessaly, the royal seat of Achilles. *Mycenæ*—*Argis*. These were cities of the Peloponnesus, over which Agamemnon reigned, put, by synec. for Greece in general. This prophecy was fulfilled under the Roman generals Mummus,

who conquered Achaia; and Paulus Æmilius, who subdued Macedonia and Thessaly. *Argis*: in the sing. *Argos*, neu.; in the plu. *Argi*, mas. It was situated about two miles from the sea, on the *Sinus Argolicus*. It was founded by Inachus, 1856 years before Christ. Its inhabitants were called *Argolici* and *Argivi*: by synec. put for the Greeks in general. *Præmet*: shall subject to servitude—shall subdue.

286. *Pulchrâ*: in the sense of *illustris*: Cæsar, a Trojan of illustrious origin.

288. *Nomen demissum*: a name derived from, &c.

289. *Tu securâ*: you, sure, shall receive him hereafter. Cæsar was honored with four triumphs on four successive days. To this, refer the words: *Onustum spoliis orientis*. Cæsar received divine honors by a decree of the senate.

291. *Aspera sæcula*. Here is an allusion to the golden age; or, at least, to the universal peace which took place in the reign of Augustus, when the temple of Janus was shut. *Mitescent*: shall grow mild—soften. *Aspera*: in the sense of *dura*.

292. *Cana fides*. The meaning is, that the fidelity of former times should return—that men should devote more of their time to the service of the gods—that there should be no more civil wars, in which brother should be armed against brother. The epithet *cana* alludes to the figure of faith, which was represented with hoary locks, to denote that it was the peculiar virtue of former times—the golden age. By the word *Vesta*, Servius says, we are to understand religion. Vesta was the daughter of Saturn and Ops, the goddess of fire, and patroness of the vestal virgins. Æneas was the first who introduced her mysteries into Italy.

Jura dabunt : diræ ferro et compagibus arctis
Claudentur belli portæ : Furor impius intus
Sæva sedens super arma, et centum vinctus ahenis
Post tergum nodis, fremet horridus ore cruento.

Hæc ait : et Maïa genitum demittit ab alto ;
Ut terræ, utque novæ pateant Carthagini arces

Hospitio Teucris : ne fati nescia Dido

Finibus arceret. Volat ille per aëra magnum

Remigio alarum, ac Libyæ citus adstitit oris :

Et jam jussa facit : pōnūntque ferocia Pœni

Çorda, volente Deo : imprimis Regina quietum

Accipit in Teucros animum mēteīnque benignam.

At pius Æneas, per noctem plurima volvens,

Ut primum lux alma data est, exire, locosque

Explorare novos ; quas vento accesserit oras,

Qui teneant (nam inculta videt) hominesne, feræne,

Quærere constituit, sociisque exacta referre.

Classem in convexo nemorum, sub rupe cavatâ,

Arboribus clausam circum atque horrentibus umbris,

Occulit : ipse uno graditur comitatus Achate,

Bina manu lato crispans hastilia ferro.

Cui mater mediâ sese tulit obvia sylva,

Virginis os habitumque gerens, et virginis arma

Spartanæ : vel qualis equos Threïssa fatigat

294

295. Et vinctus post
tergum cum centum
ahenis nodis, fremet

300

305

310

315

305. Volvens *animo*

306. Constituit exire,
explorareque novos le-
cos, et quærere ad quas
oras accesserit vento ;
qui teneant eas, homi-
nes-ne, feræ-ne (nam
videt loca inculta) refer-
reque exacta sociis. Oc-
culit classem

314. Cui mater obvia
tulit se mediâ sylva,
gerens os, habitumque

316. Vel erat talis qua-
lis Threïssa

NOTES.

The *Palladium* of Troy was supposed to be preserved in her temple ; where a fire was continually kept burning by certain virgins, who dedicated themselves to her service. There was another goddess of the same name, but generally confounded with *Ceres*, *Cybele*, *Tellus*, &c. The word *Vesta* is frequently used for fire, by meton.

293. *Arctis compagibus* : with close joints—bound fast with bars of iron.

294. *Portæ*. The gates, or doors of the temple of Janus were open in time of war, and shut in time of peace. This happened only three times during a period of seven hundred years, so constantly engaged were the Romans in the work of death ! *Impius furor*. This, Turnebus thinks, alludes to the image of warlike rage drawn by Apelles, and dedicated by Augustus in the Forum. But Germanus thinks it alludes to the statue of Mars, which the Spartans had in their city, bound in this manner, in chains of brass. *Nodis* : in the sense of *catenis*.

297. *Genitum Maïa* : the son of Maia. Mercury was the son of Jupiter, and Maia, the daughter of Atlas. See *Geor.* i. 336.

298. *Arces*. This appears to be used in the sense of *urbs* : that the country and city of New Carthage might open in hospitality to the Trojans—might receive them kindly, and treat them with hospitality.

301. *Remigio alarum* : by the motion of

his wings. *Utens alis quasi remis*, says Ruæus. The motion of his wings is beautifully expressed ; it was like the motion of oars in propelling a boat forward.

302. *Pœni*. The Carthaginians were sometimes called *Pœni*, or *Phœni*, from *Phœnicia*, the country from which they came. *Çorda* : in the sense of *animos*.

304. *Quietum animum* : a friendly mind, and a benevolent disposition, or temper.

306. *Data est* : in the sense of *orta est*.

309. *Exacta* : neu. plu. the particulars of his discovery.

310. *In convexo*. The place where Æneas moored his fleet, lay in a circular form, nearly surrounded by a grove. Here they could be in safety, without fear of discovery. The words *convexus* and *concavus* are sometimes used for each other, which seems to be the case here ; the former properly signifying the exterior of a round surface ; the latter the interior. *Horrentibus* : deep-thick shades. *Uno* : in the sense of *solo*. See *Æn.* iv. 451.

313. *Crispans* : in the sense of *quassans*. *Lato ferro* : of a broad barb, or point.

316. *Spartanæ*. The Spartan virgins were trained to all kinds of manly exercises, such as running, wrestling, throwing the quoit and javelin, riding and hunting, which is the reason that the poet attires Venus in their habit, or dress. *Os* : in the sense of *attum*.

- Harpalyce, volucrumque fugâ prævertitur Eurum.
 Namque humeris de more habentem suspenderit arcum
 Venatrix, dederatque comam diffundere ventis;
 Nuda genu, nodoque sinus collecta fluentes. 320
321. *Ac illa prior inquit: Heus, juvenes, monstrate, si vidistis fortè quam mearum sororum errantem hic, succinctam pharetrâ* Ac prior, Heus, inquit, juvenes, monstrate, mearum
 Vidistis si quam hic errantem fortè sororum,
 Succinctam pharetrâ et maculosæ tegmine lyncis,
 Aut spumantis apri cursum clamore prementem.
 Sic Venus: at Veneris contrâ sic filius orsus: 325
 Nulla tuarum audita mihi, neque visa sororum,
 O, quam te memorem, Virgo? namque haud tibi vultus
 Mortalis, nec vox hominem sonat. O Dea certè:
 An Phœbi soror, an Nympharum sanguinis una?
 330. *Quæcumque es, sis felix* Sis felix, nostrumque leves quæcumque laborem: 330
 Et quo sub cœlo tandem, quibus orbis in oris
 Jactemur, doceas: ignari hominumque locorumque
 Erramus, vento huc et vastis fluctibus acti.
 Multa tibi ante aras nostrâ cadet hostia dextrâ.
 Tum Venus: haud equidem tali me dignor honore.
 Virginibus Tyriis mos est gestare pharetram, 336
 Purpureoque altè suras vincire cothurno.
 Punica regna vides, Tyrios, et Agenoris urbem:
 Sed fines Libyci, genus intractabile bello

NOTES.

317. *Harpalyce*: a celebrated Amazon, said to have rescued her father, who had been taken in battle by the *Getae*. The comparison here is simply between the habits of Venus, and those of Harpalyce. *Eurum*. Many copies read *Hebrum*; but there appears a manifest incongruity in it. It can hardly be supposed, that the poet, describing the swiftness of her speed, should say that she could outstride the course of a river, however rapid it might be. In that there could be no difficulty. Besides, the epithet *volucrum*, is not very applicable to a river. *Eurum* is certainly the best reading; it is the language of poetry, while *Hebrum* is not. *Fuga*: in the sense of *curru*.

320. *Nuda genu, &c.* This is a Grecism: naked as to her knee, and collected as to her flowing robe in a knot. See *Ecl.* i. 55. The meaning is, that she had her knee naked, and her flowing robe collected in a knot. *Sinus*: the folds of a garment; also the garment itself, by synec. *Nodo*: *nodus* is properly any thing that binds or ties.—Hence, a girdle, or belt—a knot, &c.

321. *Quam*: in the sense of *aliquam*.

323. *Tegmine*. It was a custom among the ancients for hunters to wear the skin of some one of the animals, they had killed. *Prementem*: pursuing.

325. *Orsus*: part. of the verb *ordior*: he began. The verb *est* is understood.

327. *Quam te memorem?* whom shall I call you?

329. *Nec vox sonat*: nor does your voice

sound (like) a human being—it does not indicate you to be mortal. *Homo*, is properly either a man or woman—a human being.

329. *An soror Phœbi*: art thou the sister of Phœbus, or one of the blood of the nymphs? See *Ecl.* iv. 10. The verb *es* is to be supplied.

330. *Felix*: kind—propitious. *Oris*: in the sense of *regione*. *Orbis*: of the world, or earth.

334. *Multa hostia*: many a victim shall fall for you before the altars.

335. *Haud me dignor*: I do not consider myself worthy, &c.

338. *Urbem Agenoris*: Carthage, founded by Dido, a descendant of Agenor. *Punica regna*: the kingdom, or realm of Carthage. It is distinguished from the city, which is called *Urbs Agenoris*. *Punica*: an adj. from *Pœni*, or *Phœni*.

339. *Fines Libyci*: the country is Africa. *Libyci*: an adj. from *Libya*, agreeing with *fines*. Libya was properly that part of Africa bordering upon Egypt on the west: but is frequently used for any part of Africa, or Africa in general. *Genus intractabile*: a race fierce in war. The Carthaginians extended their conquests with unexampled rapidity, and were the only people that appeared to dispute the empire of the world with the Romans. Their misfortunes, and final ruin, were owing more, perhaps, to party spirit and civil cabals, than to the arms of the Romans. See *Roll. An. III.* Art. Carthage.

Imperium Dido Tyriâ regit urbe profecta,
Germanum fugiens: longa est injuria, longæ
Ambages: sed summa sequar fastigia rerum.
Huic conjux Sichæus erat, ditissimus agri
Phœnicum, et magno miseræ dilectus amore:
Cui pater intactam dederat, primisque jugârat
Ominibus: sed regina Tyri gērtianus habebat
Pygmalion, scelere ante alios immanior omnes.
Quos inter medius venit furor: ille Sichæum,
Impius ante aras, atque auri cæcus amore,
Clam ferro incautum superat, securus amorum
Germanæ: factumque diu celavit; et ægram,
Multa malus simulans, vanâ spe lusit amantem.
Ipsa sed in somnis inhumati venit imago
Conjugis, ora modis attollens pallida miris:
Crudeles aras, trajectaque pectora ferro
Nudavit, cæcumque domûs scelus omne retexit.
Tum celerare fugam, patriâque excedere suadet:
Auxiliumque viâ veteres tellure recludit
Thesaurus, ignotum argenti pondus et auri.
His commota, fugam Dido sociosque parabat.
Conveniunt, quibus aut odium crudele tyranni,
Aut metus acer erat: naves, quæ fortè paratæ,
Corripiunt, onerantque auro: portantur avari
Pygmalionis opes pelago: dux fœmina facti.

340

344. Dilectus magnus
345 amore miseræ Dido
345. Dederat eam intactam

349. Ille impius atque
350 cæcus amore auri, clam
superat Sichæum ferro
ante aras incautum
352. Ille malus simulans multa lusit ægram amantem

355

358. Recluditque veteres thesauros, depositos
360 in tellure tanquam auxilium viâ, ignotum pondus

361. Omnes conveniunt, quibus erat, aut crudele

NOTES.

340. *Dido*: the name of a Tyrian princess, implying beautiful, or well-beloved. See *Æn.* iv. 1. *Regit imperium*: manages the government.

342. *Ambages longæ*: the circumstances are long and tedious. *Sequar summa fastigia rerum*: I will mention only the chief heads of the business—I will trace only the outlines of the affair. *Rusus* takes *sequar* in the sense of *perstringam*.

345. *Primis ominibus*: with the first omens. This alludes to a custom among the Romans of consulting the omens in all the important concerns of life, before they entered upon them, to see if they would prove successful or not. *Jugârat*: by syn. for *jugaverat*. *Cui*: to whom, to wit, Sichæus. *Intactam*: *adhuc virginem*, says *Rusus*.

347. *Immanior scelere ante*: great in wickedness above all others. The comp. is here used in the sense of the pos.

348. *Sichæum*. He was the priest of Hercules, an office in dignity next to royalty. It appears that Pygmalion came upon Sichæus unexpectedly, while he was officiating at the altar, and slew him. This circumstance greatly adds to the atrocity of the deed. *Furor*: in the sense of *odium*. *Inter quos*: between Sichæus and Pygmalion.

350. *Securus*. regardless of the love of his sister. *Superat* in the sense of *interficiit*.

352. *Ægram amantem*: the afflicted, or disconsolate lover. *Lusit*: deceived—decluded.

353. *Inhumati*. According to their system of religion, the shades of those, who were unburied, must wander a hundred years, before they could be at rest. The circumstance of Pygmalion's leaving the body of Sichæus unburied, in this view, greatly heightens the enormity of the crime first committed. *Imago*: in the sense of *umbra*.

354. *Conjugis*. *Conjux* is either a husband or a wife; here the former. *Pallida*: pale in a wonderful manner. *Os*: in the sense of *vultus*.

356. *Nudavit*: laid bare the cruel altars, at which he was slain. *Retexit*: disclosed—brought to light.

358. *Recludit*: shows, or opens to her, &c. Justin tells us that Sichæus, for fear of the king, buried his money in the earth, fearing to keep it in his house; but no one knew the place of its deposit during his life.

362. *Paratæ*. Tyre, being a great commercial city, in the ordinary course of business, many ships might be prepared and ready for sea. The verb *sunt* is to be supplied.

364. *Opes arari, &c.* Either the wealth of Sichæus, which Pygmalion now imagined his own; or along with her husband's

365. *Illi devenère ad locos, ubi* Devenère locos, ubi nunc ingentia cernes 365
367. Mercati sunt solum, dictum Byrsam de nomine facti, tantum appetit, quantum possent Mercatique solum, facti de nomine Byrsam, Taurino quantum possent circumdare tergo. Sed vos qui tandem? quibus aut venistis ab oris? 370
369. Sed tandem, qui calis vos? Quòve tenetis iter? Quærenti talibus ille Suspirans, imoque trahens à pectore vocem: O Dea, si primà repetens ab origine pergam, Et vacet annales nostrorum audire laborum; Antè diem clauso componet vesper Olympo. 375
375. Tempestas suâ forte appulit Libycis oris nos vectos per diversa æquora ab antiqua Trojâ, si Trojæ nomen iit, diversa per æquora vectos, Forte suâ Libycis tempestas appulit oris. Sum pius Æneas, raptos qui ex hoste Penates Classe veho mecum, famâ super æthera notus. 380
380. Meum genus est ab Italiam quæro patriam; et genus ab Jove summo. 380
385. Nec Venus passa est cum querentem plura Bis denis Phrygium conscendi navibus æquor, Matre Deâ monstrante viam, data fata secutus: Vix septem convulsæ undis Euroque supersunt. Ipse ignotus, egens, Libyæ deserta peragro, Europâ atque Asiâ pulsus. Nec plura querentem 385
385. Nec Venus passa est cum querentem plura Passa Venus: medio sic interfata dolore est:

NOTES.

money, Dido took the treasure of her brother, and fled with it to Africa.

367. *Mercati solum, &c.* This passage hath been differently interpreted. Donatus explains it, of the money being made of bull's leather, with which she purchased the ground (*solum*) for the city. Others say, that she cut the hide into very small strings, and by connecting them together, surrounded twenty-two *stadia*, or furlongs. Neither of these appears to be the true solution. The language of the Phenicians was a dialect of the Hebrew, in which language the word *Bosra* means a fortification, or fortified place. The Greeks, mistaking this meaning of the word, or overlooking it, supposed, from the similarity of the words, that it was the same with their *Byrsa*, which means a bull's hide. Virgil followed the common received opinion. *Mercati*: they bought the ground, which they called *Byrsa*, from the name of the deed, &c. This story of the bull's hide, Mr. Rollin observes, is now generally exploded. It appears, however, that Dido was to pay the Africans an annual tribute, as a quit rent, for the land which she purchased. This the Carthaginians afterward refused to do, which was the cause of the first war in which they were engaged. See *Æn.* iv. 1.

373. *Et vacet*: and there should be leisure to you to hear, &c.

374. *Annales*: in the sense of *historiam*. *Componet*: the evening star shall shut up the day, before I shall have done my story. This is an allusion to the opinion that night shut or sealed up the gate of heaven, and the day

opened it. *Clauso Olympo*: heaven being closed. Olympus is a mountain in Thessaly. The ancients supposed its top touched the heavens: from which circumstance, the poets placed upon it the court of heaven. It is about a mile and a half high. Olympus is often put for heaven.

376. *Iit*: hath reached, or come to.

377. *Suâ forte*. Rumeus says, *solito casu*. *Sua vi*, says Minelius.

378. *Penates*: properly, household gods. See *Geor.* ii. 505. In the sack of Troy, Æneas saved his *Penates* from the hands of the Greeks, and took them as companions of his adventures. See *Æn.* ii. 717. *Æthera*: a Greek acc. in the sense of *cælum*.

380. *Quæro Italiam*: I seek Italy, my country: my descent (*genus*) is from Jove supreme. Dardanus was an Italian, and one of the founders of the Trojan race. He was the son of Jove.

381. *Bis denis navibus*: with twenty ships. *Æquor*: in the sense of *mare*: properly, any level surface, whether land or water.

382. *Secutus fata data*: following the decrees of the gods made in my favor—obeying the decrees, &c.

383. *Convulsæ*: in the sense of *concussæ*, agreeing with *naves*, understood. *Eure*: the east wind, put for wind in general; the species for the genus.

384. *Ignotus*: a stranger.

386. *Interfata est*: she thus interrupted him in the midst of his grief: she could bear the piteous story no longer.

- Quisquis es, haud credo, invisus cœlestibus auras
Vitalis carpis, Tyriam qui advenieris urbem.
Perge modò, atque hinc te Reginæ ad limina perfer.
Namque tibi reduces socios classemque relatam
Nuntio, et in tutum, versis Aquilonibus, actam :
Ni frustrâ augurium vani docuere parentes,
Aspice bis senos lætantes agmine cyncos,
Ætheræa quos lapsa plagâ Jovis ales aperto
Turbabat cœlo : nunc terras ordine longo
Aut capere, aut captas jam despectare videntur
Ut reduces illi ludunt stridentibus alis,
Et cœtu cinxere polum, cantusque dedêre :
Haud aliter puppesque tuæ, pubesque tuorum
Aut portum tenet, aut pleno subit ostia velo. 390
Perge modò, et, quâ te ducit via, dirige gressum.
Dixit : et avertens rosâ cervice refulsit,
Ambrosiæque comæ divinum vertice odorem
Spiravere ; pedes vestis defluxit ad imos,
Et vera incessu patuit Deâ. Ille, ubi matrem 405
Agnovit, tali fugientem est voce secutus :
Quid natum toties crudelis tu quoque falsis
Ludis imaginibus ? cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces ?
Talibus incusat, gressumque ad mœnia tendit. 410
At Venus obscuro gradientes aëre sepsit,
Et multo nebulae circum Dea fudit amictu

NOTES.

387. *Cœlestibus* : in the sense of *superis*.
388. *Carpis* : you breathe the vital air, &c.
390. *Reduces* : returned safe—brought back.
392. *Ni parentes vani* : unless my parents vainly taught me divination in vain—to no purpose. Unless through a love of vanity and ostentation, they taught, &c. Heyne observes, that a person may be called *vanus*, who promises what he cannot perform, or professes a false or useless doctrine. *Actam* : in the sense of *profectam*.
394. *Ales Jovis* : the bird of Jove—the eagle. *Ætheræa plagâ* : from the ethereal region. *Agmine* : in a flock. *Turbati* : pursued—chased.
396. *Nunc videntur* : now they seem to choose the ground where to alight, in a long train : or to look down upon it chosen and selected. By alighting, they would be out of danger from their pursuer.
397. *Reduces* : in the sense of *tuti*. *Stridentibus* : flapping—making a whizzing noise.
398. *Dedêre* : in the sense of *emiserunt*. *Pubes tuorum* : the same in sense with *tui socii*. *Cinxere polum* : and have made a circle in the heavens in company. *Polum*, is properly the pole ; but by synec. is often put for the whole heaven, or any part thereof. Fowls in a flock usually fly around, making one or more circles in the air before they alight. By doing this, they descend with more ease and safety.
403. *Ambrosæ* : an adj. from *ambrosia*, the food of the gods, according to the poets ; perfumed with ambrosia. *Vertice* : in the sense of *capite*. *Spiravere* : in the sense of *emiserunt*.
405. *Patuit vera Dea*. The poet here mentions four characteristics of divinity : her rosy-colored neck—her ambrosial locks—her long flowing robe, (which she had gathered up in a knot to prevent discovery,) and her gait, or motion. It was the opinion of the ancients that their divinities did not move upon the ground, but glided along the surface with a regular motion. By these signs, Æneas knew her to be Venus, whom he had hitherto taken for a Lybian virgin. *Voce* : in the sense of *verbis*.
408. *Ludis* : in the sense of *decipis*. *Imaginibus* : forms—figures. *Veras* : true—real—not dissembled.
411. *Gradientes* : *eos* is understood. The poet here hath in his view that passage of the *Odyssey*, where Pallas spreads a veil of air around Ulysses, and renders him invisible.
412. *Circumfudit*. The parts of the verb are separated by *Tmesis*, for the sake of the verse : she surrounded them with the thick garment of a cloud, &c. at no one &c.

- Cernere ne quis eos, neu quis contingere posset,
Molirive moram, aut veniendi poscere causas.
Ipsa Paphum sublimis abit, sedesque revisit 416.
416. Ubi est templum Læta suas; ubi templum illi, centumque Sabæo
TH Thure calent aræ, sertisque recentibus halant.
Corripuere viam intereà, quæ semita monstrat
Jamque ascendebant collem, qui plurimus urbi
Imminet, adversasque aspectat desuper arces. 420
Miratur molem Æneas, magalia quondam:
Miratur portas, strepitumque et strata viarum.
423. Pars instat du- Instant ardentes Tyrii: pars ducere muros,
cere Molirique arcem, et manibus subvolvere saxa:
Pars optare locum tecto, et concludere sulco. 425
Jura magistratusque legunt, sanctumque senatum
Hic portus alii effodiunt: hic alta theatris
Fundamenta locant alii, immanesque columnas
429. Exciduntque im- Rupibus excidunt, scenis decora alta futuras. 430
manes columnas è rupi-
bus, quæ sint alta
430. Eorum labor est Qualis apes æstate novâ per florum rura
talis, qualis exercet apes Exercet sub sole labor, cùm gentis adultos
Educunt fœtus, aut cùm liquentia mella
Stipant, et dulci distendunt nectare cellas;
Aut onera accipiunt venientùm, aut, agmine facto,
Ignavum, fucos, pecus à præsepibus arcent. 435
Fervet opus, redolentque thymo fragrantia mella.

NOTES.

414. *Moliri*: to cause—make.
415. *Paphum*: a city of Cyprus, an island in the north-eastern part of the Mediterranean sea, dedicated to Venus. Verbs of motion to a place have the acc. after them.
416. *Sabæo thure*: with Arabian frankincense. *Sabæo*: an adj. from *Saba*, a country of Arabia Felix, abounding in frankincense. *Illi*: for her—in honor of her.
417. *Halant*: emit odour from fresh garlands—wreaths of flowers. *Calent*: burn—are hot.
419. *Collem*. This hill was probably near the city, from the top of which the whole city appeared in full view. It seems that it rose above the walls, so that you looked down upon it from above. *Imminet*: in-pends—overlooks. *Plurimus*: in the sense of *valdè*, or *maximè*. *Arces*: in the sense of *turres*.
421. *Miratur molem*: he wonders at the magnitude of the city, where there were once only cottages.
422. *Strata viarum*: the paved work of the streets—causeways.
423. *Ardentes*. An adj. or part. closely connected with a verb is more elegantly translated by its corresponding adverb. *Tyrii ardentes instant*: the Tyrians eagerly push on the work. The *ardentes* strongly marks their zeal and activity. *Ducere*: in the sense of *extendere*.
424. *Moliri*: to erect—build.
425. *Pars aptare*: a part (*instat*, pushes on) to select the ground for building houses, and to mark it out by a furrow—to arrange and lay off the streets and squares of the city.
426. *Legunt*: in the sense of *eligunt*.
427. *Jura*: by meton. the courts of justice—the place where justice is administered. They choose the place for the courts of justice, &c.
427. *Theatris*: for the theatres—buildings for public exhibitions.
429. *Excidunt*: they cut, or hew.
430. *Nova æstate*: in the beginning of summer.
431. *Sub sole*: for *per diem*, says Heyne. *Educunt*: lead out. *Liquentia*: in the sense of *pura*. This fine comparison of the industry of the Carthaginians in erecting the buildings of their city, and other works of improvement, to the zeal and assiduity of the bees in collecting honey, and arranging the business of the hive, is taken from Homer, who compares the movements of the Grecian troops from their ships and tents, to the issuing of bees from their hives.
433. *Stipant*: they lay up the pure honey. *Cellas*: the comb.
435. *Arcent*: they drive from the hives the drones, an idle herd. These are the male bees. See *Geor.* iv. 200. *Agmine facto*: a battalion being formed.
436. *Opus fervet*: the work goes briskly on. It is a metaphor taken from the boiling of water.

O fortunati, quorum jam mœnia surgunt!
 Æneas ait: et fastigia suspicit urbis.
 Infert se septus nebulâ, mirabile dictu,
 Per medios, miscetque viris: neque cernitur ulli. 440
 Lucus in urbe fuit mediâ, lætissimus umbrâ;
 Quo primùm jactati undis et turbine Pœni
 Effodere loco signum, quod regia Juno
 Monstrârat, caput acris equi: sic nam fore bello
 Egregiam, et facilem victu per sæcula gentem 445
 Hic templum Junoni ingens Sidonia Dido
 Condebat, donis opulentum et numine Divæ:
 Ærea cui gradibus surgebant limina, nexæque
 Ære trabes: foribus cardo stridebat ahenis.
 Hoc primùm in luo nova res oblata timorem 450
 Leniit: hic primùm Æneas sperare salutem
 Ausus, et afflictis meliùs confidere rebus.
 Namque, sub ingenti lustrat dum singula templo,
 Reginam opperiens; dum, quæ fortuna sit urbi,
 Artificumque manus inter se operumque laborem 455
 Miratur; videt Iliacas ex ordine pugnâs,
 Bellaque jam famâ totum vulgata per orbem;
 Atridas, Priamumque et sævum ambobus Achillem.
 Constitit, et lachrymans: Quis jam locus, inquit, Achate,

442. Quo loco Pœni jactati undis, et turbine primùm effodere signum, nempe caput acris equi

444. Nam sic monstravit gentem fore egregiam bello, et facilem victu per secula

NOTES.

445. *Nam sic fore*: for thus (by this sign) she showed that the nation should be illustrious in war, and victorious through ages—easy to conquer through ages. Rŭsus interprets *facilem victu*, by *aptam vivere æternæ famâ*, deriving *victu* from *vivo*, I live. Others, with more propriety, derive it from *vicio*, I conquer; making the meaning to be: easy to conquer through ages—victorious. The supine in *u* hath both an active and passive signification; but most frequently the latter. The former is the meaning in this place.

446. *Sidonia*: an adj. from *Sidon*, a famous city of Phœnicia, not far to the north of Tyre, subject to the same government. *Hodie*, *Sayd*.

447. *Numine Divæ*: with the presence of the goddess. By 'this we are probably to understand some rich statue of the goddess, that was set up in the temple.

448. *Cui ærea limina*: to which the brazen threshold rose in steps, &c.—whose brazen threshold, &c. *Cui*: in the sense of *cujus*: this is common with Virgil.

449. *Trabes*: these most probably were the door posts, which were framed or fastened together with brass.

452. *Confidere*: in the sense of *sperare*, says Rŭsus. *Capit nunc habere magis fiduciam suæ fortunæ, bene de ea sperare*, says Heyne.

453. *Singula*. *Singuli* properly means all, taken one by one. *Omnis* signifies all,

collectively or individually. *Cunctus*, all by parts, and *universus*, the whole.

454. *Opperiens*: waiting for the queen. *Dum miratur*: while he wonders at the fortune of the city; and at the skill of the artists, and the difficulty of the work, (*inter se*,) by turns. Rŭsus refers the *inter se* to the hands of the workmen, agreeing with one another, *manus artificum*. In this case the sense will be: he contemplates the skill displayed in the workmanship and the magnitude of the work by turns—he compares them together. But La Cerda observes, that by *manus artificum*, the skill of the artists, we are probably to understand the paintings of the Trojan battles, and the other events of that war, which Æneas saw on his entering the temple, and which ornamented its walls: while *operum laborem*, may refer to the temple itself—the magnitude, and difficulty of rearing such a magnificent edifice. *Fortuna*: this Rŭsus interprets by *felicitas*. *Manus*: properly the hand: by meton. art, skill.

456. *Videt Iliacas pugnâs*. Dr. Trapp, observes, there never was a finer picture of a picture than this. Virgil in a few verses, selects the most striking, and beautiful scenes in the Iliad, proper for the painter.

458. *Atridas*: acc. plu. of *Atrides*, the sons of Atreus, Agamemnon, and Menelaus.—Against the former, Achilles had a quarrel on account of the beautiful *Briseis*, a captive. He withdrew with his troops, and refused to take any part with the Greeks,

- Quæ regio in terris nostri non plena laboris? 466
 En Priamus: sunt hic etiam sua præmia laudi:
 Sunt lachrymæ rerum, et mentem mortalia tangunt
 Solve metus: feret hæc aliquam tibi fama salutem.
 Sic ait: atque animum picturâ pascit inani,
 Multa gemens, largoque humestat flumine vultum. 465
 Namque videbat, uti bellantes Pergama circum
 Iliac fugerent Graii, premeret Trojana juvenus;
 Hæc Phryges, instaret curru cristatus Achilles.
 Nec procul hinc Rhesi niveis tentoria velis
 Agnoscit lachrymans: primo quæ prodita somno 470
 Tydides multâ vastabat cæde cruentus:
 Ardentesque avertit equos in castra, priusquàm
 Pabula gustassent Trojæ, Xanthumque bibissent.
 Parte aliâ fugiens amissis Troilus armis,
 Infelix puer, atque impar congressus Achilli, 475
 Fertur equis, curruque hæret resupinus inani,
 Lora tenens tamen: huic cervixque comæque trahuntur
 Per terram, et versâ pulvis inscribitur hastâ.
 Interea ad templum non æquæ Palladis ibant
 Crinibus Iliades passis, peplumque ferebant 480
 Suppliciter tristes, et tunasæ pectora palmis.
467. Uti bellantes Graii fugerent hæc circum Pergama, dum Trojana juvenus premeret eos; hæc Phryges fugerent, dum cristatus Achilles instaret tibi è curru.
 472. Castra Græcorum priusquàm
 481. Tunasæ quoad pectora palmis

NOTES.

till after the death of Patroclus, whom Hector slew in battle. Some copies have *Atriden*, which appears to be the more correct; for we have no account that Achilles had any disagreement with *Menelaus*. The *ambobus* refers to Agamemnon and Priam. Achilles afterwards slew Hector, and ignominiously treated his dead body. He refused to restore it to Priam, till he received a large sum of money as a ransom.

460. *Nostri labores*: our sufferings, calamities.

461. *Laudi*: in the sense here of *virtuti*.

462. *Lachrymæ rerum*: tears for our afflictions—compassion for our calamities or sufferings. *Mortalia*: an adj. neu. plu. taken as a sub. *human calamities*.

465. *Largo flumine*: a large flood of tears.

466. *Pergama*: neu. plu. In the sing. *Pergamus*, properly the citadel of Troy, built on the highest ground, whence the whole city could be seen. Here, and in many other places, put for the city itself; by *synec*. *Bellantes*: valiant—warlike.

468. *Cristatus*: plumed—wearing a plume. *Instaret*: in the sense of *premeret*.

469. *Rhesi*. Rhesus, king of Thrace, and reputed son of Mars. When he came to assist the Trojans, it was reported, as a decree of the gods, that if his horses should drink of the water of the river Xanthus, or taste the grass of Troy, the city should not be taken. On his arrival, he encamped on the shore, when he was betrayed by one Dolon to Diomedes, and Ulysses, who slew him on

the first night of his arrival, and carried off his horses to the Grecian camp.

470. *Quæ prodita*: which being betrayed in the first night, &c. *Somno*: in the sense of *nocte*. See *En*. 11. 242.

472. *Ardentes*: in the sense of *acres*.

473. *Xanthum*: a river of Troas, rising out of mount Ida, and flowing into the Hellespont. It is the same with the Scamander.

474. *Troilus*. A son of Priam. Virgil calls him *puer*, probably on account of his age. He was slain by Achilles.

475. *Impar congressus Achilli*: an unequal match for Achilles:—or meeting Achilles, an unequal match is drawn, &c. *Resupinus*: on his back, he hangs from his empty chariot.

478. *Hasta versâ*. The dust is not marked with the spear of Troilus; but with the spear of Achilles, which had pierced his body; and as he lay on his back, might be said to be inverted; its point being downward. *Huic*: in the sense of *hujus*.

479. *Non æquæ Palladis*: of Pallas, unkind—offended on account of the decision of Paris, in the contest of beauty between her, Juno, and Venus.

480. *Iliades*: the Trojan matrons with dishevelled hair, went, &c. Homer informs us (*Iliad*. 6. 302.) that after the great slaughter of the Trojans, Hecuba and the Trojan matrons went in solemn procession, with every external sign of sorrow, to the temple of Pallas, carrying the richest presents, in hope to render her favorable to

Diva solo fixos oculos avera tenebat.

Ter circum Iliacæ raptaverat Hectora muros,
Exanimumque auro corpus vendebat Achilles.

Tum verò ingentem gemitum dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici, 486
Tendentemque manus Priamum conspexit inermes.

Se quoque principibus permixtum agnovit Achivis,
Easque acies, et nigri Memnonis arma. 490
Ducit Amazonidum lunatis agmina peltis

Penthesilea furens, mediisque in millibus ardet,
Aurea subnectens exertæ cingula mammæ,
Bellatrix, audetque viris concurrere virgo.

Hæc dum Dardanio Æneâ miranda videntur,

Dum stupet, obtutuque hæret defixus in uno : 495

Rexina ad templum, formâ pulcherrima Dido,
Incessit, magnâ juvenum stipante catervâ.

Qualis in Eurotæ ripis, aut per juga Cynthi
Exercet Diana choros, quam mille secutæ 499

Hinc atque hinc glomerantur Oreades : illa pharetram
Fert humero, gradiensque Deas supereminet omnes :
Latonæ tacitum pertentant gaudia pectus.

493. Virgoque subnectens aurea cingula exertæ mammæ, utpote bellatrix, audet

NOTES.

their cause. *Peplum* : this was the richest of vestments, embroidered by the Sidonian women in the most costly manner, and brought by Paris from Sidon. This they carried to the goddess, hoping she would be moved by it to regard their sufferings. *Pasis* : a part of the verb *pandor*, spread, or hanging loose.

482. *Avera* : in the sense of *offensa*.

483. *Achilles raptaverat*. See Æn. 2. 542.

486. *Ut spolia conspexit* : as he beheld the spoils; as he beheld the chariot, &c. The verb *conspexit* is to be repeated with each nom. as is plain, from the repetition of the *ut*. This verse is of the same tender nature with Ecl. viii. 41. *Ut vidi*, &c. It plainly shows the skill of the poet. Any other would have used the conjunction *et* or *que*. But by the repetition of the *ut*, he shows Æneas tracing these several affecting objects, and every now and then fetching a deep sigh. *Corpus amici* : the body of Hector, we are to understand.

487. *Inermes* : unarmed—suppliant. Of a, negativum, and *arma*.

489. *Memnonis*. Memnon the son of Aurora and Tithonus, the son of Laomedon, king of Troy. He came to the assistance of the Trojans with many troops from India and Ethiopia. He was slain by Achilles. *Nigri* : swarthy—alluding to his color. *Eas acies* : eastern troops.

491. *Penthesilea*. She was queen of the Amazons, who came to the aid of the Trojans after the death of Hector. Her troops were armed with bucklers in the form of a crescent, or half-moon. *Agmina lunatis*

peltis : her troops (armed) with crescent shields. She was slain by Achilles; some say by his son Neoptolemus. *Furens* : eager—courageous.

493. *Bellatrix virgo* : the warlike virgin, binding a golden girdle under her naked breast, darts, &c. It was a custom of the Amazons to cut or scar one of their breasts that it might be no hindrance to their shooting or darting of the javelin; the other they bound with a girdle. The word *Amazon* is compounded of the Greek *alpha* negativum, and a word which signifies a *breast* : implying that they had only one breast. See nom. prop. under *Amazon*.

494. *Miranda* : wonderful—worthy of admiration. It is to be taken with the verb *videntur*. *Obtutu* : posture. *Hæret* : in the sense of *stat*.

497. *Incessit* : approached. See 46. supra.

498. *Qualis Diana exercet* : as Diana leads the dance on the banks of Eurotas, or over the tops of Cynthus, whom a thousand mountain nymphs surround, &c. *Eurotas*, a river of *Laconia*, near Sparta, a country famous for hunting. *Cynthi* : Cynthus was a mountain in the island of Delos, the birth place of *Diana*. *Glomerantur* : in the sense of *glomerant*. See Ecl. iv. 10.

500. *Oreades* : mountain nymphs; from a Greek word which signifies a mountain. See Ecl. ii. 46.

502. *Latona*. Latona, the mother of Diana and Apollo. Joy pervaded her silent breast at the sight of the grace and dignity of her daughter.

- Talis erat Dido, talem se læta ferebat
 Per medios, instans operi regnisque futura.
 Tum foribus Divæ, mediâ testudine templi,
 Septa armis solioque altè subnixa, resedit.
 Jura dabat legesque viris, operumque laborem
 Partibus æquabat justis, aut sorte trahebat :
 Cùm subitò Æneas, concursu accedere magno
 Anthea Sergestumque videt, fortemque Cloanthum,
 Teucrorumque alios : ater quos æquore turbo
 Dispulerat penitusque alias avexerat oras.
 Obstupuit simul ipse, simul percussus Achates
 Lætiâque metuque ; avidi conjungere dextras
 Ardebant : sed res animos incognita turbat.
 Dissimulant, et nube cavâ speculantur amicti,
 Quæ fortuna viris, classem quo litore linquant,
 Quid veniant : cunctis nam lecti navibus ibant
 Orantes veniam, et templum clamore petebant.
 Postquàm introgressi, et coràm data copia fandi,
 Maximus Hioneus placido sic pectore cœpit :
 O regina, novam cui condere Jupiter urbem,
 Justitiâque dedit gentes frænare superbas :
 Troes te miseri, ventis maria omnia vecti,
 Oramus : prohibe infandos à navibus ignes ;
 Parce pio generi, et propiùs res aspice nostras
 Non nos aut ferro Libycos populare Penates
 Venimus, aut raptas ad litora vertere prædas.
 Non ea vis animo, nec tanta superbia victis.
514. *Ambo avidi ardebant*
 517. *Quæ fortuna sit viris*
 518. *Ob quid veniant ; nam homines*
 520. *Introgressi sunt, et copia fandi coram regina data est illis*
 524. *Nos miseri Troes, vecti per*

NOTES.

503. *Talis erat Dido* : such was Dido. The comparison here between Diana and Dido is taken from the *Odyssey*. Probus considered the passage to be copied unhappily by Virgil. The comparison, according to Scaliger lies in these particulars : *Quemadmodum Diana in montibus, ita Dido in urbe : illa inter nymphas, hæc inter matronas : illa instans venatoribus, hæc urbi*.
505. *Foribus Divæ*. In the interior part of the temple, there was a place separated from the rest by a wall, or veil, called the *Adytum* or *Penetræ*. Here the poet supposes Juno to have had an image or statue, or some symbol of her presence. The door or gate that led to it he therefore calls the *door of the goddess*. *Mediâ testudine* : under the middle of the arch, or canopy. *Subnixa altè* : raised high on a throne, she sat down. *Foribus* : forces, properly folding doors—opening on both sides. It has no singular.
506. *Septa armis* : surrounded by her guards. *Armis*, by meton. for the men bearing them.
507. *Dabat jura* : dispensed justice. *Jus*, properly a natural law, or right : *Lex*, a written or statute law : *fas*, a divine law.
508. *Concursu* : a crowd. *Multitudine*, says Rufus.
511. *Avidi* : eager. See 423. *supra*. *Ardebant* : in the sense of *euphebant*.
512. *Avexerat* : had carried to other sh far remote.
516. *Speculantur* : they conjecture ; is the fortune of their friends ; on coast they had left their fleet ; for what pose they came thither. For men chosen
519. *Veniam* : peace—favor. *Clam* with a cry, lamenting the hardness of fortune.
521. *Maximus* : the chief, or prim speaker. *Placido pectore* : from his composed breast. A composed breast, or mind relates the voice and speech. *Copia* : liberty.
523. *Frænare* : to restrain proud nat with justice—with laws. By *superbas* we may understand the Numidians, other warlike nations of Africa, her neighbors. For *superbas*, Rufus says, *feroci*
525. *Prohibe* : avert—turn away. *infandos* : direful—cruel.
527. *Libycos Penates* : the African tory, or settlements : or, simply, the Af gods.
528. *Vertere* in the sense of *abdu* *Raptas prædas* : the plundered, or as booty.
529. *Vis* : in the sense of *violentia*. verb est is understood.

- Est locus, Hesperiam Graii cognomine dicunt; 530
Terra antiqua, potens armis atque ubere glebæ:
CEnotrii coluere viri; nunc fama, minores 532. Nunc fama est
Italiam dixisse, ducis de nomine, gentem. minores
Huc cursus fuit.
Cum subitò assurgens fluctu nimbosus Orion 535
In vada cæca tulit, penitusque procacibus Austris
Perque undas, superante salo, perque invia saxa
Dispulit: huc pauci vestris adnavimus oris.
Quod genus hoc hominum? quæve hunc tam barbara 536. Procacibusque
Permittit patria? hospitio prohibemur arenæ: [morem 539. Quod genus ho
Bella cient, primâque vetant consistere terrâ. 541 patria tam barbara per-
Si genus humanum et mortalia temnitis arma; mittit
At sperate Deos memores fandi atque nefandi. 543. Sperate Deos esse
Rex erat Æneas nobis, quo justior alter memores
Nec pietate fuit, nec bello major et armis 545. Quod justior in pietate,
Quem si fata virum servant, si vescitur aurâ nec major bello

NOTES.

530. *Hesperiam*. Italy hath been called by various names: *Hesperia*, (which was the name also sometimes given to Spain,) from *Hesperus* the brother of Atlas, king of Mauritania, in Africa; or from *Hesperus*, the name of the star *Venus*, when it goes behind the sun, and signifies, a *setting*, or the *west*. From which circumstance, the Greeks to the eastward of those countries called Italy *Magna Hesperia*, and Spain, *Hesperia Minor*: *CEnotria*, from *CEnotrus*, a king of the Sabines, or from a son of Lycaon, king of Arcadia, of that name: *Ausonia*, from the *Ausones*, an ancient people of that country; and lastly, *Italia*, from *Italus*, a king of Sicily; or, as some say, from a Greek word signifying *cattle*, because they abounded there. *Dicunt*: in the sense of *recant*.
531. *Ubere*: richness—fertility. *Cognomine*: in the sense of *nomine*.
532. *CEnotrii viri*: simply, the CEnotrians inhabited it. *Minores*: their descendants.
535. *Orion*: a constellation in the heavens. It rises with the sun in the month of July, and was supposed to have an influence upon the weather; hence the epithet *nimbosus*. It will appear hence, that the time of Æneas' arrival at Carthage, was some time in that month. He remained there till the latter part of the following winter, when he set sail for Italy, where he arrived, as Sagrais supposes, some time in the spring. *Fluctu*: in the sense of *vari*.
536. *Austris procacibus*: by violent winds. *Auster* is here put for wind in general, and not for the south wind, which would have driven him from Africa. *Tulit*: carried, or drove. *Cæca*: in the sense of *latentia*.
537. *Sal*: in the sense of *vari*. For *procacibus*, Heyne says *vehementibus*.
540. *Prohibemur*: we are prohibited from the enjoyment of the shore.
543. *At sperate*: but expect that the gods are mindful of right and wrong. *Fandi atque nefandi*: gerunds in *di*, of the verb *for*; in the sense of *fas* and *nefas*: for what is right and just may be spoken; but what is unjust, we may not speak.
- The meaning of the passage is: if ye despise the human race, and fear not the just punishment from men, which this savage and barbarous conduct deserves, know that the gods are mindful of right and wrong, and will not fail to reward or punish accordingly. *Mortalia arma*: Ræus says, *vindictam hominum*, the vengeance of men.
544. *Quod justior alter*, &c. Here we have a summary of Æneas' character, *piety* and *valor*. The first comprehends devotion to the gods, and all the moral virtues. It shows him a tender son, an affectionate father, and husband. He bore his father upon his shoulders, and led his little son through the flames of Troy to a place of safety. And having lost his wife in the general confusion of that fatal night, he ventured into the midst of enemies in search of her; nor did he cease, till her ghost appeared to him, and bade him to desist: and on all occasions, Ascanius appears the darling of his soul. Æneas was also a patriot, and firmly attached to the interests of his country. In valor and prowess in war, he appears on all occasions the real hero. Homer represents him second only to Hector. He was the first to resist Achilles on his return after the death of Patroclus. He did not engage him, but he manifested a calm and determined courage. We see then how justly he is characterized by, *nec bello major et armis*. But his piety and moral virtues have ennobled his character more than all his deeds of valor.
546. *Vescitur*: in the sense of *enjoy*.

548. Non *sit* metus
nobis, nec pœniteat te
priorem certasse cum illo
officio
551. Liceat nobis sub-
ducere ad terram clas-
sem quassatam
554. Ut læti petamus
Italiam Latiumque, si
datur nobis tendere cur-
rum ad Italiam, sociis, et
555. Sin salus absump-
ta est, et pontus Libyæ
habet te, O optime
557. Ut saltim petamus
freta Sicaniæ paratasque
sedes, unde
advecti sumus huc
560. Ilioneus orabat
talibus verbis.
561. Demissa quoad
vultum
569. Seu vos optatis
magnam
- Æthereâ, neque adhuc crudelibus occubat umbris;
Non metus, officio nec te certasse priorem
Pœniteat. Sunt et Siculis regionibus urbes,
Armaque, Trojanoque à sanguine clarus Acestes. 556
Quassatam ventis liceat subducere classem,
Et sylvis aptare trabes, et stringere remos.
Si datur Italiam, sociis et rege recepto,
Tendere, ut Italiam læti Latiumque petamus:
Sin absumpta salus, et te, pater optime Teucrdm, 554
Pontus habet Libyæ, nec spes jam restat Iuli,
Ut freta Sicaniæ saltem sedesque paratas,
Unde huc advecti, regemque petamus Acesten.
Talibus Ilioneus: cuncti simul ore fremebant
Dardanidæ. 560
Tum breviter Dido, vultum demissa, profatur:
Solvite corde metum, Teucri, secludite curas.
Res dura, et regni novitas me talia cogunt
Moliri, et latè fines custode tueri.
Quis genus Æneadûm, quis Trojæ nesciat urbem? 561
Virtutesque, virosque, et tanti incendia belli?
Non obtusa adeò gestamus pectora Pœni:
Nec tam aversus equos Tyriâ Sol jungit ab urbe.
Seu vos Hesperiam magnam, Saturniaque arva,
Sive Erycis fines, regemque optatis Acesten; 574
Auxilio tutos dimittam, opibusque juvabo.
Vultis et his mecum pariter considerare regnis?
Urbem quam statuo, vestra est; subducite naves
Tros Tyriusque mihi nullo discrimine agetur.

NOTES.

Occubat: lies dead—yields up his life to the cruel shades.

549. *Et*: in the sense of *etiam*, or *quoque*.

550. *Acestes*. See *Æn.* v. 30.

552. *Et aptare*: and to fit (procure) spars in the wood, to supply the place of those that had been broken, or lost in the violence of the storm and waves. *Stringere remos*: to cut our oars—to cut timber, of which to make oars.

557. *Freta*. *Fretum* is properly a narrow sea, or strait: here used for the sea in general. *Ut*. Most copies have *at*, but the former is preferable. *Advecti*: in the sense of *pulsi*.

560. *Fremebant ore*: they applauded with their mouth—they expressed their approbation of his speech. *Dardanidæ*: the Trojans; so called from *Dardanus*. They were also called *Teucri*, from *Teucer*, both founders of Troy. See 1, *supra*.

563. *Dura res*: the difficult state of my affairs. *Moliri*: in the sense of *facere*.

565. *Genus Æneadûm*: the ancestry of the Trojans—the stock from which they sprung. *Æneadæ*: the Trojans; from *Æneas*, their leader.

566. *Virtutes*: illustrious actions. *Viros*: heroes.

567. *Pœni gestamus*: we Carthaginians do not carry with us hearts so insensible as to disregard the sufferings of our fellow men.

568. *Nec tam aversus*: nor does the sun so far from the Tyrian city join his steed to his chariot.

This is an allusion to an opinion of the ancients, that the inhabitants of cold climates are less susceptible of the tender and humane feelings, than those of warm climates.

569. *Saturnia arva*: the lands of Saturn—Italy. See *Ecl.* iv. 6. *Magnam*: powerful, or great; to distinguish it from Spain, which was sometimes called *Hesperia Minor*.

570. *Fines Erycis*: the coast of Eryx—Sicily; where Eryx reigned. See *Æn.* v. 24

571. *Opibus*. This refers to the assistance which Dido would afford them by her wealth. *Pariter*: on equal terms, or conditions. *Et*: in the sense of *etiam*.

573. *Urbem quam statuo*: the city I build; I am yours.

574. *Agetur*: shall be treated. *Discrimine*: difference—distinction.

utinam rex ipse Noto compulsus eodem
 Æneas! Equidem per litora certos
 am, et Libyæ lustrare extrema jubebo;
 us ejectus sylvis aut urbibus errat
 animum arrecti dictis, et fortis Achates,
 et Æneas, jamdudum erumpere nubem
 int: prior Æneam compellat Achates:
 heu, quæ nunc animo sententia surgit?
 tuta vides, classem, sociosque receptos.
 best, medio in fluctu quem vidimus ipsi
 rum: dictis respondent cætera matris.
 fatus erat, cum circumfusa repente
 se nubes, et in æthera purgat apertum.
 Æneas, claræque in luce refulsit,
 nerosque Deo similis: namque ipsa decoram
 em nato genitrix, lumenque juventæ
 eum, et lætos oculis afflârat honores.
 manus addunt ebori decus, aut ubi flavo
 um Pariusve lapis circumdatur auro.
 sic reginam alloquitur, cunctisque repente
 isus ait: Coram, quem quæritis, adsum
 Æneas, Libycis ereptus ab undis.
 infandos Trojæ miserata labores!
 os, reliquias Danaûm, terræque marisque
 exhaustos jam casibus, omnium egenos,
 lomo socias. Grates persolvere dignas
 is est nostræ, Dido: nec quicquid ubique est
 Dardanix, magnum quæ sparsa per orbem:
 (si qua pios respectant numina, si quid
 a justitiæ est, et mens sibi conscia recti,)

575 575. Utinam Æneas
 ipse, vester rex, afforet,
 compulsus eodem noto.

578. Si fortè ille ejec-
 tus errat in quibus syl-
 vis, aut urbibus.

585

589. Similis Deo,
 590 quoad os, humerosque

595. Ego Troius Æneas
 595 adsum coram vobis,
 quem quæritis
 597. O tu sola misera-
 ta es

598. Quæ socias nos
 in vestra urbe, et domo,
 600 reliquias Danaûm, ex-
 haustos jam omnibus
 601. Nec est opis Dar-
 danis gentis, ubique
 quicquid ejus est, quæ
 sparsa est per magnum

NOTES.

Certos: in the sense of *fidus*. The
mines is understood.
Extrema: the farthest, or extreme
 Africa.
Arrecti animum: animated—encou-
 mind. A Grecism.
Inus abest: one is wanting. This
metes, mentioned verse 113, supra.
 and crew were lost.
Cætera respondent: the rest answer
 See 390, supra, et seq.
Purgat in apertum: it clears up
 into pure air. *Circumfusa nu-*
surrounding cloud—the cloud that
 had encompassed them. Here Vir-
 tes Homer, *Odys.* vii. 143.
Namque genitrix: for his mother
 sth upon her son graceful locks,
 bright bloom of youth, and a spark-
 re to his eyes. *Honores*: grace—
Quale decus: such beauty art gives,
mus: by meton. the skill of the
 a.
Parius lapis: the Parian marble.
 a island in the Ægean sea, famous

for its white marble. *Circumdatur*: en-
 compassed—enchased.
 597. *Labores*: disasters—calamities.
 599. *Exhaustos*: worn out—having un-
 dergone. *Socias*: in the sense of *recipis*.
 601. *Non est nostræ opis*: it is not in our
 power to render you, O Dido, suitable
 thanks, nor is it (in the power) of the Tro-
 jan nation, wherever any of it is, which, &c.
 603. *Ut tibi ferant*: may the gods grant
 you suitable rewards. *Siqua numina*: if
 there be any powers above that regard, &c.
 These words are not designed to express
 any doubt in the mind of the speaker upon
 the subject. They put an acknowledged
 truth in the form of a supposition, the more
 to strengthen the conclusion. You shall be
 rewarded, as sure as there are any gods
 above—as sure as there is any justice among
 men, and any mind conscious to itself of
 virtue and worth. Ræmus concludes the
 parenthesis at the verb *est*. The meaning
 will then be: may the gods and your own
 mind, conscious of its own rectitude, re-
 ward you. Others extend it to embrace
recti. Hoynes has no parenthesis *Pios*.

- Præmia digna ferant. Quæ te tam læta tulerunt 605
 Sæcula? qui tanti talem genuere parentes?
 In freta dum fluvii current, dum montibus umbræ
 Lustrabunt convexa, polus dum sidera pascet;
 Semper honos, nomenque tuum, laudesque manebunt
610. Quæcunque terræ me cunque vocant terræ. Sic latus, amicum 610
 ræ vocant me Ilionea petit dextrâ, lævâque Serestum;
612. Post, petit alios, Post, alios, fortemque Gyan, fortemque Cloanthum.
 fortemque Obstupuit primò aspectu Sidonia Dido,
 Casu deinde viri tanto; et sic ore locuta est:
 Quis te, nate Deâ, per tanta pericula casus 615
 Insequitur? quæ vis immanibus applicat oris?
617. Tu-ne es ille Tu-ne ille Æneas, quem Dardanio Anchisæ
 Æneas, quem Alma Venus Phrygii genuit Simoëntis ad undam?
 nus genuit Dardanio Alma Venus Phrygii genuit Simoëntis ad undam?
 Atque equidem Teucrum memini Sidona venire,
 Finibus expulsus patriis, nova regna petentem 620
 Auxilio Beli. Genitor tum Belus opimam
 Vastabat Cyprum, et victor ditione tenebat.
 623. Casus Trojanæ Tempore jam ex illo casus mihi cognitus urbis
 urbis est cognitus mihi Tempore jam ex illo casus mihi cognitus urbis
 625. Teucer ipse quamvis hostis ferebat Teu- Trojanæ, nomenque tuum, regesque Pelasgi.
 cros Ipe hostis Teucros insigni laude ferebat, 625

NOTES.

This word signifies virtuous men in general; especially the kind, beneficent, and generous.

605. *Læta*: in the sense of *felicia*. *Sæcula*: in the sense of *tempora*.

607. *Dum umbræ*: while the clouds shall move around, or encompass the mountains. *Rumeus* says, *umbræ arborum*: the shades of trees. But with what propriety the shades of trees can be said to move round, or encompass the mountains, doth not appear. It certainly is not the meaning of the poet.

It is well known that the tops of high mountains rise above the clouds; and the region, or elevation of the clouds will be a greater or less distance below the summit, according to the height of the mountain, and the density of the atmosphere. *Convexa*: properly the exterior of any round, or circular body. It may then very properly denote the top, or curved surface of a mountain; also its sides. *Montibus*: in the sense of *montium*. *Convexa montibus*: the tops of the mountains. The dat. among the poets, is often used in the sense of the gen.

608. *Dum polus*: while the heaven feeds (sustains) the stars—while there are any stars in the heavens. *Polus*, properly the pole; by synec. the whole heavens.

611. *Ilionea*: a Greek acc. of *Ilioneus*. He was a Trojan, the son of Phorbas. The penult syllable is naturally short, but it is made long for the sake of the verse. Nothing is known of *Serestes*, *Gyan*, and *Cloanthus*, further than Virgil informs us.

614. *Casu*: calamity—misfortune. *De-*

inde: in the next place. It has reference to *primò*, in the preceding line.

615. *Quis casus*: what fortune. *Quæ vis*: what power drives you, &c.

618. *Genuit*: in the sense of *peperit*.

619. *Memini quidem*. This Teucer was the son of Telamon, king of the island of Salamis, and Hesione, daughter of Laomedon, king of Troy. On his return from the Trojan war, he was banished by his father, for not preventing the death of his brother Ajax, who slew himself, because the arms of Achilles were adjudged to Ulysses rather than to him. This unnatural treatment of his father, led him to disclaim all relationship to him, and to reckon his lineage from his mother. The poet, by concealing this circumstance, hath made it reflect much honor upon the Trojans.

621. *Belus*. See *Æn.* iv. 1.

622. *Cyprum*: an island in the Mediterranean sea, sacred to Venus. Here, it is said, she was born, and had a splendid temple. Hence she was sometimes called the *Cyprian Goddess*. *Opimam*: rich—fertile. Belus had been at war with the inhabitants of the island, and at that time it was subject to him.

624. *Pelasgi*. These were a people of Thessaly so called from *Pelagrus*, a son of Lycaon, king of Arcadia, from whom they were descended. They were frequently taken for the Greeks in general. Here, and in some other places, used as an adj.

625. *Ferebat Teucros*: he extolled the Trojans with distinguished praise.

ortum antiquâ Teucrorum i stirpe volebat.
agite, ô tectis, juvenes, succedite nostris!
oque per multos similis fortuna labores
um, hâc denum voluit consistere terrâ.
nara mali, miseris succurrere disco.
memorat, simul Ænean in regia ducit
simul Divûm templis indicit honorem.
indis intereâ sociis ad litora mittit
tauros, magnorum horrentia centum
suum, pingues centum cum matribus agnos
a, lætitiâque Dei.

lomis interior regali splendida luxu
tur, mediisque parant convivia tectis.
laboratæ vestes, ostroque superbo :
argenteum mensis, cœlataque in auro
facta patrum, series longissima rerum
ducta viros antiquæ ab origine gentis.
eas (neque enim patrius consistere mentem
amor) rapidum ad naves præmittit Achaten,
io ferat hæc, ipsumque ad mœnia ducat.
in Ascanio chari stat cura parentis.
a prætereâ, Iliacis erepta ruinis,
jubet, pallam signis auroque rigentem,

632. Similis fortuna
voluit me quoque jacta-
tam per multos labores
consistere

633. Mittit munera
sociis ad litora, nempe
viginti tauros, centum

639. Hæc sunt vestes
640 laboratæ arte

645. Ut ferat hæc As-
canio, ducatque
647. Jubet Ascanium
ferre secum munera
erepta ex Iliacis ruinis,
nempe pallam

NOTES.

Volebatque se: and he wished (it to
sidered) that he sprang from the an-
stock of the Trojans. He sprang
at stock by Hesione, the daughter
medon, who was the fifth from Teu-
I Dardanus, the founders of Troy.
cor. iii. 35. For *volebat*, Ruvius says

Labores: in the sense of *casus*.

Mali. This is a fine verse. The
mt is worthy of the most distinguish-
racter. *Memorat*: in the sense of
r.

Indicit honorem: she orders an of-
(to be made) in the temples. It was
ient custom to offer libations to Jove,
ag the god of hospitality, upon the
of strangers. Servius thinks the
indicit honorem, mean, that she or-
contributions to be made in honor of
ls; but this is questionable. He ob-
that the ancients, from their poverty,
bliged to make collections from the
, for their sacrifices: they also ap-
o that use the property of convicts
defactors. Hence *supplicia*, punish-
came to signify prayers, supplica-
and thanksgivings. So also *sacer*
o signify both holy, and accursed.

Nec minus: in the sense of *quoque*,
non.

Centum horrentia terga: a hundred
backs of huge swine; simply, a hun-
urge swine. *Terga*: the backs, by
put for the whole bodies, or carcases.

636. *Lætitiâ Dei*: the joy of the god
(*Bacchus*—wine.) This is a beautiful cir-
cumlocution. The opinions of commenta-
tors upon this passage are various. The
sense, however, is easy. The queen sent
them presents (*munera*) of twenty bulls, a
hundred swine, and wine to cheer their
hearts.

637. *Interior domus*: the inner part of
the palace, itself splendid, was furnished
with royal magnificence.

639. *Superbo*: rich—costly. *Laboratæ*:
finely wrought.

640. *Ingens argentum*: much silver (was)
upon the tables, and the mighty deeds of
her ancestors carved in gold, a very long
series of history, traced down through so
many heroes from the origin of their an-
cient family. *Ingens argentum*: by this we
are to understand a great quantity of plate,
and silver vessels of various descriptions,
on which were carved the noble actions of
her ancestors.

644. *Præmittit*: in the sense of *mittit*,
the compound for the simple word. Or re-
ference may be had to the entertainment
which Dido had ordered upon the occasion.
He sends Achates before supper, to bear the
news to Ascanius, and to bring him to the
city. He suffers no time to be lost, before
he communicates to his son the tidings of
their kind reception. Servius takes *Præ-
mittit rapidum*, for *mittit prærapidum*. *Ra-
pidum*: in the sense of *celerem*.

648. *Rigentem signis auroque*: stiff with

- Et circumtextum croceo velamen acantho :
 650. Quos illa extulerat *de Mycenis*, cum Pergama cum pelafet, in concessosque Hymenæos, 651
 653. Præterea jubet eum ferresceptrum, quod Ilione maxima Præterea sceptrum, Ilione quod gesserat olim Maxima natarum Priami, colloque monile Baccatum, et duplicem gemmis auroque coronam 654
 656. Achates celerans Hæc celerans, iter ad naves tendebat Achates. At Cytherea novas artes, nova pectore versat
 658. Ut Cupido mutatus quoad faciem, et ora veniat pro Consilia . ut faciem mutatus et ora Cupido Pro dulci Ascanio veniat, donisque furentem Incendat reginam, atque ossibus implicet ignem. 661
 Quippe domum timet ambiguum, Tyriosque bilingues. Urit atrox Juno, et sub noctem cura recursat. Ergo his aligerum dictis affatur Amorem :
 664. O nate, meæ vires, mea magna potentia ; solus, Nate, patris summi qui tela Typhoea temnis : 664
 667. Hæc nota sunt tibi, ut tuus frater Æneas Litora jactetur, odiis Junonis iniquæ, Nota tibi : et nostro doluisti sæpe dolore.

NOTES.

figures, and with gold—with golden figures, by Hendiadis. *Velamen circumtextum* : a veil woven round.

650. *Ornatus Argivæ* : the ornaments of Grecian Helen. According to the poets, Helen was the daughter of Jupiter, and Leda, the wife of Tyndarus, king of Laconia. She produced two eggs : from one of them sprung Pollux and Hellen ; from the other, Castor and Clytemnestra. Horace says that Castor and Pollux were from the same egg. Helen married Menelaus, the brother of Agamemnon, king of Mycenæ and Argos. Having become son-in-law to Tyndarus, he succeeded to the throne of Laconia, after the death of Castor and Pollux. Helen is called *Argiva*, either on account of her relationship to the royal family of Argos, or because the Greeks in general were sometimes called *Argivi*. *Mycenis*, *Mycenæ* and *Argos*, the two principal cities of Greece, are sometimes put for Greece in general, by synec. See also noun. prop. under *Helen*.

651. *Pergama* : Troy. See 466, supra. *Inconcessos Hymenæos* : unlawful match—marriage.

653. *Ilione* : the eldest (*maxima natarum*) of the daughters of Priam. She was married to Polymnestor, king of Thrace, and was invested with royal dignity.

654. *Baccatumque monile* : a pearlled collar for the neck—a necklace set with pearl. *Coronam duplicem* : a crown double with gems and gold—set with a double row of golden gems ; by Hend.

657. *Cytherea* : Venus ; so called from

Cythera, an island in the Peloponnesus, sacred to that goddess.

659. *Furentem reginam* : the loving queen. The queen already in love with *Æneas*. Cupid was a celebrated deity, the god of love, from the verb *cupio*. The one here spoken of was the son of Jupiter and Venus, and consequently was half brother to *Æneas*. There were two others of the same name among the ancients. *Furens* : in the sense of *amantem*. *Furens* signifies, being transported with an inordinate passion, whether of love, or anger.

660. *Implicitet* : should apply the fire (of love) to her bones—should entwine it around them.

661. *Ambiguum domum* : the equivocating race, and double-tongued Tyrians. *Bilingues*, either alludes to their speaking both the Phœnician and Libyan languages, or to their notorious perfidy. *Punica fides* was proverbial for deceit and perfidy. *Domum* : in the sense of *gentem*.

662. *Urit* : troubles her.

663. *Amorem* : Cupid. He is represented as a winged infant, naked, and armed with a bow and quiver full of arrows.

665. *Typhoea* : an adj. from *Typhoeus*, one of the giants that made war against the gods. Jupiter struck him with a thunderbolt, and laid him under mount *Ætna*. *Typhoea arma* : the thunder-bolts of Jove. These words very forcibly express the irresistible power of love.

666. *Numina* : in the sense of *opem*, *vel auxilium*.

668. *Iniquæ* : in the sense of *irata*, *vel inferæ*. See 4 and 27, supra.

- Hunc Phœnissa tenet Dido, blandisque moratur
 Vocibus : et vereor, quò se Junonia vertant
 Hospitia : haud tanto cessabit cardine rerum.
 Quocircà capere antè dolis et cingere flammâ
 Reginam meditor : ne quo se numine mutet ;
 Sed magno Æneæ mecum teneatur amore. 670
- Quà facere id possis, nostram nunc accipe mentem.
 Regius, accitu chari genitoris, ad urbem 675
 Sidoniam puer ire parat, mea maxima cura,
 Dona ferens pelago et flammis restantia Trojæ.
 Hunc ego sopitum somno, super alta Cythera,
 Aut super Idalium, sacratâ sede recondam. 680
 Ne quâ scire dolos, mediusve occurrere possit.
 Tu faciem illius, noctem non ampliùs unam,
 Falle dolo : et notos pueri puer indue vultus,
 Ut, cùm te gremio accipiet lætissima Dido,
 Regales inter mensas laticemque Lyæum,
 Cùm dabit amplexus, atque oscula dulcia figet ;
 Occultum inspiret ignem, fallasque veneno.
 Paret Amor dictis charæ genitricis, et alas
 Exiit, et gressu gaudens incedit Iuli. 685
 At Venus Ascanio placidam per membra quietem
 Irrigat : et fotum gremio Dea tollit in altos
 Idaliæ lucos, ubi mollis amaracus flum 690
677. Regius puer, mea maxima cura, parat ire ad
 684. Tu puer indue notos vultus pueri, ut, cum Dido
 688. Fallasque cum veneno amoris
 692. Et Dea tollit cum fotum in altos

NOTES.

670. *Phœnissa*: Dido. She is here called a *Phœnician*, or woman of *Phœnicia*. This was a country extending along the eastern shore of the Mediterranean, including Tyre and Sidon. The Phœnicians were among the earliest navigators, and are said to have been the inventors of letters. *Blandis*: kind—smooth words. *Tenet*: in the sense of *detinet*.
671. *Quò Junonia*. The hospitality and friendship which Æneas received at Carthage, are here called *Junonian*; either because Juno may be considered the goddess, as well as Jupiter the god, of hospitality; or because she was the special guardian and protectress of Carthage. Venus fears lest this hospitality of Juno may turn to the destruction of Æneas and his friends.
672. *Tanto cardine rerum*: in so great a crisis, or juncture of affairs.
674. *Meditor antecipere*: I contemplate to take possession of the queen beforehand by stratagem, and to besiege her with the flame of love. This is a metaphor taken from the manner of blocking up a town, by planting fires around the walls to prevent any from making their escape. *Ne mutet*: lest Dido should change herself through the influence of any god—should change her mind through the influence of Juno.
676. *Accipe*: hear my opinion.
678. *Sidoniam*: an adj. from *Sidon*, a city of Phœnicia, belonging to Tyre. Dido and the Carthaginians were a colony from Tyre. Hence *Sidoniam* vel *Tyria urbs*, for Carthage.
679. *Restantia*: in the sense of *servata*.
680. *Recondam hunc*: I will conceal him in a sacred place, laid in sleep, &c. *Cythera*: nou. plu. an island lying southward of the Peloponnesus, sacred to Venus. *Idalium*, or *Idalia*: a town and grove in the island of Cyprus, sacred to Venus. Hence she is sometimes called *Idaliæ*.
682. *Nequâ possit*: lest by some means, he could know the deceit, or intervene, to prevent the success of the plan.
684. *Falle dolo*: counterfeit, through artifice, his appearance for one night, and no more.
686. *Lyæum laticem*: simply, wine. — *Lyæus*, a name of Bacchus, derived from the Greek. *Mensas*: in the sense of *epulas*, vel *dapes*, by meton.
687. *Figet*: and she shall give you sweet kisses—shall press your sweet lips. *Inspires*: in the sense of *insinues*. *Fallas veneno*. Heyne takes these words in the sense of; *per fraudem instillet venenum*.
692. *Irrigat placidam*: diffuses a placid rest through, &c. *Fotum gremio*: pressed to her bosom.
693. *Amaracus*: the herb marjoram. It was said to be baneful to serpents, and therefore a very proper bed for Ascanius. It abounded in Cyprus. *Mollis*: in the sense of *dulcis*.

- Floribus et dulci aspirans complectitur umbrā.
 Jamque ibat dicto parens, et dona Cupido
 Regia portabat Tyriis, duce lætus Achate.
 Cùm venit, aulæis jam se Regina superbis
 Auræ composuit spondā, mediamque locavit.
 Jam Pater Æneas, et jam Trojana juvenus
 Conveniunt, stratoque super discumbitur ostro.
 Dant famuli manibus lymphas, Cereremque canistris
 Expediunt, tonsisque ferunt mantilia villis.
 703. *Intus erant quin-* Quinquaginta intus famulæ, quibus ordine longo
quaginta famulæ, qui- Cura penum struere, et flammis adolere Penates :
bus erat cura struere Centum aliæ, totidemque pares ætate ministri,
penum longo ordine, et Qui dapibus mensas onerent, et pocula ponant.
 705. *Erant centum* Necnon et Tyrii per limina læta frequentes
aliæ famulæ, totidemque Convenère, toris jussi discumbere pictis.
ministri Mirantur dona Æneæ, mirantur Iulū,
 Flagrantesquæ Dei vultus, simulataque verba ;
 710. *Præcipuè infelix* Pallamque et pictum croceo velamen acantho.
Phonissa devota futuræ Præcipuè infelix, pesti devota futuræ,
pesti nequit Expleri mentem nequit, ardescitque tuendo

NOTES.

694. *Aspirans* : sending forth a sweet smell—odoriferous.

695. *Cupido parens dicto* : Cupid obeying the command, &c. As Cupid personates Ascanius, he may be said to obey the commands of Æneas, delivered by Achates. This is the sense given to the words by Rûmus. Davidson refers them to Venus.

697. *Regina jam composuit*. The couches were calculated for three persons each. The middle couch was considered the most honorable, and of the seats, the middle one of the middle couch. Here Dido sat down. *Locavitque mediam* : and placed herself in the middle, between Æneas and Cupid, supposed to be Ascanius.

It was usual to have three of these couches at table. Hence *triclinium* came to signify a dining room. *Aulæis* may mean the rich tapestry and curtains that were suspended over the couch on which Dido sat; or the rich coverings of the couch itself. This appears to be the opinion of Rûmus: *In aurea sponda, et magnificis lupetibus*, says he.

700. *Discumbitur* : a verb imp. they sit down upon a couch richly ornamented with purple. Rûmus says, *in purpureis lectis*. *Ostrum* : the purple color itself, taken as an adj.

702. *Mantilia tonsis* : towels of soft nap—smooth and soft towels; the prop. *ē* or *ex* being understood. Or, *tonsis villis* may be put absolutely: the shag, or nap being cut off, would render them smooth. It was a custom to wash before meals; hence, *dant lymphas manibus*. *Lymphas* : in the sense of *aquam*.

703. *Famulæ*. These were female ser-

vants. They are distinguished from the male servants, who are called *ministri*.

704. *Penum* : properly all kinds of provisions and stores. Here the word is taken in a more limited sense. *Adolere Penates flammis* : to worship the Penates by fire—to burn incense to the Penates. See *Geor.* ii. 505.

The business of the female servants seems to have been to cook and dress the provisions, and to arrange the several dishes before they were brought upon the table. The other servants spread the table, brought forward the several dishes when prepared, and waited upon the guests at supper. *Struere penum* : *instruere et adornare edulis ac cibos*, says Heyne.

705. *Pares ætate* : equal in age—of equal age. *Pocula* : by meton. for wine.

707. *Nec non* : also—in like manner. *Frequentes* : in crowds—in great numbers.

708. *Pictis toris* : upon ornamented couches.

709. *Iulū* : Cupid, who came in the form of Iulus, or Ascanius.

710. *Flagrantes* : fresh—glowing. *Simulata* : in the sense of *ficta*.

711. *Pictum* : Rûmus says, *intertextum*. It is to be taken after *velamen*. When any circumstance depends upon the adj. it is to be taken after the noun.

712. *Devota futuræ* : devoted to future love. It was the plan of Venus all along, that Dido should fall in love with Æneas; she may therefore be said to have been devoted to it. *Pesti* very strongly marks the nature and destructive effects of love, when indulged beyond due bounds.

713. *Expleri* : the pass. in the sense of

: et pariter puero donisque movetur.
 complexu Æneæ colloque pependit,
 um falsi implevit genitoris amorem,
 petit: hæc oculis, hæc pectore toto
 et interdum gremio fovet, inscia Dido,
 quantus miseræ Deus: at memor ille
 idaliæ, paulatim abolere Sichæum
 vivo tentat prævertere amore
 in resides animos desuetaque corda.
 In prima quies epulis, mensæque remotæ;
 magnos statuunt, et vina coronant.
 tus tectis, vocemque per ampla volutant
 pendent lychni laquearibus aureis
 et noctem flammis funalia vincunt.
 na gravem gemmis auroque poposcit,
 ue mero, pateram; quam Belus, et omnes
 oliti. Tum facta silentia tectis:
 hospitibus nam te dare jura loquuntur)
 um Tyrisque diem Trojâque profectis
 , nostrosque hujus meminisse minores.
 tiæ Bacchus dator, et bona Juno:

717. Hæc hæret in
 715 cum cum oculis, hæc hæret in cum cum toto pectore
 718. Interdum Dido
 fovet cum gremio, inscia
 719. Minor mandato-
 720 rum matris
 721. Prævertere vivo
 amore Æneæ resides
 animos reginæ
 724. Ministri statuunt
 728. Regina poposcit
 725 pateram gravem
 729. Quam Belus, et
 omnes à Belo soliti sunt
 implere
 731. Tum silentia
 facta sunt totis tectis,
 730 Dido inquit: O Jupiter,
 (nam homines loquuntur
 te dare jura hospitibus)
 velis hunc diem esse
 lætum Tyrisque tisque
 profectis à Trojâ

NOTES.

here. Or *expleri quoad mentem*,
 : to be satisfied as to her mind
 y her mind. *Ardescitque*: and
 med with love, while she gazes

si genitoris: his pretended, or
 other.

æ hæret: she sticks upon him
 eyes—she sticks upon him with
 heart. This very strongly marks
 at attention, with which Dido
 and gazed upon him.

et: she hugs him to her bosom.
ideat: lies in wait for her, un-
 fated) woman. This word very
 presses the insidious designs of

idaliæ. Venus, so called from a
 that name in Beotia, dedicated
 ces, the daughters of Venus and
Abolere Sichæum: to obliterate or
 her mind the memory of Sichæ-
 id been the husband of Dido; to
 had sworn inviolable constancy.
vertere: he endeavors to preoc-
 anguid affections, with an ardent
 neas, and her heart long since
 ned to love: lest Juno should in-
 rith hatred toward him, and his
 ro amore. Some commentators
 by these words: *a love for a liv-*
 in opposition to one that is dead,
 hæus. Ræus takes *vivo* in the
ementi; and *prævertere*, in the
reoccupare. Heyne has this re-
ad occupamus, in eo simul præver-
 (we prevent others) *ne occupent*.

723. *Mensæ*: the tables, by meton. the food
 upon them. *Postquam prima*: when the
 first rest was to the feast—when the first
 course or service was ended. It was custom-
 ary among the Romans to divide the feast
 into two courses, and sometimes into three.
 Hence we find: *prima mensa*, and *secunda*
mensa.

724. *Coronant vina*. By this we are to
 understand that they filled the bowls or gob-
 lets to the brim. Some understand by it
 their dressing or adorning of the bowls with
 garlands; which was a custom among the
 Romans on certain occasions. *Volutant*: in
 the sense of *millunt*.

726. *Incensi lychni*: lighted lamps hung
 from the golden ceilings.

727. *Noctem*: the darkness. *Funalia*:
 torches lighted. *Flammis*: in the sense of
luce.

728. *Gemmis auroque* in the sense of
aureis gemmis, by Hend.

729. *Belus*. This cannot be the father of
 Dido, but some one of her ancestors; per-
 haps the founder of her family. For other-
 wise there can be no propriety in the words:
omnes à Belo: all after Belus. *Mero*: pro-
 perly *new wine*. Here wine in general.

733. *Minores*: descendants. *Bona*: pro-
 pitious—kind.

736. *Libarit*. This libation or offering
 consisted in pouring some drops of wine
 upon the table at feasts, or upon the altar at
 sacrifices, as an acknowledgment of the
 bounty of the gods. *Laticum*: gen. plu. of
latez, in the sense of *rini*

- Et vos, ô cœtum, Tyrii, celebrate faventes. 73a
 Dixit: et in mensam laticum libavit hœorem:
 737 *Eoque libato, illa* Primaque libato, summo tenus attigit ore.
prima attigit reliquum Tum Bitiæ dedit increpitans: ille impiger hausit
vini Spumantem pateram, et pleno se proluit auro:
 740. *Pœst alii proceres* Pœst alii proceres. Citharâ crinitus Iopas 740
hauserunt Personat auratâ, docuit quæ maximus Atlas.
 743. *Unde genus hominum ortum est, et* Hic canit errantem Lunam, Solisque labores:
 744. *Canit Arcturum* Unde hominum genus, et pecudes: unde imber, et ignes
 Arcturum, pluviasque Hyadas, geminosque Triones:
 Quid tantum Oceano properent se tingere soles 745
 Hyberni, vel quæ tardis mora noctibus obstet.
 748. *Vario sermone cum Ænea* Ingeminant plausum Tyrii, Troësque sequuntur.
 Necnon et vario noctem sermone trahebat
 751. *Quibus armis filius Auroræ venisset ad Trojam: nunc quales essent equi Diomedis* Infelix Dido, longuinque bibebat amorem;
 Multa super Priamo rogitans, super Hectore multa
 Nunc, quibus Auroræ venisset filius armis: 751
 753. *Age, O hospes, et dic nobis à prima origine, insidias* Nunc, quales Diomedis equi: nunc, quantus Achilles.
 Immò age, et à primâ, dic, hospes, origine nobis
 755. *Nam jam septima æstas portat te errantem omnibus terria.* Insidias, inquit, Danaûm, casusque tuorum,
 Erroresque tuos: nam te jam septima portat 755
 Omnibus errantem terris et fluctibus æstas.

NOTES.

737. *Attigit*: she just touched it with her lips. *Tenus*: in the sense of *tantummodò*. The Roman ladies were not permitted to drink wine except at religious ceremonies. Dido, therefore, takes it, but she does not drink deep. She touches it with her lips: she just tastes it, and no more. *Summo ore*: the extremity of her mouth—her lips. *Hausit*: in the sense of *potavit*. Betias drank off the bowl with so much haste and eagerness, that he wet himself (*proluit se*.) by spilling some of the wine, which ran down his chin and clothes. *Auro*: properly gold. Hence by meton. any thing made of gold. Here the golden bowl out of which he drank.

741. *Atlas*. See *Æn.* 4. 247.

742. *Labores solis*: eclipses of the sun. *Personat*: he sings—plays upon his lyre. *Ignes*: lightning.

744. *Arcturum*: a star in the constellation Bootes, near the tail of the Great Bear. *Hyadas*: these were seven stars in the front of the Bull. See *Geor.* 1. 138. *Geminos Triones*. These were two Northern signs; formerly called, sometimes, the greater and less Plough, because the stars were thought to be in the form of a team of oxen, before a plough. *Pluvias*: in the sense of *imbriferas*.

745. *Quid hyberni soles*: why the winter suns hasten so much to touch themselves in the ocean, or what delay retards the slow nights. Simply: why the winter days are so short, and those of summer so long.

The summer nights may be said to be slow

in their coming on, because of the length of the day. They seem to be tardy and reluctant, as if unwilling to arrive.

This song of Iopas is imitated from the *Odyssey* of Homer. Virgil, however, has surpassed his master. The subject of Homer's song is the actions of Ulysses. But this of Virgil is of the sublimest kind, comprehending the most profound subjects of philosophy.

749. *Infelix Dido*: unhappy Dido drew out the night in various conversation, and drank large draughts of love. Virgil, says Davidson, is always very happy in setting objects in contrast to one another. Here the anxious situation of Dido's lovesick mind is seen in a fine light in opposition to the general mirth. While Tyrians and Trojans give loose to joy, and are making the roofs resound with their repeated acclamations, Æneas alone engages Dido's thoughts and attention. She relishes neither the pleasures of the feast, nor of the song; and can listen to no music, but the charms of his voice. *Bibebat quasi longo haustu*, says Heyne.

750. *Filius Auroræ*. Momnon. See 489 *supra*. *Super*: about or concerning.

753. *Dic*: by Apocope for *dice*, in the sense of *narra*.

755. *Septima æstas*: the seventh summer. The meaning seems to be: the seventh summer now brings you hither, after you have wandered on every land, and on every sea. *Fluctibus*: in the sense of *maribus*.

QUESTIONS.

- What is the character of this book?
 When does it open?
 Where was *Æneas* at that time?
 What prevented him from proceeding to Italy?
 Who caused the storm?
 At whose instigation was it raised?
 What damage did the fleet of *Æneas* sustain?
 Who assuaged the storm?
 Did he render the Trojans any other assistance?
 Where did *Æneas* then direct his course?
 After his arrival, how was he received?
 Who conducted him to Carthage, and gave him an account of the country?
 Having entered the city, to what place does he go first?
 Whom does he see there?
 What effect had the appearance of Dido upon him?
 Are there any episodes in this book?
 How many can you mention?
 Who were the founders of Troy?
 What are its several names?
 And from whom derived?
 Who was *Dardanus*?
 Of what country was he a native?
 Of what country was *Tracer* a native?
 After *Æneas* arrived in Italy, whom did he marry?
 What city did he build?
 What did he call it?
 Where was it situated?
 Who was Juno?
 What is said of her?
 What are some of her names?
 What were the causes of her resentment against the Trojans?
 Where was Carthage situated?
 Who was the Guardian Goddess of that city?
 What was the prize of beauty?
 To whom was it adjudged?
 By whom was it adjudged?
 Where did *Æolus* reside?
 How do you understand the fable of his being the god of the winds?
 In the division of the world between the sons of Saturn, to whom did the empire of the sea fall?
 What is Neptune represented as bearing in his hand?
 What is the difference between *procella*, *agens*, *nimbus*, and *imber*?
 Are they sometimes used indiscriminately for each other?
 Why was Sicily called *Trinacria*?
 What are the names of its promontories?
 Is the passage between Sicily and Italy dangerous?
 What is the cause of it?
 Can you explain the fables of *Sylla* and *Charybdis*?
 Who was Venus?
 What is said of her?
 What are some of her names?
 For what is the word taken, by metonymy?
 What part did she take in the affairs of the Trojans?
 Does the poet represent her as making any speech in their favor, after their arrival in Africa?
 What is the character of that speech?
 What does Dr. Trapp say of it?
 Who was Antenor?
 What did he do?
 What city did he build?
 Who succeeded *Æneas* in the government?
 What city did Ascanius build?
 How long was this city the seat of government?
 Who was the mother of Romulus?
 Whose daughter was she?
 How were Romulus and his brother Remus brought up?
 What is the fabulous account?
 What is the more probable account?
 What was their mode of life?
 What did Romulus do as soon as he came to years of maturity?
 Where did Romulus found his city?
 What was the end of Remus?
 What gave rise to the quarrel between the brothers?
 What other name had Romulus?
 From what is it derived?
 Who were the Amazons?
 From what is the name derived?
 Are they supposed to have been altogether a fabulous people?
 Who was their queen in the time of the Trojan war?
 What were the several names of Italy?
 From what were they derived?
 Who were the *Pelasgi* properly?
 For whom is the word sometimes used?
 What was *Pergama* properly?
 For what was the word used by synecdoche?
 What is the last episode in this book?
 What are the subjects of that song?
 From whom is it imitated?
 What are the subjects of Homer's song?
 How does this book conclude?

LIBER SECUNDUS.

Dido having desired Æneas to relate to her the sufferings of his countrymen, he proceeds to the mournful subject. He informs her that the city was taken after a siege of ten years, through the treachery of Sinon, and the stratagem of a wooden horse: that it was his determination not to survive the ruins of his country, till otherwise advised by Hector's ghost, and the appearance of his mother Venus: that he then conceived the plan of leaving his country, and seeking a settlement in another land. He then informs her of his carrying his aged father upon his shoulders, while his little son followed by his side, and his wife Creüsa at some distance behind: that when he came to the place of general rendezvous, he found a great concourse of people ready to engage in any enterprise: that here he misses his wife, and, frantic with despair, he resolved to rescue her, at the peril of his life. For this purpose he returned to the city; but, in the adventure, her ghost appeared to him, quieted his mind, and informed him of the land destined to him by fate. He also relates the particulars of his own adventures in that fatal night, when the powerful kingdom of Priam fell to the ground. This book may justly be considered the most interesting one of the whole Æneid; and was one of the sin which the poet himself read in the presence of Augustus and Octavia.

CONTICUERE omnes, intentique ora tenebant.

Inde toro pater Æneas sic orsus ab alto:
Infandum, Regina, jubes renovare dolorem:

4. *Narrando ut Danaï* Trojanas ut opes, et lamentabile regnum

Eruerint Danaï; quæque ipse miserrima vidi,

7. *Aut quis miles Myr-*
midounm Et quorum pars magna fui. Quis talia fando,
Myrmidonum, Dolopumve, aut duri miles Ulyssei,

NOTES.

2. *Toro*: the couch on which he sat at supper. *Orrus*: began. From the verb *ordior*. *Est* is to be supplied.

3. *Ut*: in the sense of *quomodo*. *Opes*: in the sense of *potentiam*. *Lamentabile*: in the sense of *plorandum*.

5. *Danaï*: the Greeks, so called from *Danaus*, one of their kings. *Quæque miserrima ipse*: both what things (scenes) the most pitiable I myself saw, and those of which I was a principal part.

7. *Myrmidonum*. The Myrmidons were the troops of Achilles. *Dolopum*. The Dolopians were the troops of Phoenix; or, as some say, of Pyrrhus, the son of Achilles. *Ulysei*. Ulysses was the son of *Laërtes*, and Anticlea, king of the islands of *Ithaca* and *Dulichium*. He married Penelope, the daughter of Icarus, a virtuous and amiable woman, with whom he lived for a time in great happiness and domestic enjoyment.

After the rape of Helen by Paris, he was summoned by the other princes of Greece, to the war that had been resolved upon against Troy. Unwilling to leave his kingdom and beloved wife, he pretended to be insane: and yoking an ox and an horse together, he went ploughing the shore, which

he sowed with salt. But he was detected by Pelamides, a wise and eminent statesman, in this manner. He took his son *Telemachus*, then a child, and laid him before the plough of his father, who turned it aside to save his son. He was obliged to go to Troy, where he distinguished himself both by his valor, his prudence, and his sagacity. By his means, Achilles was discovered among the daughters of *Lycomedes*, king of the island of *Scyros*, under whose guardianship his mother had placed him; and *Philoctetes* was obliged to leave *Lemnos*, and take with him the arrows of *Hercules*; without which it was said Troy could not be taken.

He performed many daring achievements, and executed many hazardous enterprises. After the death of Achilles, he was rewarded with the arms of that hero. On his return home, he was exposed to many dangers, hardships, and misfortunes, during the space of ten years. After an absence of twenty years, he arrived in his kingdom, to the great joy of his constant wife. He is said to have been slain by *Telegonus*, a son of his by the sorceress *Circe*.

During his absence, his wife had many suitors, whom she put off by telling them

Temperet à lachrymis? et jam nox humida cœlo
 Precipitat, suadentque cadentia sidera somnos
 Sed, si tantus amor casus cognoscere nostros,
 Et brevitè Trojæ supremum audire laborem;
 Quanquam animus meminisse horret, luctuque refugit,
 Incipiam. Fracti bello, fatisque repulsi
 Ductores Danaûm, tot jam labentibus annis,
 Instar montis equum, divinâ Pallidis arte,
 Edificant: sectâque intexunt abiectæ costas.
 Votum pro reditu simulant: ea fama vagatur.
 Huc delecta virûm sortiti corpora furtim
 Includunt cæco lateri: penitusque cavernas
 Ingentes, utrumque armato milite complent.
 Est in conspectu Tenedos, notissima famâ
 Insula, dives opum, Priami dum regna manebant:

10 10. Si tantus amor
 sit tibi

15

17. Simulant equum
 esse votum pro reditu
 domum

20

18. Illi sortiti delecta

NOTES.

that she could not comply with their wishes, until she had finished a piece of work which was then in her loom; but which she was careful not to do: for she undid in the night what she did in the day. By this device she continued faithful to her husband.

The return of Ulysses to his native land, and the adventures of Telemachus in search of his father, form the basis of the *Odyssey*.

9. *Cadentia sidera*. In the language of poetry, the stars may be said to set, when they disappear at the approach of day; and they are said to rise, when they become visible, at the approach of night. From this, we are to understand that it was near morning, when Æneas entered upon the mournful subject. *Suadent*: invite to sleep.

11. *Laborem*: struggle. Heyne says, *cladem, ipsum excidium urbis*.

12. *Horret*: shudders at, or dreads, the recollection. *Refugit luctu*. The verb here is in the perfect tense. As soon as his mind was turned to the mournful subject, it shrunk back, and revolted from it. This change of tense is an elegance: it marks the quickness of the impression upon his mind. The verb *refugio* forms the third person of the present and perfect of the indicative, *refugit*. The penult of the former is short, of the latter long, as in the present case. Some read *Luctumque refugit*: declines the mournful task; which is the same sentiment.

13. *Repulsi*. The Greeks are here said to be repulsed by the fates, because it was decreed that Troy could not be taken till the expiration of ten years, from the commencement of the siege. *Fracti*: disheartened.

15. *Instar montis*. It hath been objected that this story of the horse has not probability enough to support it; that, besides the hardness of the enterprise, it is not to be supposed that the Trojans would receive

within their walls so enormous and suspicious an engine with so implicit credulity. But the poet, as Mons. Segrais observes, has finely contrived the matter, so as to render it not only plausible, but in a manner necessary and unavoidable.

The Trojans, having heard the story of Sinon, and seeing so strong a confirmation of the truth of it in the terrible disasters that befel Laocoon and his sons, had every reason to believe the machine was an offering sacred to Minerva, and that all who offered violence to it should feel the vengeance of heaven, as Laocoon and his sons had done; and therefore they could not act otherwise than the poet supposes them to have done, consistently with their religion, and system of belief. As to the hardness of the undertaking on the part of the Greeks, M. Segrais observes, that modern history furnishes examples of equally hardy enterprises, undertaken and executed with success. He instances the Hollanders, forty of whom ventured to conceal themselves in a vessel, seemingly laden with turf, and underwent those examinations which are usually made for contraband goods, and having landed, retook the town of Breda from the Spaniards.

16. *Intexunt*: they line or cover the ribs. *Costas*. These were the timbers that gave form and figure to the horse—the frame. *Sectâ abiectæ*: with sawn fir—with planks or boards of fir.

17. *Fama*: in the sense of *rumor*.

18. *Sortiti delecta corpora*: having chosen a select body of men, they privately shut them up, &c. *Sortiti*: properly, having chosen by lot.

19. *Penitus*: in its inmost recesses.

21. *Tenedos*: an island lying opposite Troy, not far from the promontory of *Sigæum*, and about forty stadia from the main land.

	Nunc tantum sinus, et statio malefida carinis :	
24. <i>Ductores Danaum</i>	Huc se provecti deserto in litore condunt.	
provecti	Nos abiisse rati, et vento petiisse Mycenae.	25
25. <i>Nos rati sumus eos</i>	Ergo omnis longo solvit se Teucra luctu :	
abiisse.	Panduntur portæ : juvat ire, et Dorica castra,	
	Desertosque videre locos, litusque relictum.	
	Hic Dolopum manus, hic sævus tendebat Achilles	
30. <i>Hic erat locus</i>	Classibus hic locus : hic acies optare solebant.	30
31. <i>Pars nostrum stu-</i>	Pars stupeat innuptæ donum exitiale Minervæ,	
pet	Et molem mirantur equi : primusque Thymetes	
	Duci intra muros hortatur, et arce locari ;	
34. <i>Sive faciebat id</i>	Sive dolo, seu jam Trojæ sic fata ferebant.	
dolo, seu	At Capys, et quorum melior sententia menti,	35
35. <i>Capys, et illi quorum</i>	Aut pelago Danaum insidias suspectaque dona,	
menti <i>erat melior</i>	Præcipitare jubent, subjectivæ urere flammis	
sententia, jubent aut præ-	Aut terebrare cava uteri et tentare latebras.	
cipitare	Scinditur incertum studia in contraria vulgus.	
40. <i>Ibi Laocoon pri-</i>	Primus ibi ante omnes, magnâ comitante catervâ,	40
mus ante omnes decur-	Laocoon ardens summâ decurrit ab arce :	
rit	Et procul : O miseri, quæ tanta insania, cives ?	
42. <i>Et procul exclama-</i>	Creditis avectos hostes ? aut ulla putatis	
mal : quæ tanta insania	Dona carere dolis Danaum ? sic notus Ulysses ?	
est vobis	Aut hoc inclusi ligno occultantur Achivi :	45
44. <i>An est Ulysses sic</i>	Aut hæc in nostros fabricata est machina muros,	
notus vobis		

NOTES.

23. *Malefida* : unsafe for ships. *Carinis* : the keels : by synec. the whole ships.

26. *Omnis Teucra* : all Troy : the name of the place put, by meton. for the inhabitants. See *Æn.* i. 1.

27. *Dorica* : an adj. from *Doris*, a country of Greece, situated between *Ætolia*, *Phocia*, and *Thessaly* ; by synec. for Greece in general.

29. *Tendebat* : pitched his camp. *Rusus* says, *habebat tentoria*. *Manus Dolopum* : simply, the Doloplans.

30. *Acies* : is properly an army drawn up in order of battle : *agmen*, an army in order of march, from *ago* : *exercitus*, an army in order of exercise, from *exerceo*. But they are often used indiscriminately.

32. *Thymetes*. It is said he married the sister of *Hecuba*, the wife of *Priam*, by whom he had a son, born on the same day with *Paris*. *Priam* being informed by an oracle that on that day a child was born, who should be the cause of the destruction of *Troy*, interpreted it against the son of *Thymetes*, and caused him to be put to death. On this account, it is supposed, that he entertained a grudge against *Priam*, and acted the part of a traitor to his country. He was one of *Priam*'s counsellors.

33. *Duci* : the inf. pass. of *ducor*. *Equum* is understood before it.

34. *Fata* : destiny—fate. *Ferebant* : in the sense of *velebant*.

35. *At Capys* : but *Capys*, and others, to whose mind there was a better judgment, advised, &c.

Capys accompanied *Aeneas* on his voyage, and was one of his chief men. He afterwards founded *Capua*, in Italy, which was a long time a rival of *Rome*, in wealth and splendor.

37. *Subjectivæ*. The common reading is *subjectivæ*. The former is to be preferred. *Valpy* reads *subjectivæ*.

38. *Terebrare* : to lay open and examine the hollow recesses of the womb.

39. *Incertum* : fickle—inconstant. *Contraria studia* : into different sentiments, or opinions. Some were in favor of the measure proposed, others were against it.

40. *Ante*. *Rusus* interprets this by *coram*, in the presence of all. *Davidson* thinks it implies that *Laocoon* was the first, or principal (*primus*) person among those who opposed the admission of the horse into the city. *Heyne* thinks we are to understand that *Laocoon* ran before—outran the rest. *Ante*, signifies, before, with respect to time, place, and degree. *Laocoon*, some say, was the brother of *Anchises* ; others say, he was the son of *Priam*, and priest of *Apollo*.

41. *Ardens* : eager. *Rusus* says *celer*.

43. *Avectos* : in the sense of *profectus*. The verb *esse* is understood.

Inspectura domos, venturaque desuper urbi;
 Aut aliquis latet error: equo ne credite, Teucri.
 Quicquid id est, timeo Danaos et dona ferentes
 Sic fatus, validis ingentem viribus hastam
 In latus, inque feri curvam compagibus alvum
 Contorsit: stetit illa tremens, uteroque recusso
 Insonuere cavæ gemitumque dedere cavernæ.
 Et, si fata Deûm, si mens non læva fuisset,
 Impulerat ferro Argolicas fœdare latebras:
 Trojaque, nunc stares, Priamique arx alta, maneres.
 Ecce manus juvenem intereâ post terga revinctum
 Pastores magno ad regem clamore trahebant
 Dardanidæ: qui se ignotum venientibus ultrò,
 Hoc ipsum ut strueret, Trojamque aperiret Achivis,
 Obtulerat: fidens animi, atque in utrumque paratus,
 Seu versare dolos, seu certæ occumbere morti.
 Undique visendi studio Trojana juvenus
 Circumfusa ruit, certantque illudere capto.
 Accipe nunc Danaûm insidias; et crimine ab uno
 Disce omnes.
 Namque, ut conspectu in medio turbatus, inermis
 Constitit, atque oculis Phrygia agmina circumspexit:
 Heu, quæ nunc tellus, inquit, quæ me æquora possunt
 Accipere! aut quid jam misero mihi denique restat!
 Cui neque apud Danaos usquam locus; insuper ipsi

50. Sic fatus, validis viribus contorrit ingentem

54. Si fata Deûm non fuissent adversa

55. Ille impulerat nos fœdare

57. Ecce, intereâ Dardanidæ pastores magno clamore trahebant ad regem juvenem revinctum quoad manus post terga; qui ultrò obtulerat se ignotum illis

63. Visendi illius

67. Ut Sinon constitit

NOTES.

47. *Inspectura*: about to overlook our houses, and to come down upon the city. It was higher than the walls and houses, and might, with propriety, be said to overlook them, and to come down upon the city—to make an attack upon it.

48. *Error*: guile, deceit, or trick. It properly signifies whatever is opposed to truth.

49. *Et*: in the sense of *etiam*: I fear the Greeks even offering presents. There is a peculiar emphasis to be placed upon the *et* in this instance.

51. *Feri*: the horse. *Ferus* does not always signify a wild beast, or beast of prey: it signifies a tame or domesticated animal also. He struck that part of the horse, where the timbers or ribs arose from their horizontal to a perpendicular position *Curvam compagibus*: bending out in seams or joints. *Juncturis*, says Rûsius. *Recusso*: in the sense of *repercusso*.

53. *Gemitum*. This groan probably was made by the Greeks within, who now began to be alarmed at their situation.

54. *Fata*: decrees, or purposes of the gods.

55. *Argolicas*: an adj. from *Argos*, a city of Greece, situated in the Peloponnesus; by synec. sometimes put for Greece in general. *Latebras*: hiding places—recesses. *Trojaque, &c.* This is a happy apostrophe: had we taken his advice—had our minds not been stupid and infatuated; now O

Troy, thou wouldst be standing, and thou, lofty citadel of Priam, wouldst be remaining! *Fœdare*: in the sense of *excindere*.

59. *Dardanidæ*: the Trojans; so called from *Dardanus*, one of their founders. It is here used as an adj.

60. *Strueret*: in the sense of *efficeret*.

61. *Fidens animi*: bold—daring of soul, and prepared for either event; to carry into execution his purpose, (*versare dolos*;) or, in case of discovery, to yield to certain death. He threw himself a stranger, and unknown, in the way of these shepherds, on purpose that they might take him, and bring him before Priam and the Trojan chiefs, the better to effect his purpose, to persuade them to admit the horse within their city.

64. *Circumfusa*: surrounding him—encompassing him on every side: a part from *circumfundor*. *Capto*: in the sense of *capto*.

65. *Accipe*: in the sense of *audi*. *Ab uno crimine*: from one criminal person, (namely, Sinon,) learn the character of all the Greeks. This appears to be the sense in which Heyne takes the words. Valpy says: "From this instance of deceit and treachery," &c. Davidson: "From one crime, take a specimen of the whole nation." *Crimen*: properly a crime; by meton. a criminal, or villainous person.

66. *In medio conspectu*: in the midst of the gazing crowd.

73. Quo gemitu *no-*
tri animi sunt conversi,
et Dardanidæ infensi pœnas cum sanguine pœcunt.
Quo gemitu conversi animi, compressus et omnis
Impetus : hortamur fari, quo sanguine cretus ;
74. *Eum fari, ex quo*
sanguine cretus sit ; me- Quidve ferat, memoret, quæ sit fiducia capto. 75
moret, quid ferat, quæ-ve Ille hæc, depositâ tandem formidine, fatur :
78. *Me cretum esse de* Cuncta equidem tibi, Rex, fuerint quæcunque, fatebor,
Argolica Vera, inquit : neque me Argolicâ de gente negabo ;
79. *Hoc est primum :* Hoc primum : nec si miserum fortuna Sinonem
nec, si improba fortuna Finxit, vanum etiam mendacemque improba finget. 80
finxit Sinonem Fando aliquid si fortè tuas pervenit ad aures
83. *Quem insontem* Belidæ nomen Palamedis, et inclyta famâ
Pelægi demisere neci Gloria : quem falsâ sub proditiōne Pelasgi
sub falsa proditiōne, in- Insontem, infando indicio, quia, bella vetabat,
fando Demisere neci ; nunc cassum lumine lugent : 86
85. *At nunc lugent* Illi me comitem, et consanguinitatē propinquum,
eum Pauper in arma pater primis huc misit ab annis.
87. *Mecus pater pauper* Dum stabat regno incolumis, regnumque vige-
misit me comitem illi, et bat
88. *Dum Palamedes* Consiliis, et nos aliquod nomenque decusque
stabat

NOTES.

74. *Impetus* : fury—violence. *Compressus* : restrained. The verb *est* is understood.

75. *Memoret* : in the sense of *dicat*. *Quid ferat* : what message or news he brought, or what confidence there might be placed in him, a captive. This is the sense usually given to the words ; but Valpy gives them another turn : "What he might have to relate in his own defence, and what ground he had for hoping for mercy, now he was a prisoner."

77. *Cuncta vera* : the whole truth—all things true. Heyne and Valpy read, *quodcunque fuerit*, for *quæcunque*, &c.

80. *Vanum* : in the sense of *fallacem*. *Finxit* : hath made, or rendered. *Improba* : in the sense of *adversa*.

81. *Si fortè, fando aliquid* : if by chance, by common report, the name of, &c. *Fando aliquid* : the same as *dum aliquid dicitur*. *Narratione aliorum*, says Heyne.

82. *Belidæ Palamedis*. Palamedes was the son of Nauplius king of Eubœa, an island in the Ægean sea, and descended from Belus, a king of Africa, by Amyone, the daughter of Danaus. Ulysses, to avoid going to the Trojan war, pretended to be insane ; but the deception was discovered by Palamedes. See note 7, *supra*. This, Ulysses never forgave, and finally he wrought his ruin, by accusing him of holding a correspondence with Priam. To support this charge, he forged letters from Priam to Palamedes, which he pretended to have intercepted. He also conveyed gold to his tent, pretending it was sent from Priam as a bribe. Upon which Palamedes was accused of treason, and stoned to death.

The whole of Sinon's speech is artful, and calculated to impose upon his audience, being made up, partly of truth, and partly

of falsehood. What he says of himself is downright falsehood ; what he says of Palamedes is in substance true. His death might have been known to the Trojans by common report, (*fando aliquid*.) though the circumstances of it might not have been. By relating them, therefore, he could not fail of becoming interesting, of gaining a favorable reception, and of preparing the way for the accomplishment of his purpose.

83. *Sub falsa proditiōne* : under a false accusation of treachery—treason. This alludes to the letters, which Ulysses forged, mentioned above. *Pelasgi*. See *Æn.* i. 624.

84. *Infando indicio*. This alludes to the gold, which Ulysses conveyed to his tent, and pretended to have been sent him by Priam. This was adduced in evidence against him : we may therefore render *infando indicio* : upon an iniquitous evidence. *Quia vetabat bella*. This was false : so far from Palamedes being opposed to the war against Troy, that he was among the first to promote it.

85. *Cassum lumine* : deprived of the light of life. *Demisere* : they condemned to death.

86. *Illi me comitem*. Here, too, Sinon speaks falsely. So far from his being a relation of Palamedes, he was the relation of Ulysses, whose mother was the sister of Æsinus, the father of Sinon.

87. *Ab primis annis* : not from his infancy, but from the first years of his bearing arms, which among the Romans was at the age of seventeen. *Arma* : by meton. war.

88. *Regno*. *Regnum* may either mean the kingdom of Eubœa, where his father reigned ; or the confederate power and council of the Grecian states, that had leagued together for the destruction of Troy

Gessimus : invidiâ postquam pellacis Ulyssei
(Haud ignota loquor) superis concessit ab oris ;
Afflictus vitam in tenebris luctuque trahebam,
Et casum insontis mecum indignabar amici.
Nec tacui demens : et me, fors si qua tulisset,
Si patrios unquam remeassem victor ad Argos,
Promisi ultorem, et verbis odia aspera movi.
Hinc mihi prima mali labes : hinc semper Ulysses
Criminibus terrere novis : hinc spargere voces
In vulgum ambiguas, et quærere conscius arma.
Nec requievit enim, donec Calchante ministro— 100
Sed quid ego hæc autem nequicquam ingrata revolve ?
Quidve moror ? si omnes uno ordine habetis Aÿchivos,
Idque audire sat est ; jamdudum sumite pœnas.
Hoc Ithacus velit, et magno mercentur Atridæ.
Tum verò ardemus scitari, et quærere causas,
Ignari scelerum tantorum artisq̃ Pelasgæ.
Prosequitur pavitans, et ficto pectore fatur :
Sæpe fugam Danaï Trojâ cupiere relictâ

90

92. Ego afflictus trahebam vitam

94. Et promissæ me fore ultorem, si qua fors tulisset, si unquam

97. Hinc Ulysses capiti semper

100

104. Magno pretio. Tum verò noscignari tantorum

NOTES.

90. *Gessimus aliquod* : I also bore some reputation and honor. *Et* : in the sense of *etiam*. *Nos* : for *ego*.

91. *Ab superis oris* : from the upper regions—this upper world. *Concessit* : in the sense of *decessit*.

93. *Indignabar* : I grieved, or repined at the death of my innocent friend.

94. *Demens nec tacui* : I, a fool, did not hold my peace. *Demens*, compounded of *de* and *mens*. *Si qua fors* : if any opportunity or chance should present. *Tulisset* : in the sense of *obtulisset*.

95. *Remeassem* : in the sense of *rediissem*.

97. *Hinc mihi prima* : hence the first source of misfortune to me. *Labes*, properly signifies a stain, or blemish. An allusion is here made to the first appearance of a plague or contagious disease breaking out upon the surface of the body in spots. Sinon's declaration that he would avenge the death of Palamedes roused the bitter resentment of Ulysses ; and from that time, (*hinc*), he began to plot his destruction. *Labes* : in the sense of *origo*, vel *causa*. *Fuit* is understood.

98. *Novis criminibus* : with new charges or accusations. *Voces* : in the sense of *verba*, vel *sermones*.

99. *Consciis* : conscious, (of his crime—that he was guilty of the death of Palamedes,) he began to seek the means of destroying me also. *Arma* : the means or implements by which any thing is done. Valpy says : the means of defence against Sinon.

100. *Calchante ministro* : Calchas being his assistant—being employed. Calchas was a famous soothsayer in the Grecian camp, and nothing of any moment was done with-

out his being consulted. This sudden pause and transition are very artfully contrived, and show the great judgment of the poet in the management of his subject. *Requievit* : in the sense of *cessavit*. *Enim* : in the sense of *equidem*.

101. *Autem* : here is an expletive ; or used in the sense of *verè*, vel *equidem*. *Revolve* : in the sense of *narro*. *Nequicquam* : in vain—to no purpose : because the relation of those unpleasant topics would not save his life. *Habetis* : if ye regard or consider. *Uno ordine* : on one footing—in the same state, or condition of enemies.

103. *Jamdudum*. This is to be taken in the sense of *jam*. Or we must suppose, as Dr. Trapp observes, something to be understood. *Sumite pœnas jamdudum debetas*, or the like.

104. *Ithacus*. Ulysses is so called from *Ithaca*, a barren and rocky island in the Ionian sea, where he was born, and where his father *Laërtes* reigned. Sinon gives this appellation to him by way of contempt. *Atridæ* : Agamemnon and Menelaus, the sons of Atreus. Their religion required that a devoted victim that had escaped from the altar, should be put to death wherever found : and Sinon having been destined as a victim to the gods, to procure favorable winds for their return, nothing could afford the Greeks in general, and the leaders in particular greater joy, than to hear that the Trojans had put him to death. *Hoc velit* : this, Ulysses wishes, and the sons of Atreus will purchase it at a great price.

106. *Artis* : in the sense of *fraudis*. *Pelasgæ* : Grecian See *Æn.* i. 624

110. *Aspera hyems* ponti interclusit, et *Auster* terruit illos euntes.
 116. O Danai, vos placâstis
 118. Reditus *sunt* quæ
 119. Ut quæ vox venit
 121. *Omnes sunt soli-*
cili noscere, cui fata pa-
rent moriem
- Moliri, et longo fessi discedere bello.
 Fecissentque utinam. Sæpe illos aspera ponti
 Interclusit hyems, et terruit Auster euntes.
 Præcipue, cum jam hic trabibus contextus acernis
 Staret equus, toto sonuerunt æthere nimbi.
 Suspensi Eurypylum scitatum oracula Phœbi
 Mittimus: isque adytis hæc tristia dicta reportat
 Sanguine placâstis ventos, et virgine cæsâ,
 Cum primum Iliacas, Danai, venistis ad oras:
 Sanguine quærendi reditus, animæque litandum
 Argolicâ. Vulgi quæ vox ut venit ad aures,
 Obstupuere animi, gelidusque per ima cucurrit
 Ossa tremor; cui fata parent, quem poscat Apolio
 Hic Ithacus vatem magno Calchanta tumultu
 Protrahit in medios: quæ sint ea numina Divûm,
 Flagitat: et mihi jam multi crudele canebant
 Aurificis scelus, et taciti ventura videbant.
 Bis quinos silet ille dies, tectusque recusat
 Prodere voce suâ quemquam, aut opponere morti.
 Vix tandem magnis Ithaci clamoribus actus,
 Compositò rumpit vocem, et me destinat aræ.

NOTES.

109. *Moliri fugam*: in the sense of *efficere fugam*.

110. *Aspera hyems*: a violent storm at sea.

112. *Contextus*: framed, or built of maple timber. Some part of the horse might have been built of maple, others of fir and pine: so that the poet may be consistent in what he says of this same machine, verse 15: *Intexunt costas seclâ abiete*; and also in verse 258, infra, where he calls it, *pinæ claustra*.

113. *Sonuerunt*: raged—roared. *Nimbi*: turbines, says Heyne. See Æn. i. 102.

114. *Suspensi*: in suspense we send Eurypulus. Homer informs us that he was a famous augur, and brought with him forty ships to the Trojan war. *Scitatum*: to consult; a sup. in *um*, from the verb *scitor*, put after *mittimus*, a verb of motion.

115. *Adytis*. Adytum was the most secret, as well as the most sacred place of the temple, and where the images of the gods were placed—the shrine from which the responses were delivered. It is governed by the preposition *à* or *ab*, understood.

116. *Placâstis ventos*: ye appeased the winds with blood, and a virgin slain, when, &c.

The Greeks, on their way to the siege of Troy, came to *Aulis*, a port of Beotia, where Diana, incensed against Agamemnon for killing one of her favorite deer, withheld the wind. Upon which Calchas was sent to consult the oracle upon the subject. He brought back the answer that *Iphigenia*, the daughter of Agamemnon, must be sacrificed to appease the anger of the goddess. When

the virgin was brought to the altar, he formed them that Diana was satisfied with that act of submission; but demanded that the virgin should be transported to *Tau* and there serve her in capacity of priest. *The virgin was slain* in intention, and so only by the interposition of the gods. This warrants the expression of the *p Virgine cæsâ*.

118. *Litandum*: a ger. in *dum* of the *lito*: an atonement must be made with life of a Greek. Ruæus interprets it by *crificandum*. But it implies more than a ply to offer sacrifice; it includes the idea of expiation, or atonement. The gerund *dum* has a peculiar signification. When has the form of a noun, it retains the name of the verb; and implies the *necessity, duty, or obligation, to do, or perform an action*.

123. *Numina Divûm*: the will, purpose or response of the gods. *Numen*, from verb *nuo*: I express my will by a nod.

124. *Et jam*: and now many foretold me the atrocious design, or plot, of the infamous man.

125. *Taciti*: not silent; for that we contradict what is said just before: quiet, content, well satisfied. *Ventura* the sense of *res venturas*. The best reason why *canere* came to signify *to prophesy, to foretell*, is, that the responses of oracles were at first delivered, and written in verse.

126. *Tectus*: in the sense of *occultatus*.

127. *Prodere*: in the sense of *designare*. *Opponere*: in the sense of *damnare*.

128. *Tandem vix actus*: at length, with difficulty forced or compelled, &c.

129. *Rumpit vocem*: he opens his mouth

- Amensere omnes : et, quæ sibi quisque timebat, 130
 Unius in miseri exitium conversa tulere.
 Jamque dies infanda aderat : mihi sacra parari,
 Et salsæ fruges, et circum tempora vittæ.
 Eripui, fœtor, leto me, et vincula rupi :
 Limosoque lacu per noctem obsecurus in ulvâ 135
 Delitui, dum vela darent, si fortè dedissent.
 Nec mihi jam patriam antiquam spes ulla videndi,
 Nec dulces natos exoptatumque parentem :
 Quos illi fors ad pœnas ob nostra repositent
 Effugia, et culpam hanc miserorum morte piabunt. 140
 Quod te, per Superos et conscia numina veri ;
 Per, si qua est, quæ restat adhuc mortalibus usquam,
 Intemerata fides, oro ; miserere laborum
 Tantorum ; miserere animi non digna ferentis. 144
 His lachrymis vitam damus, et miserescimus ultrò.
 Ipse viro primus manicas atque arcta levâri 146
 Vincula jubet Priamus ; dictisque ita fatur amicis :
 Quisquis es, amissos hinc jam obliviscere Graios.
 Noster eris : mihi quæ hæc edissere vera roganti ? 149
 Quò molem hanc immanis equi statuere ? quis auctor ?
 Quidve petunt ? quæ religio ? aut quæ machina belli ? 151
 Dixerat. Ille, dolis instructus et arte Pelasgâ,
 Sustulit exutas vinclis ad sidera palmas :

NOTES.

130. *Et, tulere quæ*: they permitted (were content to have) what every one feared to himself, to be turned to the destruction of one unhappy being. *Tulere conversa*: simply for *converterunt*, says Heyne.

133. *Salsæ fruges*: the salted cakes. This cake was made of bran, or meal, mixed with salt, and called *mpla*. They sprinkled it upon the head of the victim, the fire of the altar, and upon the sacrificing knife. The ceremony was called *immolatio*: hence the verb *immolare* came to signify, to sacrifice in general. *Vittæ*: these were fillets of white wool, with which the temples of the victim, and also the priest, and statues of the gods, were bound.

134. *Rupi vincula*. The victims were loose and unbound when they were brought forward to the altar. But even so, it is not probable that Sinon could have made his escape from the guards and spectators, that would accompany him. By *rupi vincula*, we may understand that he broke the prison in which he was confined against the day of sacrifice, and made his escape. Any thing that binds, holds, or restrains another, may be called *vinculum*. *Eripui*: rescued or delivered.

135. *Delituique obsecurus*: and I lay concealed or hid. *Lacu*. Lacus here means a fen, or marshy ground. *Ulvæ*: weeds, or rushes.

137. *Antiquam*: dear country; or *antiquam* may be used in the sense of *veterem*, or *pristinam*.

138. *Natos*: in the sense of *liberos*. *Exoptatum*: dear—greatly beloved.

139. *Quos illi fors*: whom they, perhaps, will demand for punishment on account of my escape; and will expiate this fault of mine by the death of those innocents.

Here the poet alludes to an ancient law among the Romans, which subjected children to suffer for some particular crimes, committed against the state by their parents.

143. *Intemerata*: inviolable—pure—holy. *Laborum*: sufferings.

144. *Animi*: animus, the soul, is here used by meton. for the man, viz. Sinon.—Pity me bearing such undeserved, or unmerited treatment. *Non digna*: in the sense of *indigna*.

146. *Manicas*: hand-cuffs. *Arcta vincula*: tight cords.

149. *Edissere*: declare—speak. *Vera*: plu. of *verum*, truth.

150. *Quò statuere*: for what purpose did they erect this mass of a huge horse? Who was the author of it? The following interrogatories, as Mr. Davidson observes, are elliptical. They are thus supplied: *Quid petunt*? What do they intend? Is it to fulfil some duty of religion? If it be so, *quæ religio*? What duty or motive of religion led to it? Or is it an engine of war? If so, *quæ machina belli*? What engine of war is it?

153. *Exutas vinclis*: free from cords—fettors

154. Ait: Testor vos, Vos, æterni ignes, et non violabile vestrum
O æterni ignes, Testor numen, ait; vos, aræ, ensesque nefantii, 155
155. Testor vos, O Quos fugi; vittæque Deûm, quas hostia geaci:
aræ, infandique Fas mihi Graiorum sacrata resolvere jura;
158. Fas est mihi Fas odisse viros, atque omnia ferre sub auræ,
odisse Si qua tegunt: teneor patriæ nec legibus ullis.
160. Modò tu, O Tro- Tu modò promissis maneat, servataque serves 160
ja, maneat *fidelis* pro- Troja fidem: si vera feram, si magna rependam
missis tuis, Omnis spes Danaûm, et cœpti fiducia belli,
164. Sed enim ex quo Palladis auxiliis semper stetit. Impius ex quo
tempore impius Tydides sed enim scelerumque inventor Ulysses,
168. Ausique sunt Tydides sed enim scelerumque inventor Ulysses, 165
contingere Fatale aggressi sacrato avellere templo
169. Ex illo tempore Palladium, cæsis summæ custodibus arcis,
spes Danaûm sublapsa Corripuere sacram effigiem; manibusque cruentis
cepit fluere Virgineas ausi Divæ contingere vittas:
170. Eorum vires frac- Ex illo fluere, ac retrò sublapsa referri
tæ sunt, et Spes Danaûm; fractæ vires, aversa Deæ mens. 170
172. Vix simulacrum Nec dubiis ea signa dedit Tritonia monstria.
fuit positum in castris, Vix positum castris simulacrum; a rære coruscæ
cum coruscæ

NOTES.

154. *Testor vos*: ye eternal fire, I call you, and your inviolable divinity, to witness.

Some think this is an allusion to the fire of the altar. But Servius, with more propriety, thinks the sun, moon, and other heavenly luminaries are meant: which the ancients thought to be globes of fire, to shine with their own proper lustre; and to be inhabited by divinities. The fire of the altar could hardly be called *eternal*, unless there be an allusion to the fire of *Vesta*.

155. *Nefandi enses*: ye horrid instruments of death, which I escaped. I take *enses* here for the instruments used in offering the sacrifice, such as the axe, knife, &c.

158. *Vittæque Deûm*: and ye fillets of the gods, which as a victim I wore.

In order to excite their compassion the more, and to show the horrid apprehensions he had of the act, he speaks as if he had actually been brought to the altar, and as if that had been actually put in execution, which had only been intended against him.

157. *Sacrata jura*: sacred obligations. *Jus* properly signifies a natural right, law, duty, or obligation. It differs from *fas*, which properly signifies a divine right, law, &c. Any thing that the laws of God permit may be called *fas*.

158. *Sub auræ*: into light.

159. *Si qua tegunt*: if any lie hid. *Nec ullis legibus*, &c. He is no longer bound by any ties of his country. He is at liberty to break or dissolve his allegiance, and place himself under the protection of the Trojans. Their barbarous treatment had cancelled all his obligations to them: the *aræ* on which he was to have been slain—the *enses nefandi*, by which he was to have been slain—the

ælitæ, with which he was to have been bound, were so many witnesses that he was now under no obligations to regard the interests of the Greeks, who had withdrawn all protection from him.

161. *Si feram vera*: if I relate the truth, if I repay thee largely—great things.

164. *Enim*: in the sense of *equidem*.

166. *Fatale Palladium*. The Palladium was a statue of Pallas with a small shield and spear. It was said to have fallen from heaven near the tent of *Ithys*, when he was building the citadel of Troy. Some say it was made of the bones of *Pelops*. All, however, agree that it was a pledge of the safety of Troy.

Ulysses and Diomedes entered the temple where it stood, and carried it away to the Grecian camp, having slain the guards. It is called *fatale*, because, on the safe keeping of it, the preservation of Troy depended.

169. *Ex illo*: from that time, the hope of the Greeks, tottering, began to slip, and to be carried backward.

This is a metaphor taken from a person standing on a slippery place, and with difficulty maintaining his position. The least movement of his body destroys his equilibrium. At first he totters, and reels to and fro in order to recover himself. Unable to do it, he is borne away, and hurried along with accelerated motion.

171. *Tritonia*. This was a name of Pallas or Minerva, taken from a lake in Africa, called *Tritæna*, where she is said to have been born: or, at least, where she first made her appearance on earth. *Monstria*: prodigies—indications of her anger.

172. *Coruscæ flammæ*: sparkling flames flashed from her steady eyes. The signs

Luminibus sanguis arrectis, salsusque per artus
Sudor iit, terque ipsa solo, mirabile dictu!
Emicuit, parmamque ferens hastamque trementem.
Exemplò tentanda fugà canit æquora Calchas : 176 176. *Æquora tentanda*
Nec posse Argolicis exscindi Pergama telis, esse
Omina ni repetant Argis, numenque reducant,
Quod pelago et curvis secum advexere carinis. 180
Et nunc quòd patrias vento petiere Mycenæ;
Arma Deosque parant comites, pelagoque remenso,
Improvisi aderunt : ita digerit omnia Calchas.
Hanc pro Palladic moniti, pro numine læso,
Effigiem statuère, nefas quæ triste piaret;
Hanc tamen immensam Calchas attollere molem 185
Roboribus textis, cœloque educere jussit :
Ne recipi portis, aut duci in mœnia possit;
Neu populum antiquâ sub religione tueri.
Nam si vestra manus violâsset dona Minervæ;
Turn magnum exitum (quod Dî prius omen in ipsum
Convertant) Priami imperio Phrygibusque futurum :
Sin manibus vestris vestram ascendisset in urbem,
Ultrò Asiam magno Pelopeia ad mœnia bello
Venturam, et nostros ea fata manere nepotes.
Talibus insidiis, perjurique arte Sinonis, 195
Credita res : captique dolis, lachrymisque coactis,

183. *Illi moniti statuère hanc effigiem equi,*
quæ

185. Tamen Calchas
jussit eos attollere

189. Nam dicebat, in
vestra

193. Dicebat Asiam
ultrò venturam esse

196. Nos-que, quos
neque Tydides, nec La-
rissæus Achilles domuit;
nos, quos decem anni
non domuere; quos mille
carinæ non domuere,
capti sunt dolis

NOTES.

here mentioned are truly ominous; and sufficient to have excited in the minds of the Greeks fear and alarm.

174. *Ipsa* : the goddess—the image of the goddess. *Emicuit* : in the sense of *salivit*.

175. *Parmam*—*hastam* : the shield and brandished spear. These were the arms by which the Palladium was distinguished.

176. *Canit* : in the sense of *decalat*. *Canis* is properly applied to oracles and predictions. It implies that Calchas spoke by inspiration, and declared it to be the will of the gods, that the sea, &c. *Exscindi* : be raised—destroyed.

178. *Ni repetant* : unless they should repeat the omens at Argos, and bring back the goddess, which, &c.

This, Servius observes, alludes to a custom of the Romans, when they were unsuccessful in war, to return home, and again consult the omens : or, if they were too far for that purpose, they used to appropriate a part of the enemy's territory, and call it Rome, where they renewed the omens. *Numen* : the *Palladium*—the image or symbol of Pallas' divinity; which Sinon would make the Trojans believe had been carried to Argos : and in the mean time, until they should return, as an atonement or offering to the offended goddess (*numine læso*.) the Greeks had built, and consecrated to her, this horse.

181. *Arma* : troops—forces, by meton.

Omina. Some copies have *omnia*. *Digerit* : interprets—explains.

184. *Quæ piaret* : which might expiate the horrid crime of carrying off the Palladium from her temple.

186. *Roboribus textis* : with compacted or joined timber. Robur properly signifies the heart of the oak. Hence it may signify timber in general, and all wooden materials, as planks, boards, &c. *Immensam* : very high. *Molem* : for *equum*.

188. *Neu tueri* : nor defend the people under their ancient religion—under the religious patronage and protection of their ancient guard an goddess, Pallas, or Minerva.

190. *In ipsum* : which omen may the gods rather turn upon him, to wit, Calchas. It would be more emphatical, if it were *in ipsos*, meaning upon the Greeks. Some copies have *in ipsos*.

193. *Asiam*. Asia Minor, or Natolia, in which Troy was situated. It is put, by meton. for the inhabitants. *Ultrò*. Servius explains this by *statim*. But the usual acceptance of the word is easier, and more emphatic. *Pelopeia mania* : the city Argos, where Pelops reigned : by synec. put for Greece in general. See Geor. iii. 7.

194. *Ea fata* : the same fate or destiny.

195. *Insidiis* : in the sense of *fraudibus*.

196. *Coactis lachrymis* : by his feigned or forced tears. Some copies read *coactis*, in

- Quos neque Tydides, nec Larissæus Achilles,
 Non anni domuere decem, non mille carinæ.
 199. *Hic aliud majus* Hic aliud majus miseris multoque tremendum
predigium multoque ma- Objicitur magis, atque improvida pectora turbat. 200
gis tremendum Laocoon, ductus Neptuno sorte sacerdos,
 Solennes taurum ingentem mactabat ad aras.
 204. *Gemini angues* Ecce autem gemini à Tenedo tranquilla per alta
venientes à Tenedo per (Horresco referens) immensis orbibus angues
tranquilla alta Incumbunt pelago, pariterque ad litora tendunt : 205
 Pectora quorum inter fluctus arrecta, jubæque
 Sanguinæ exsuperant undas : pars cætera pontum
 Ponè legit, sinuatque immensa volumine terga.
 Fit sonitus spumante salo : jamque arva tenebant,
 210. *Suffecti quoad* Ardentesque oculos suffecti sanguine et igni, 210
ardentes Sibila lambebant linguis vibrantibus ora.
 Diffugimus visu exsanguis : illi agmine certo
 Laocoonta petunt : et primum parva duorum
 Corpora natorum serpens amplexus uterque

NOTES.

the nom. agreeing with *nos*, meaning the Trojans. But this is not so easy and natural ; nor does it so well agree with the subject. The poet uniformly represents Sinon as an impostor, a cheat, and all his words and tears feigned and dissembled. Servius strongly insists upon *coactis*. Valpy reads *coacti*. Heyne, *coactis*.

197. *Larissæus* : an adj. from *Larissa*, a town of Thessaly, near *Phthia*, the place where Achilles was born.

198. *Mille carinæ*. Homer makes 1186 ships in all, that went in the Trojan expedition. *Carina*, the keel, put, by synec. for the whole ship. The poets often use a definite number for an indefinite, particularly if the number be very large.

199. *Hic aliud* : here another greater prodigy, and one much more to be dreaded, is presented to our sight, nobis *miseris*.

200. *Improvida* : improvident—not expecting any thing of the kind. *Pectora* : in the sense of *animos*.

201. *Laocoon*. The priest of Neptune having been put to death, because, by his prayers and sacrifices, he did not prevent the arrival of the Greeks, Laocoon was chosen by lot to sacrifice to that god upon the departure of their enemies. He was the priest of *Apollo Thymbræus*. Some say he was the brother of Anchises ; others that he was the son of Priam.

Hyginus, who relates the story, says the crime for which Laocoon was thus severely punished, was his having married, and had children, contrary to the orders of Apollo : and that the Trojans construed this calamity, which befel him, as an act of vengeance of the gods for his having violated the offering of Minerva. Virgil, therefore, judiciously introduces this event, not only as it is a fine embellishment of his poem ; but also as it

gives the greater probability to the episode of the wooden horse, and accounts for the credulity of the Trojans.

202. *Solennes aras* : the appointed altars.

503. *Tenedo*. Tenedos is here mentioned to signify, as Servius says, that the ships were to come from hence to the destruction of Troy. *Per tranquilla alta* : over the smooth or calm sea. This circumstance is mentioned, because it would afford the Trojans an opportunity the better to view the whole progress of the serpents, to hear their dreadful hissings, and every lash they gave the waves : it adds much terror to the hideous spectacle.

204. *Referens* : in the sense of *narrans*. *Orbibus* : in the sense of *spiris*.

205. *Incumbunt* : with their immense folds they rest (swim) upon the sea ; and equally (abreast, head and head) stretch to the shore.

208. *Sinuat* : winds their huge backs in folds. Their necks down to their breast, were raised above the water ; the other part of them swept the sea behind. *Jubæ* : necks—crests. *Salò* : in the sense of *maris*. *Arva* : in the sense of *litus*.

210. *Suffecti ardentesque* : spotted as to their glaring eyes with blood and fire, they licked their hissing mouths. *Vibrantibus* : in the sense of *motantibus*. Naturalists observe that no animal moves its tongue with so much velocity as the serpent.

212. *Certo agmine* : in the sense of *recto cursu*. *Agmen* here denotes the spiral motion of a serpent, shooting forward, fold after fold, in regular order, like a body of men marching in military array.

214. *Uterque serpens* : each serpent embracing, twines around the bodies of his two sons, and mangles their wretched limbs with their teeth.

implicat, et miseros morsu depascitur artus.
 Post, ipsum auxilio subeuntem ac tela ferentem
 Corripiunt, spirisque ligant ingentibus: et jam
 Bis medium amplexi, bis collo squamea circum
 Terga dati, superant capite et cervicibus altis.
 Ille simul manibus tendit divellere nodos,
 Perfusus sanie vittas atque veneno:
 Clamores simul horrendos ad sidera tollit:
 Quales mugitus, fugit cum saucius aram
 Taurus, et incertam excussit cervice securim.
 At gemini lapsu delubra ad summa dracones
 Effugiunt, sævæque petunt Tritonidis arcem:
 Sub pedibusque Deæ, clypeique sub orbe teguntur.
 Tum verò tremefacta novus per pectora cunctis
 Insinuat pavor: et scelus expendisse merentem
 Laocoonta ferunt; sacrum qui cuspidē robur
 Læserit, et tergo sceleratam intorserit hastam.
 Ducendum ad sedes simulacrum, orandaque Divæ
 Numina conclamant.
 Dividimus muros, et mœnia pandimus urbis.
 Accingunt omnes operi: pedibusque rotarum
 Subjiciunt lapsus, et stupea vincula collo

215

216. Post, corripiunt
 ipsum subeuntem aux-
 ilio natorum

220

221. Tules magitus,
 quales taurus tollit, cum
 saucius

225

222. Insinuat se nobis
 cunctis

230

235

NOTES.

Dr. Trapp renders *depascitur*, devours; but there is no necessity of this; for it often signifies no more than to mangle, prey upon, waste, or consume away. Beside, we can hardly suppose that the serpents *devoured* or *eat up* the bodies of his sons, and then laid hold upon the father, to satiate their hunger.

There was a statue in the palace of Vespasian, representing this story, (as mentioned by Pliny,) which showed Laocoon entwined by the serpents, and his sons dead on the ground. It is probable that Virgil took this description from that statue.

215. *Morsu*: teeth—fangs.

218. *Bis amplexi*. The serpents embrace him twice about the middle; then rising upward, they bind their scaly backs twice about his neck; and holding him in that situation, elevate their heads and bloody crests above the head of their unhappy victim. *Circumdanti*. The parts of a compound verb are sometimes separated by Tmesis, for the sake of the verse. This word is either to be taken actively, in the sense of *circumdantes*, and governing *squamea terga*; or we must take the expression as a Grecism. See Ecl. i. 55.

220. *Tendit*: in the sense of *conatur*. *Nodos*: the folds of the serpent.

221. *Perfusus*: smeared, or stained, as to his fillets.

224. *Incertam securim*: the erring blow—the axe struck with an erring blow.

225. *Delubra*. *Delubrum* was properly the place before the temple, or near the altar, where they washed before they entered, or before they performed sacrifice. It is de-

rived from *deluo*. Varro, however, thinks it was the shrine or place where the image of the god was placed. It is often used for the temple itself, by synec. *Lapsu*: by a gentle easy motion. *Dracones*: in the sense of *serpentes*.

226. *Arcem*: the shrine of stern Minerva. *Tritonis*, a name of that goddess.

230. *Ferunt*: they declare that Laocoon justly suffered for his crime—that it was a just punishment inflicted upon him for doing violence to the sacred offering of Minerva. By this their doubt was removed, and they resolved to admit the fatal machine within the city.

231. *Tergo*: in the sense of *lateri*.

232. *Simulacrum*. Virgil had an admirable talent at varying his style. He hath found out no less than twelve names for this horse, all equally significant: *Lignum*, *Machina*, *Monstrum*, *Dolum*, *Pinea Clausura*, *Donum*, *Moles*, *Effigies Equi*, *Equus*, *Sacrum Robur*, *Simulacrum*, and *Cavum Robur*. *Ad sedes*: to the proper place—the hill, or eminence, on which the temple of Minerva stood. *Numina*: in the sense of *divinitatem*.

234. *Mœnia*: properly, the fortifications or bulwarks of a city, from *manto*. *Murus*: the wall that surrounds it. They are, however, used indiscriminately for a city, frequently. *Accingunt*: apply themselves to the work.

236. *Lapsus rotarum*: they place wheels (or rollers) under its feet, and fasten hempen cords to its neck. *Lapsus rotarum*: simply for *rotas*.

- Intendunt: scandit fatalis machina muros,
 Fœta armis: pueri circum inuictæque puellæ
239. *Circum canunt* Sacra canunt, funemque manu contingere gaudent
sacra carmina Illa subit, mediæque minans illabitur urbi. 240
240. *Illâ machinâ subit* O patria, ô Divûm domus, Ilium, et incluta bello,
 Mœnia Dardanidûm! quater ipso in limine portæ
 Substitit, atque utero sonitum quater arma dedêre
- 244 *Inmemores protulit* Instamus tamen immemores, cæcique furore,
 Et monstrum infelix sacratâ sistimus arce. 245
246. *Tunc etiam Cassandra, jussu Dei Apollinis non unquam credita Teucris,* Tunc etiam fatis aperit Cassandra futuris
 Ora, Dei jussu non unquam credita Teucris.
 Nos delubra Deûm miseris, quibus ultimus esset
248. *Nos miseri Troiani, quibus* Ille dies, festâ velamus fronde per urbem.
 Vertitur intereâ cælum, et ruit Oceano nox, 250
 Involvens umbrâ magnâ terramque polumque,
 Myrinidonumque dolos. Fusi per mœnia Teucrici
 Conticuere: sopor fessos complectitur artus.

NOTES.

237. *Scandit muros*: it ascends, or mounts over the ruins of our walls. They had been demolished to admit it, and afford it entrance.

239. *Funem*: the ropes that had been fastened to the neck and other parts of the horse, by which they moved it forward.

241. *Ilium, domus Divûm*: Ilium, the habitation of the gods; either because its walls had been built by Apollo and Neptune; or, on account of the numerous temples and consecrated places with which it abounded.

242. *Dardanidûm*: the same as *Trojanorum*, vel *Troje*.

243. *Substitit quater*, &c. Some are of opinion that this stumbling, or stopping of the horse in the very threshold, alludes to a notion that prevailed of its being a bad omen for one to stumble on the threshold, especially when going out to war; as it is said to have happened to Protesilaus, the first of the Greeks, who was killed on the plains of Troy. The malignity of this omen was thought to proceed from the Furies, who had their seats on the threshold.

244. *Immemores*. Servius thinks that Virgil here alludes to the custom of the Romans in devoting their enemies and the places to which they laid siege. In the form of words which they used upon the occasion, they poured forth these imprecations against them: *Eique populo civitatique metum, formidinem, oblivionem injiciatis, Dii*. According to him, *immemores* will imply that the Trojans were abandoned by the gods, and given up to stupidity and infatuation. *Furore*: with zeal—infatuation. *Furor* signifies any inordinate passion whatever, as love, hatred, anger, zeal, &c. *Immemores*: heedless—unmindful.

245. *Infelix*: in the sense of *permeiorum*, vel *fatalis*.

246. *Cassandra*. She was the daughter of Priam and Hecuba, and endued with the spirit of prophecy by Apollo, upon her promising to grant him her love; which, however, she afterwards refused to do. Not being able to withdraw from her the gift he had bestowed, he rendered it of no avail, by destroying her credibility, and making all her predictions to be considered as false. *Jussu Dei*: by the command of the god Apollo. *Ora*: for *or*; the plu. for the sing. *Fatis futuris*: to our approaching destruction.

249. *Velamus delubra*. It was their custom, not only on festival days, but at all times of public rejoicing, to adorn, or dress the temples of the gods with the branches of laurel, olive, ivy, &c.

250. *Vertitur cælum*: the heavens are turned around. By the diurnal rotation of the earth, the heavens appear to revolve about it once in twenty-four hours. The heavens as well as the earth are divided into two hemispheres, the upper and the lower, by the horizon. The diurnal hemisphere rises with the sun, and sets with him in the west, below the horizon. At the same time the nocturnal hemisphere rises in the east. This tends to explain *nox ruit Oceano*: night rushes from the ocean, or rises from the ocean.

251. *Terramque*. There is a great beauty in thus singling out the stratagems of the Greeks, as the object of chief attention, among all the things in heaven and earth, which that night concealed.

252. *Fusi*: stretched upon their beds, expecting no danger, and taking needful repose. *Mania*: in the sense of *arborum*.

Et jam Argiva phalaræ instructis navibus ibat
 A Tenedo, tacitæ per amica silentia Lunæ, 255
 Litora nota petens : flammæ cum regia puppis
 Extulerat ; fatisque Deum defensu iniquis,
 Inclusos utero Danaos et pinea furtim
 Laxat claustra Sinon : illos patefactus ad auras
 Reddit equus, lætique cavo se robore promunt 260
 Tisandrus Sthenelusque duces, et dirus Ulysses,
 Demissum lapsi per funem ; Athamasque, Thoasque,
 Pelidosque Neoptolemus, primusque Machaon,
 Et Menelaus, et ipse doli fabricator Epeus, 265
 Invadunt urbem somno vinoque sepultam :
 Cæduntur vigiles : portisque patentibus omnes
 Accipiunt socios, atque agmina conscia jungunt.
 Tempus erat, quo prima quies mortalibus ægris
 Incipit, et dono Divum gratissima serpit.
 In somnis ecce ante oculos mœstissimus Hector 270
 Visus adesce mihi, largosque effundere fletus :
 Raptatus bigis, ut quondam, aterque cruento

258. Furtim laxat pinea claustra, et Danaos inclusos utero equi

268. Erat tempus noctis, quo
 270. Ecce Hector mœstissimus visus est adesce mihi ante oculos in somnis

NOTES.

254. *Phalaræ* : properly a body of men, consisting of eight thousand, placed in a square ; here used for troops in general. *Instructis navibus* : in their furnished ships

255. *Tacitæ Lunæ*. Commentators have variously interpreted these words. Some have understood by them that the moon was then new and shone with feeble light, and the darkness in consequence was favorable to the Greeks, by preventing discovery. Valpy understands by them the absence of the moon during the first part of the night. The Grecian army, says he, may have chosen the decrease of the moon, when she does not rise till near midnight. This darkness was favorable or friendly to them. But we are told by Scaliger and others, that Troy was taken about the full moon, when she shines the brightest. This led Rums to understand by the silence of the moon, the middle of the night, when all things are silent and still. But *Luna* may, by metonymy, be taken for *nox*, as *Sol* is often put for *dies*. This will render it more intelligible : the friendly silence of the still (or calm) night. This is the opinion of Heyne.

256. *Cum regia puppis* : when the royal ship erected a light, then Sinon protected by, &c. We are to understand that Helen or Sinon first gave the signal to Agamemnon that they were ready, by showing a lighted torch from the citadel, and he returned it to them, by setting up a light upon the stern of his ship.

257. *Fatis* : will, or purposes of the gods. *Iniquis* : in the sense of *adversis*, vel *inferis*. *Nobis* is understood.

259. *Furtim laxat Danaos* : he opens privately the piny doors, and (lets out) the

Greeks shut up in the womb. Here we may observe that Virgil uses the verb *laxat* with both the nouns *claustra* and *Danaos*, when in strict propriety, it can be applied to one only. This is a freedom which our language will not always admit ; but it frequently occurs in the Latin and Greek writers. See *Æn.* vii. 431.

260. *Reddit* : in the sense of *effundit*.

262. *Lapsi per funem*. After they were let out, they slid down by a rope, secured at the top of the horse, and reaching to the ground.

263. *Pelides* : Pyrrhus, the son of Achilles, and grandson of Peleus, king of Thesaly. He was also called *Neoptolemus*. See 469. seq. *Primus*. By this we are to understand that he was the first who descended the rope ; and not the first, or chief among these leaders.

263. *Doli* : for *equi*.

265. *Sepultam somno, vinoque*. This is a very expressive metaphor, representing the inhabitants of the city so deeply in sleep, and so silent and still, that it would almost seem as if their beds had been their graves. This greatly moves our pity toward the Trojans, and our indignation against Sinon and the treacherous Greeks. *Accipiunt* : in the sense of *admittunt*. *Portis patentibus* may be put absolutely.

267. *Conscia* : friendly ; or conscious, because they were acquainted with the plan of attack.

268. *Ægris* : in the sense of *febris*.

269. *Dono* : by the favor, or indulgence. *Serpit* : creeps, or spreads over them. This is extremely significant. *Ilis*, vel *ris*, is to be supplied.

272. *Bigis*. *Bigæ*, properly a chariot

273. *Trajectus quoad* Pulvere, perque pedes trajectus lora tumentes.
lora por tumentes Mei mihi, qualis erat! quantum mutatus ab illo
275. *Indutus quoad* Hectore, qui redit exuvias indutus Achilles, 275
exuvias Vel Danaûm Phrygios jaculatus puppibus ignes!
276. *Vel qui jaculatus* Squalentem barbam, et concretos sanguine crines,
est Vulneraque illa gerens, quæ circum plurima muros
277. *Nunc gerens* Accepit patrios: ultrò flens ipse videbar
squalentem barbam, et Compellare virum, et mæstas expromere voces. 280
crines
281. *O Hector expectate*, ab quibus oris, venis! Ut nos defessi aspiciamus te, post
285. *O lux Dardaniæ!* spes ô fidissima Teucrûm!
Quæ tantæ tenuere moræ? quibus Hector ab oris
Expectate, venis? ut te post multa tuorum
Funera, post varios hominumque urbisque labores,
Defessi aspiciamus? quæ causa indigna serenòs 285
Fœdavit vultus? aut cur hæc vulnere cerno?
287. *Ille respondit nihil ad hæc:* Ille nihil: nec me quærentem vana moratur;
Sed graviter gemitus imo de pectore ducens:
288. *Graviter ducens* Heu! fuge, nate Deâ, teque his, ait, eripe flammis
gemitus de imo pectore, Hostis habet muros; ruit alto à culmine Troja: 290
ait: Heu! fuge
291. *Ulla dextrâ, fuis-* Sat patriæ Priamoque datum: si Pergama dextrâ
sent defensa etiam hâc Defendi possent, etiam hâc defensa fuissent.
mea dextrâ. Sacra, suosque tibi commendat Troja Penates:
294. *Quære mœnia* Hos cape fatorum comites: his mœnia quære,
his, quæ statues magna, Magna pererrato statues quæ denique ponto. 295
ponto denique pererrato, Sic ait, et manibus vittas, Vestamque potentem,
Æternumque adytis effert penetralibus ignem.

NOTES.

drawn by two horses. Here it means the chariot of Achilles, behind which Hector's dead body was drawn around the walls of Troy several times. See *En.* i. 99.

273. *Trajectus-que per tumentes*: pierced through his swelling feet with thongs. It agrees with Hector, mentioned above.

274. *Qualis erat!* how he looked! how much changed from that Hector, &c.

275. *Indutus exuvias*: clad in the spoils of Achilles. When Achilles left the Greeks in disgust, his friend Patroclus requested of him the favor of wearing his armour, with a view of striking the greater terror to the Trojans. He was slain by Hector, and stripped of his armour. See *Ecl.* i. 55.

280. *Expromere*: to utter these sorrowful words. This word is very appropriate here; it shows him laboring to bring out his words and give them utterance, like a person drawing a heavy load.

281. *Lux*: in the sense of *salus*.

282. *Tantæ*: in the sense of *longæ*. The pron. *te* is understood.

283. *Expectate*: earnestly desired, or longed for. *Ut defessi*: how gladly do we, worn out, (with toil and fatigue,) see thee, after the many deaths of thy friends, &c. By *labores hominum*, perhaps we are to understand the disasters of their allies, and by *labores urbis*, the disasters of his countrymen. *Urbis*: the city; by meton. put for the inhabitants.

286. *Fœdavit*: hath disfigured thy serene countenance.

287. *Moratur*: nor did he, by answering these questions, detain me, &c.

291. *Sat datum*: enough has been done for our country, and for Priam. *Sat* here performs the office of a noun. *Pergama*: properly the fort and fortifications of Troy, but frequently used and taken for the whole city, as in the present case, by synec.

293. *Penates*. Macrobius, in his *Saturnalia*, explains the *Penates* to be those gods by whom we breathe, and to whom we owe the faculties of our minds and bodies, i. e. *Jupiter*, *Juno*, and *Minerva*. To these he adds *Vesta*: on which account the consuls, and other magistrates, when they entered upon their offices, used to pay divine honors to the *Penates*, and *Vesta*. This seems to be confirmed by the passage before us, where *Vesta* is delivered to the care of *Aeneas*, as well as the *Penates*. These gods, he observes, were styled the *great gods*. They were also styled *powerful*: on which account Virgil here styles *Vesta*, the *powerful goddess*: *Vestam potentem*.

Dionysius Halycarnassus informs us, that the symbols of these *Penates* at Rome were two wooden statues of young men, in a sitting posture, with javelins in their hands.

294. *Mœnia*: in the sense of *urbem*. *Fatorum*: of thy fortunes.

297. *Æternum ignem*. The sacred fire was

inter eam miscentur moenia luctu :
 atque magis (quanquam secreta parentis
 domus, arboribusque oblecta recessit)
 it sonitus, armorumque ingruit horror.
 somno, et summi fastigia tecti
 supero, atque arrectis auribus adsto.
 in veluti cum flamma furentibus Austris
 aut rapidus montano flumine torrens
 gros, sternit sata læta boumque labores,
 sque trahit sylvas: stupet inscius alto
 sonitum saxi de vertice pastor.
 manifesta fides, Danaumque patescunt
 jam Deiphobi dedit ampla ruinam,
 superante, domus: jam proximus ardet
 : Sigea igni freta lata relucent.
 clamorque virum, clangorque tubarum.
 ens capio, nec sat rationis in armis :

298. Et sonitus clares-
 cunt magis atque magis

300

305

309. Fides verborum
 310 Hectoris fuit manifesta

314. Nec erat sat ra-
 tionis mihi in armis. Sed
 animi ardent glomerare

NOTES.

ing all the year. It was brought into Italy, where Numa Pompilius ordered the order of the Vestal Virgins office was to preserve this fire of Vesta. It was suffered to burn on the last day of the year, and led again on the first day of March from the sun. The origin of this custom seems to have been derived from the Persians, who were famous for worshipping the sun, and the fire, as an eternal luminary. This everlasting fire only preserved in the temple of Vesta, also in private houses, and in the cities of the great; where was an altar of Hercules, on which fire was kept burning. Some suppose that the fire which Priam had consecrated to the altar, at which he was slain. The temple properly was the most sacred of the temple—the place where the statues of the gods were—the interior of the temple was commonly the interior of the temple. Hence the propriety of the temple. It is often taken for itself by synecdoche.

verso: in the sense of *vario*.

freta: private, separated from the world; it agrees with *domus*. *Fuit* is the perfect of *esse*.

oblecta: surrounded (covered) by the noise of arms and bustle.

clarescunt: the sounds are heard more and more clearly: and the din of arms increases.

sensus: by climbing up, I ascend from the noise of the palace. By this we understand the watch tower, which was built on the ridge, or highest point of the house, that it might afford them a commanding prospect. *Arrectis auribus*: with ears erect. It is a metaphor taken

from those animals that prick up their ears at every sound which gives them alarm.

304. *Velut cum flamma, &c.* This fine simile is taken from Homer, *Iliad* ii. 455 *Austris*: for *ventis*.

305. *Torrens rapidus*: a torrent rapid with a mountain flood prostrates the fields, prostrates, &c. *Auctus colluvie aquarum* & *montibus*, says Heyne.

306. *Sata*: properly crops of corn, from *sere*. *Lata*: in the sense of *copiosa*, or *fertilia*.

308. *Accipiens*: in the sense of *audiens*. *Inscius*: ignorant of the cause of the sound.

309. *Fides*: the truth of Hector's words was now manifest.

310. *Deiphobi*. Deiphobus was the son of Priam and Hecuba. After Paris was slain by Pyrrhus, he married Helen, by whose treachery he fell a sacrifice to the resentment of the Greeks, among the first of his countrymen. See *Æn.* vi. 494, et seq.

311. *Vulcano*: in the sense of *igne*. The god of fire, by metonymy put for fire itself.

312. *Ucalegon*. He was one of Priam's counsellors: here put, by metonymy, for the house of Ucalegon. His house burns the next. *Lata Sigea freta*: the broad Sigeian straits shine with the light of the flames. *Sigea*: an adj. from *Sigeum*, a promontory of Troas. *Fretum* is properly a narrow sea or strait: it here means that part of the Ægean sea lying between *Tenedos* and *Troas*.

313. *Exoritur clamorque, &c.* This is one of the finest lines that ever imaged the sense in the sound. The words and syllables are rough, hoarse, and sonorous; and so artfully put together as to strike the ear like the thrilling notes of the trumpet which they describe. *Clangor*: in the sense of *sonus*.

314. *Amens*: compounded of the Greek *amē*

- Sed glomerare manu bello, et concurrere in arcem
Cum sociis ardent animi : furor iraque mentem 316
317. *Succurrit mihi in mentem pulchrum esse*
Præcipitant ; pulchrumque mori succurrit in armis
Ecce autem, telis Pantheus elapsus Achivum,
Pantheus Otriades, arcis Phœbique sacerdos,
320. *Ipse trahit sacra, victosque*
Sacra manu, victosque Deos, parvumque nepotem 320
Ipse trahit : cursuque amens ad limina tendit :
322. *In quo loco est summa res*
Quo res summa loco, Pantheu ? quam prendimus arcem ?
Vix ea fatus eram gemitu, cum talia reddit :
Venit summa dies et ineluctabile tempus
Dardaniæ : fuimus Troës, fuit Ilium, et ingens 325
Gloria Teucrorum : ferus omnia Jupiter Argos
Transtulit : incensâ Danai dominantur in urbe.
Arduus armatos mediis in mœnibus adstans
Fundit equus, victorque Sinon incendia miscet
331. *Tot millia, quot nunquam venere è magnis*
Insultans : portis alii bipalentibus adsunt, 330
Millia quot magnis nunquam venere Mycenis.

NOTES.

alpha, privitium, and mens. It properly signifies, deprived of reason—destitute of presence of mind, from any cause whatever.

315. *Glomerare* : in the sense of *calligere*.
316. *Animi ardent* : my mind burns to collect, &c. The plural here has plainly the sense of the singular *animus*.

319. *Pantheus* : he was the son of Otreus. Servius informs us, that on the overthrow of Troy by Hercules, and the death of Laomedon, Priam sent the son of Antenor to consult the oracle of *Delphi*, whether he should build up Troy again upon the same foundations. Pantheus was then priest of the Delphic Apollo, a youth of exquisite beauty ; and Antenor was so well pleased with him, that he carried him off by force to Troy. To make some amends for this injury, Priam made him priest of Apollo. However this may be, he was a person of great note and authority among the Trojans. *Sacerdos arcis Phœbique* : priest of the tower and of Apollo : (that is) of the citadel or tower, where Apollo was worshipped, together with Pallas or Minerva, to whom it was sacred.

320. *Sacra* : sacred utensils. Here again Virgil applies one verb to two or more nouns, when in strictness it can be applied to one only. *Trahit* is applicable enough to a child who can hardly walk, and must be half dragged along ; but it cannot so well be applied to things that are carried in the hand.

321. *Limina*. Some copies have *Litora*. But Servius, Donatus, Heyne, and others, read *limina*, which is manifestly to be preferred. *Litora* appears inconsistent with the case. Beside, it reflects much honor upon Æneas, that both Hector and Pantheus should bring the sacred things of Troy to him for safe-keeping. It is a chief object with the poet to aggrandize his hero.

322. *Summa res* : the commonwealth—the common interests of his country ; which was the *summa res* of Æneas, his chief, his highest concern ; and will always be nearest the heart of every good patriot. Virgil, to show the haste and impatience of Æneas, makes him throw out these short questions abruptly, without any previous introduction. *Loco* : state, or condition. *Reddit* : in the sense of *respondet*.

324. *Ineluctabile tempus*. Ruëus takes these words in the sense of *inevitable ruin of Troy*. *Summa* : in the sense of *suprema vel ultima*.

325. *Fuimus Troes, fuit Ilium* : we Trojans are no more ; Ilium, and the great glory of the Trojans, hath fallen.

It was a custom among the Romans, when they would intimate a person to be dead, to say *fuit*, or *vixit*, to shun sounds that were shocking, and accounted of bad omen. Beside, there is a greater degree of elegance in expressing the death of a person, or the overthrow of a city, thus, indirectly, by *fuit*, *stetit*, *vixit*, &c. than in plain words. The one is the language of poetry, the other of prose. This seems to be an imitation of Euripides in his *Troades*, where Andromache and Hecuba thus alternately complain—once we were happy!—Hecuba : now our happiness is gone—Troy is no more.

329. *Miscet* : in the sense of *spargit*.

330. *Bipalentibus* : in the sense of *apertas*. Doors or gates that open both ways, or on both sides, may be called *bipalentibus*. *Adsunt* : in the sense of *intrant*.

331. *Mycenis*. Mycenæ and Argos were the chief cities of Greece ; and frequently put for Greece in general. They were situated in the Peloponnesus. *Hodie. Mœrea*.

Obcedere alii telis angusta viarum
 Oppositi: stat ferri acies mucrone corusco
 Stricta, parata neci: vix primi prœlia tentant
 Portarum vigiles, et cæco Marte resistunt. 335
 Talibus Otriadæ dictis, et numine Divûm
 In flammæ et in arma feror: quò tristis Erinnyes,
 Quò fremitus vocat, et sublatus ad æthera clamor.
 Addunt se socios Ripheus, et maximus annis
 Iphitus, oblatis per lunam, Hypanisque, Dynasque; 340
 Et lateri agglomerant nostro: juvenisque Chorcæbus
 Mygdonides: illis ad Trojam fortè diebus
 Venerat, insano Cassandrae incensus amore;
 Et gener auxilium Priamo Phrygibusque ferebat:
 Infelix, qui non sponsæ præcepta furentis
 Audierat. 345
 Quos ubi confertos audere in prœlia vidi,
 Incipio super his: Juvenes, fortissima frustra
 Pectora, si vobis audentein extrema cupido est
 Certa sequi; quæ sit rebus fortuna, videtis. 350
 Excessere omnes adytis arisque relictis
 Di, quibus imperium hoc steterat: succurritis urbi
 Incensæ: moriamur, et in media arma ruamus.

339. Ripheus, et Iphitus maximus annis, Hypanisque, Dynasque oblatis per Lunam addunt se socios mihi

345. 345. Infelix juvenis! qui non

349. Si certa cupido est vobis sequi me audentein extrema; vos videtis, quæ fortuna sit nostris

NOTES.

332. *Angusta viarum*: the narrow places, or passages of the streets. *Loca* seems to be understood. It is used in the sense of *angustas vias*.

Cæco Marte: in the blind (doubtful) encounter. It is so called on account of the darkness of the night; or because it was sudden and unexpected, and resistance could not, therefore, be made with any prospect of success. *Marte*: in the sense of *pugna vel certamine*.

336. *Numine*: impulse, or will of the gods.

337. *Erinnyes*: this is a common name of the three furies. See Geor. i. 278. *In arma*: in the sense of *in pugnas*.

339. *Maximus annis*. Some read *armis*: but the former appears to be the true reading from versè 435, seq. Heyne has *armis*.

340. *Oblati*: meeting me by the light of the moon.

341. *Agglomerant*: in the sense of *adhærent*.

343. *Insano*: in the sense of *magno*, or *vehementi*. Virgil has here applied to *Chorcæbus*, what Homer says of *Othryoneus*.

He was passionately in love with Cassandra, the daughter of Priam, and hoped to become his son-in-law: with that view he came to his assistance. He was the son of Mygdon.

345. *Furentis*: *furens* here means inspired—prophetic. *Sponsa*: properly a woman promised, or betrothed in marriage; from the verb *spondeo*: also a young married woman.

347. *Audere in prœlia*: to have courage for fight—to be ready to engage. *Quos*: in the sense of *illos*.

348. *Super his*: upon these things. Having observed them collected together, and prepared for fight, he then begins. Or, *super his* may be in the sense of *ad hæc*, to these things—to their readiness and courage for fight, he begins. Servius takes them differently. *I begin in these words, the more to animate them*. In this case, *super* must be for *insuper*; in the former, a prep. Davidson follows Servius. Heyne has *post hæc—inde*.

248. *Juvenes, pectora*: there is a great confusion, and neglect of order and method, in this speech, to mark the hurry and disorder of Æneas' mind. O youths! souls most valiant! *Frustra*: in vain; because they could not save their country.

349. *Certa cupido*: a fixed, determined resolution. *Audentem*: in the sense of *tentantem*. *Cupido*: in the sense of *animus*.

351. *Omnès Di, quibus*: all the gods, by whom this empire stood, have departed from, &c. It was a prevailing opinion that a city, or place, could not be taken, while its tutelary divinities remained in it. It was the practice, therefore, of the besiegers to invite, or call them away. For this reason the Romans took care to conceal the Latin name of the god under whose protection Rome was; and the priests were not allowed to call the Roman gods by their names, lest, if they were known, an enemy might solicit and entice them away. To this case

- Una salus victis, nullam sperare salutem.
 Sic animis juvenum furor additus. Inde lupi ceu 355
 Raptores, atrâ in nebulâ, quos improba ventris
 Exegit cæcos rabies, catulique relictî
 357. Quos improba rabies ventris exegit ex
 antris cæcos periculo, quos-que catuli relictî in
 antris
 359. Sic nos vadimus per tota
 Quis cladem illius noctis, quis funera fando
 Explicet? aut possit lachrymis æquare labores?
 Urbs antiqua ruit, multos dominata per annos:
 Plurima perque vias sternuntur inertia passim 366
 365. Domos hominum, et per
 Corpora, perque domos, et religiosa Deorum
 Limina. Nec soli pœnas dant sanguine Teucri:
 368. Ubique est crudelis
 Quondam etiam victis redit in præcordia virtus,
 Victoresque cadunt Danaï: crudelis ubique
 Luctus, ubique pavor, et plurima mortis imago.
 370. Androgeos primus Danaûm, magnâ comitante catervâ, 370
 Androgeos offert nobis, socia agmina credens,
 Inscius; atque ultrô verbis compellat amicis:
 Festinate, viri: nam quæ tam sera moratur:
 Segnities? alii rapiunt incensa feruntque

NOTES.

tom the poet may here allude; or rather to the poetical fiction, that when Troy was like to be taken, the gods were seen carrying away their statues from the temples.

354. *Una salus*: the only safety to the vanquished, is, to hope for no safety. This is the same argument which the brave Leonidas used to animate his men to sell their lives as dear as possible. *Una*: in the sense of *sola*.

355. *Inde ceu lupi*: after that, as ravenous wolves in a dark night, which excessive hunger hath driven out blind to danger, &c. *Improba rabies ventris*: excessive greediness of the belly—pressing hunger. *Raptores*: in the sense of *rapaces*, ravenous, rapacious. Dr. Trapp objects to the justness of this simile; but the comparison does not lie in the action, but in the manner of performing it. As hungry rapacious wolves are forced from their retreats precipitately into danger, without fear or dread, so we rush desperately on our foes, looking death and danger in the face. The poet mentions another circumstance. *Catuli relictî*: their whelps, left behind, wait with parched jaws. By which he intended to represent those animals in their fiercest and most ravenous state; and, therefore, the more proper to denote the fierceness and rage of men driven to despair. *In atra nebula*: in the dark night; because in the night, or dark weather, they are the fiercest and least mindful of danger.

359. *Vadimus*: we march to certain death, and take the way through the middle of the city. This circumstance is mentioned to show their courage and intrepidity. Afterward he is afraid of the enemy, when, he

has in charge his aged father, his wife, and infant son; and endeavors to shun them by tracing out the by-paths and unfrequented lanes.

361. *Fando*: in the sense of *verbis*.

362. *Labores*: disasters—toils.

365. *Inertia corpora*. By these bodies, it is most probable, we are to understand the feeble and helpless part of the inhabitants—old men, women, and children; and all who did not take up arms in defence of their country: they were slain (*sternuntur*) every where, in their own houses, in the streets, and in the temples whither they had fled for protection. They are called *inertia* in opposition to those who dared to make resistance, and nobly die. This is much better than to take *corpora* in the sense of *cadavera*, as is usually done; for then the epithet *inertia* would be quite useless and superfluous.

366. *Religiosa limina*: the sacred temples of the gods. *Limen*, the threshold, by synec. put for the temple. *Dant pœnas sanguine*; simply, suffer punishment with their blood—by shedding their blood.

367. *Præcordia*: in the sense of *corda*, vel *pectora*.

368. *Plurima imago*: very many forms of death. This mode of expression is common with Virgil, and is conformable to the Latin idiom. *So multa virtus—multusque honor*. *Æn.* iv. 3. Such expressions, however, convey an idea of plurality rather than of unity; and, in our language, require to be rendered in the plural number.

271. *Socia*: friendly. Androgeos took them to be of the party of the Greeks.

374. *Nam quæ segnities*: what sloth so

na : vos celsis nunc prinum à navibus itis? 375
 et extemplò (neque enim responsa dabantur
 atis) sensit medios delapsus in hostes.
 puit, retròque pedem cum voce repressit.
 visum aspris veluti qui sentibus anguem
 t humi nitens, trepidusque repentè refugit 380
 ntem iras, et cœrula colla tumentem.
 secus Androgeos visu tremefactus abibat.
 us, densis et circumfundimur armis:
 usque loci passim et formidine captos
 mus : aspirat primo fortuna labori. 385
 hic exultans successu animisque Chorcæbus,
 i, quâ prima, inquit, fortuna salutis
 rat iter, quâque ostendit se dextra, sequamur.
 nus clypeos, Danaûmque insignia nobis
 us : dolus, an virtus, quis in hoste requirat? 390
 dabunt ipsi. Sic fatus, deinde comantem
 gei galeam, clypeiue insigne decorum
 ir : laterique Argivum accommodat ensem.
 ipheus, hoc ipse Dymas, omnisque juvenus
 acit : spoliis se quisque recentibus arnat.
 us immixti Danais, haud numine nostro :
 que per cæcam congressi prælia noctem

379. Veluti homo qui
 nitens humi pressit an-
 quem improvisum es
 aspris sentibus
 381. Refugit cum at-
 tollentem

385

387. O socii, qua for-
 tuna prima monstrat no-
 bis iter salutis, quâque
 dextra ostendit se,
 390. Quis requirat in
 hoste, an sit dolus, an
 virtus. Ipsi occisi

394. Ripheus facit
 hoc, Dymas ipse facit
 hoc

NOTES.

ains you. *Rapiunt* : in the sense of
Ferunt : in the sense of *evertunt*.
Extemplò sensit : he instantly per-
 ceived that he had fallen into the midst of
 a. *Delapsus* : in the sense of *delap-*
 e. A Grecism.
Fida : in the sense of *amica*. *Neque* :
 sense of *non*.
Repressit pedem : he retreated back
 s words. As soon as he perceived
 take, he retreated back.
Aspris : by syncope for *asperis*. This
 is taken from Homer, *Iliad* iii. verse
 at Virgil is very happy in the appli-
 and has improved upon the original,
 addition of several circumstances that
 n the comparison, and give it more
 id likeness.
Nitens humi : walking on the ground,
 pon a snake unseen, &c.
Haud secus : no otherwise—just so.
Circumfundimur : this verb here has
 re signification : we encompass them
 ur weapons close joined. Or, it may
 ie sense of *miscemur*, as Rûsus in-
 it.
Captosq; formidine. Mr. Davidson ob-
 by this we are to understand that
 ere so under the power of fear, as
 e able to exert themselves—enchain-
 ed, or nonplussed by fear; and so
 d to it, that they could obey nothing
 impulse. Rûsus interprets it by
metu.
Aspirat. in the sense of *favel*. *La-*
 the sense of *conatus*

386. *Animis* : courage—boldness.

388. *Dextra* : in the sense of *propitia*.

389. *Insignia Danaûm* : the armour of
 the Greeks. This seems to allude to the
 figures, or images, engraven upon their buck-
 lers—those of the Greeks having the figure
 of Neptune, and those of the Trojans the
 figure of Minerva. Putting on the Grecian
 figures, was the same thing as putting on
 their armour.

Zenobius tells us, that *Coræbus* was noted
 for stupidity : as an instance, he mentions
 that he used to amuse himself on the sea
 shore by counting the waves as they dashed
 against it. He came to the assistance of
 Priam just before the city was taken; and
 now he shows his stupidity and want of
 foresight in suggesting a plan, rash in its
 nature, and which in the event proved fatal
 to him and his associates.

390. *Requirat* : ask—demand.

393. *Induitur comantem* : he puts on the
 waving helmet of Androgeos. *Induitur* is
 plainly to be taken actively, in the sense o.
induit. *Comantem* : waving with a hairy
 crest. The crests of their helmets were
 made of the hair of beasts. *Decorum in-*
signe clypei : the beautiful, or comely figure
 of his shield; i. e. his beautiful shield—his
 shield richly ornamented.

396. *Haud nostro numine* : not with our
 god. This is an allusion to their having
 put off their own armour, on which was en-
 graven the figure of Minerva, their guar-
 dian goddess and protectress, and put on the

- Conserimus, multos Danaûm demittimus Orco.
Diffugiunt alii ad naves, et litora cursu
400. Pars præ turpi Fida petunt: pars ingentem formidine turpi 400
formidine Scandunt rursus equum, et notâ conduntur in alvo.
Hæu, nihil invitis fas quenquam fidere Divis!
403. Ecce Cassandra Ecce trahebatur passis Priameia virgo
Priameia Virgo passis Crinibus à templo Cassandra adytisque Minervæ,
crinibus Ad cælum tendens ardentia lumina frustra, 405
406. Lumina, inquam: Lumina, nam teneras arcebant vincula palmas.
nam, Non tulit hanc speciem furiatâ mente Choræbus,
Et sese medium iniecit moriturus in agmen.
Consequimur cuncti, et densis incurrimus armis.
Hic primùm ex alto delubri culmine telis 410
Nostrorum obruimur, oriturque miserrima cædes,
Armorum facie, et Graiarum errore jubarum.
412. Ex facie nostro- Tum Danaï gemitu, atque ereptæ virginis irâ,
rum armorum Undique collecti invadunt: acerrimus Ajax,
413. Danaï commoti gemitu, atque irâ virgi- Et gemini Attriðæ, Dolopumque exerpitus omnis. 415
nis ereptæ ex suis mani- Adversi rupto ceu quondam turbine venti
bus 416. Ceu adversi ven- Configunt, Zephyrusque, Notusque, et lætus Eois
ti, Zephyrusque, Notus- Euris equis: stridunt sylvæ, sævitque tridenti
que, et Eurus lætus Eois Spumeus atque imo Nereus ciet æquora fundo. 420
equis, quondam confi- Illi etiam, si quos obscurâ nocte per umbram
gunt, turbine rupto

NOTES.

Grecian armour, with the figure of Neptune, the inveterate enemy of the Trojans. *Immixti Danais*. It is one characteristic of the valiant, that they mingle with the ranks of the enemy. Homer says of Diomedes, that he so mingled with the Trojans, that a spectator would have, sometimes, been at a loss to know whether he belonged to the Trojans, or to the Greeks.

393. *Conserimus multa prælia*: we wage many a fight. *Orco*: in the sense of *ad inferos*.

402. *Nihil fas*: it is not right that any one should have confidence, (trust in any thing) the gods being against him. *Nihil* and *nil* are often used simply in the sense of *non*. The verb *est* is understood.

404. *Crinibus passis*: with loose or dishevelled hair. *Passis*, from the verb *pandere*, to be loose or spread open.

405. *Tendens*: raising her glaring eyes to heaven in vain. *Frustra*: in vain, either because the gods were inexorable, or because she could not move the compassion of the Greeks. This is a most moving representation of the beautiful prophetess and princess in distress. No wonder that it roused the indignation of this valiant band, and brought them to her rescue. They avenged the horrid deed upon their enemies.

407. *Speciem*: sight—spectacle. This sight Choræbus could not bear.

409. *Incurrimus*: we rush upon them to the rescue of Cassandra. *Densis armis*: with close weapons—in close array. Heyne

understands it of their rushing upon the close or compacted body of the Greeks. *Irruimus in densum agmen hostium*, says he.

412. *Facie armorum*: from the appearance of their armour, the Trojans took them to be Greeks. *Jubarum*: crests or plumes.

413. *Gemitu*: in the sense of *dolore*. The Greeks (moved) with grief and resentment, on account of the virgin rescued from their hands, being collected together from all quarters, attack us. *Gemitus* here is plainly used in a wider sense than usual. Both Ruyus and Heyne take it in the sense of *dolor*.

414. *Ajax*. He was the son of Oïleus. He ravished Cassandra in the temple of Minerva, for which he was afterward severely punished by that goddess. See *Æn.* i. 41. Ajax, the son of Telamon, had some time before killed himself, for his failure in the contest for the armour of Achilles.

415. *Gemini Attriðæ*: the two sons of Atreus, Agamemnon and Menelaus.

416. *Ceu adversi venti*: as when opposite winds, &c. This simile is in imitation of Homer, *Iliad* 9. In comparing the two, Scaliger found the preference so much due to Virgil, that he reckons him the master, and Homer the scholar. *Configunt*: in the sense of *certant*.

419. *Nereus*: a marine god. The trident was assigned to him by the poets, as well as to Neptune. See *Ecl.* vi. 35.

420. *Si quos sudimus*: if we have routed any by stratagem through the shades in the

- Fœdinus insidiis, totâque agitavimus urbe,
 Apparent prini clypeos mentitâque tela
 Agnoscunt, atque ora sono discordia signant.
 Illicet obruimur numero, primusque Chorcæbus
 Penelei dextrâ divæ arripotentis ad aram 425
 Procumbit: cadit et Ripheus, justissimus unus,
 Qui fuit in Teucris, et servantissimus æqui;
 Dis aliter visum. Pereunt Hypanisque, Dynasque,
 Confixi à sociis: nec te tua plurima, Pantheu,
 Labentem pietas, nec Apollinis infula textit. 430
 Iliaci cineres, et flamma extrema meorum,
 Testor, in occasu vestro, nec tela, nec ulla
 Vitavisse vices Danaûm: et, si fata fuissent
 Ut caderem, meruisse manu. Divellimur inde,
 Iphitus et Pelias mecum: quorum Iphitus ævo 435
 Jam gravior, Pelias et vulnere tardus Ulyssæi.
 Protinus ad sedes Priami clamore vocati.
 Hic verò ingentem pugnam, ceu cætera nusquam
 Bella forent, nulli totâ morerentur in urbe:
 Sic Martem indomitum, Danaosque ad tecta ruentes 440
422. Illi etiam appa-
 rent; primique
427. Qui fuit unus
 justissimus, et
432. Testor vos, me
 vitavisse nec tela, nec
 ulla vices Danaûm
438. Hic vero cerm-
 mus ingentem pugnam,
 ceu

NOTES.

dark night, &c. they also appear. *Mentita tela*: false or fictitious armour. It pur-
 ported that those who wore it were Greeks;
 but in truth were Trojans.

423. *Signant ora*: they observe our words
 differing in sound from theirs. We speak
 not their language, and, therefore, they know
 there must be some deception in the busi-
 ness. Some understand by *sono*, the Gre-
 cian watch-word. *Ora*: in the sense of
verba, by metonymy.

424. *Illicet obruimur*: instantly we are
 overpowered by numbers. The word *illicet*
 was anciently used in the sense of *actum est*:
 all is over. It was an expression used by
 the judge, who, when he thought fit to put
 an end to business, ordered the crier to pro-
 nounce *illicet*, i. e. *ire licet*: all may go—the
 business is over.

425. *Arripotentis Divæ*: the warlike god-
 dess—Pallas. See Geor. i. 18. *Penelei*:
 Peneleus was one of the five generals of the
 Boeotians who came to the Trojan war.

428. *Visum aliter Dis*. Having mention-
 ed that his friend was the most just, and
 most observant of justice among the Tro-
 jans, Æneas certainly could not mean that
 it seemed otherwise to the gods. Something
 it is evident must be understood. Now, the
 mention of this excellent man, would natu-
 rally suggest the reflection that he deserved
 a better end: he ought not to have fallen
 with the rest; but he checks himself: *Dis
 aliter visum*: it seemed otherwise to the
 gods. Commentators have been much di-
 vided in opinion upon these words. But in
 this view they are plain and intelligible.
 The verb *est* is understood.

429. *Nec tua plurima pietas*: nor did thy
 great piety, nor the fillets of Apollo, protect
 thee from falling.

431. *Iliaci cineres*: ye Trojan ashes, and
 the last flames of my country, I call you to
 witness, that, &c. *Vices*. By this Servius
 understands *pugna*, fights; because they
 fought by courses. Scaliger takes it to
 mean wounds and deadly blows, *vulnera et
 cades*; because wounds in fighting are mu-
 tually given and received. Donatus consi-
 ders it an allusion to the gladiators: the
 verb *vito*, joined with it, being a term used
 in fencing to parry off a thrust, in opposition
 to *peto*, to aim on. For *vices*, Ruæus says
pericula. Heyne says *casus pugna*.

433. *Fuissent*: in the sense of *sinuissent*.

434. *Meruisse manu*: that I merited it by
 this right hand, i. e. by fighting. There is
 something noble in this sentiment. It con-
 siders death as a prize or reward, which the
 valiant win by their merit or valor. This
 agrees with his former reflection: *pulehrum
 que mori succurrit in armis*. *Divellimur in-
 de Iphitus, et*: we are torn away from thence.
 He speaks of it as a great affliction; and,
 as it were, accuses his fate that denied him
 the honor of so glorious a death.

435. *Gravior ævo*: Iphitus was now op-
 pressed or enfeebled with age; and Pelias
 disabled by a wound which he had received
 from Ulysses. *Ævo*: for *annis*.

437. *Protinus*: immediately—in haste
Vocati: sumus is understood.

438. *Ceu*: in the sense of *quasi*. It is
 understood before *nulli*. *Bella*: in the sense
 of *pugna*.

440. *Martem indomitum*: Mars, furious,
 ungoverned. *Mars*, the god of war, put for

- Cernimus, obsessumque actâ testudine limen.
 Hærent parietibus scalæ, postesque sub ipsos
 443. *Danai nituntur* Nituntur gradibus; clypeosque ad tela sinistra
 Protecti obijciunt, prensant fastigia dextris.
 Dardanidæ contrâ turres ac tecta domorum 445
 446. *His telis parant defendere se* Culmina convellunt: his se, quando ultima cernunt,
 Extremâ jam in morte parant defendere telis;
 Auratasque trabes, veterum decora alta parentum,
 Devolvunt: alii strictis mucronibus imas
 Obsedère fores: has servant agmine denso. 450
 451. *Nostri animi sunt instaurati* Instaurati animi, regis succurrere tectis,
 Auxilioque levare viros, vimque addere victis.
 Limen erat, cæcæque fores, et pervius usus
 455. *Dum regna Priami* Tectorum inter se Priami, postesque relictî
 A tergo: infelix quâ se, dum regna manebant, 455

NOTES.

war, or fighting in general. *Ad tecta*: to the palace.

441. *Testudine actâ*: the testudo being formed. The *testudo* was a figure into which the soldiers formed themselves in attacking towns and other fortified places. The first rank stood upright, the next behind them stooped lower and lower by degrees, till the last rank kneeled down: all holding their targets or shields over their heads in their left hands. By these means they were secure from the missive weapons of the enemy from the walls and towers. To carry on an attack in this way was called, *agere testudinem*: to form the testudo, or target defence. *Limen*: the passage which led up to the palace—the place before the door.

442. *Parietibus*. *Paries* is properly the wall of a house—*murus*, the wall of a city.

443. *Nituntur gradibus sub*, &c. By *gradibus*, here, we may either understand the steps that led up to the palace, or the steps of the scaling ladders by which they mounted up, or pressed to get up, to the roof, the foot of these ladders being placed at the very door-posts. Mr. Davidson understands the passage in this last sense. The former, however, is the easier: which is the sense of Rûmus. *Ad ipsas portas*, says he. The Greeks ascend (*nituntur*) by the steps up to the very doors. *Postes*, properly the frame of the door, put, frequently, for the door itself, by meton.

444. *Protecti sinistris*: protected by their left hands, (by the shields which they supported on their left arm,) they oppose their shields, &c. *Fastigia*: the roof, or the eaves or edge of the roof.

445. *Tecta culmina domorum*: the covered tops of their houses. Here *tecta* is a participial adjective, from the verb *tego*. Its neuter, *tectum*, properly signifies the roof or covering of any building. Hence by synec. the building itself—a house, a palace.

447. *In extrema morte*: in the last catastrophe. *Suprema ruina*, says Rûmus.

448. *Devolvunt auratas trabes*: they tumble down upon their enemies the gilded rafters, the stately decorations of their ancestors. In this passage, the poet has drawn a lively picture of men in despair. Some copies have *decora illa parentum*; which has a peculiar emphasis.

449. *Alii obsedère*. These I take to be Trojan guards, who had taken possession of the lower doors, to prevent the entrance of the Greeks. Others understand the Greeks themselves, who had besieged the doors. *Mucronibus*. *Mucro* is properly the point of the sword; by synec. put for the whole sword.

450. *Denso agmine*: in a close, or compact body. *Animi*: courage.

452. *Levare*: in the sense of *juvare*. *Victis*: to those despairing—fighting without any hope of victory. *Vim*: force—vigor. In the sing. it is a triptot; in the plu. regular.

453. *Pervius usus tectorum*: lit. a thoroughfare (free communication) between the palaces of Priam with each other, and a gate left free (unobserved by the enemy) from behind, where unhappy Andromache, &c.

It appears that Priam had two palaces near each other, with a communication between them; in one of which Hector and Andromache resided, while he and Hecuba resided in the other. *Limen*: an entrance. *Cæcæ*: private—secret. Through this private, or back door, Æneas entered the palace, and ascended by the usual passage up to the watch-tower.

454. *Postes*: in the sense of *porta*.

455. *Quâ infelix Andromache*. The mention of her using this secret passage of the palace, gives a dignity to the circumstance, which in itself is low.

Scipius Andromache ferre incomitata solebat
 Ad soceros, et avo puerum Astyanacta trahebat.
 Evado ad summi fastigia culminis, unde
 Tela manu miseri jactabant irrita Teucuri.
 Turrim in præcipiti stantem, summisque sub astra
 Eductam tectis, unde omnis Troja videri,
 Et Danaûm solitæ naves, et Achaïca castra;
 Aggressi ferro circùm, quâ summa labantes
 Juncturas tabulata dabant, convellimus altis
 Sedibus, impulimusque. Ea lapsa repentè ruinam
 Cum-sonitu trahit, et Danaûm super agmina latè
 Incidit: ast alii subeunt: nec saxa, nec ullum
 Telorum intereà cessat genus.
 Vestibulum ante ipsum primoque in limine Pyrrhus
 Exultat, telis et luce coruscus ahenâ.
 Qualis ubi in lucem coluber, mala gramina pastus,
 Frigida sub terrâ tumidum quem bruma tegebat;

458. *Hæc via evado*

460. *Nos circùm ag-*
grossi ferro turrim
 461. *Unde omnis Tro-*
ja solita est videri, et
naves Danaûm solitæ
sunt videri

465

468. *Cessat jactari a*
Danaïs

471. *Talus, qualis co-*
luber est, ubi serpit in
lucem, pastus mala gra-
mina, quem tumidum
 470 *frigida bruma tegebat*
sub terra; nunc,

NOTES.

457. *Soceros*: her parents-in-law—Priam and Hecuba. *Astyanacta*: a Greek acc. of *Astyanax*. Some say he was carried off by Ulysses, others say by Menelaus, in the absence of Pyrrhus, and thrown over a precipice, to evade the prophecy, which imported that, if he lived, he would avenge his parents and country. The name is of Greek origin, and signifies, a king of a city.

458. *Evado ad fastigia*: I ascend to the top of the highest roof. The word *evado* marks the danger of the enterprise, and the hazard he ran of being intercepted by the enemy.

It is probable that by *fastigia* here, we are to understand the battlements, or watch-tower, which had been built upon the highest part of the palace. We may suppose the palace to have been of different heights, or to have consisted of several buildings, differing in height, and connected together so as to form one mass, each of them with its respective roof; hence the propriety of the expressions: *summi tecti*—*summi culminis*, &c.

460. *In præcipiti*: in a dangerous place—in a projecting situation.

461. *Summis tectis*: with its highest roof, or simply, with its top. It is plain that *tectum* here means the roof, or ridge of the tower.

463. *Ferro*. *Ferrum* properly signifies iron. Hence any instrument made of iron—any edged tool; such as swords, axes, &c. With these instruments they cut the tower loose, where the topmost story gave weak joints. Mr. Davidson observes, it is somewhat difficult to determine the meaning of *summa* in this place; because the poet speaks as if the whole tower had been torn from its place, and not one story of it only. He therefore thinks we may understand by the *summa tabulata*, the highest story of the

palace, on which the tower stood, and to which it was fastened: or perhaps the highest story, or part of the tower only, was overthrown. *Labantes*: in the sense of *infirmas*.

464. *Dabant*: in the sense of *habebant*.

469. *Ante ipsum*: before the very entrance, or vestibule. The *vestibulum* properly was the court yard or space before the door of the house. By *primo limine*, we may understand the outer gate; perhaps the one that gave admittance into the *vestibulum*.

470. *Coruscus ahenâ luce*: gleaming in arms, and brazen light; the brass of his armour reflected the light.

Pyrrhus. He was the son of Achilles and Deïdamia, so called from the color of his skin, which was red. He was sometimes called *Nroptolemus*, from two Greek words, which together signify a *new war*. He inherited much of the spirit and temper of his father. He slew Priam while holding the altar, to which he had fled for refuge; and sacrificed his daughter Polyxena at the tomb of his father. After the destruction of Troy, he carried off Andromache, whom he married; at least he had a son by her, named *Molossus*. He afterwards married her to Helenus, the son of Priam, upon his falling in love with Hermione, the daughter of Menelaus and Helen.

Pyrrhus was slain in the temple of Apollo, at Delphi, by Orestes, to whom Hermione had been promised. He was also called *Pelides*, from *Peleus*, his grandfather.

471. *Pastus mala*: having fed upon poisonous herbs. It is said that serpents, when they lie in wait for either man or beast, eat poisonous herbs and roots, to make their bite more fatal.

472. *Bruma*: properly the shortest day of winter—the winter solstice; hence by

- Nunc positis novus exuviis, nitidusque juventâ,
Lubrica convolvit, sublato pectore, terga
475. Unâ cum Pyrrho ingens Periphas, et Automedon Armiger Pyrrhi, quondam agitator equorum Achilles, unâ etiam omnis
479. Pyrrhus ipse inter primos
485. Danaï vident armatos custodes stantes
490. Figunt oscula illis
- Arduus ad Solem, et linguis micat ore trisulcis. 475
Unâ ingens Periphas, et equorum agitator Achilles
Armiger Automedon; unâ omnis Scyria pubes
Succedunt tecto, et flammæ ad culmina jactant.
Ipse inter primos, correptâ dura bipenni,
Limina perumpit, postesque à cardine vellit 480
Æratos; jamque excisâ trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt:
Apparent Priami et veterum penetralia regum:
Armatusque vident stantes in limine primo. 485
At domus interior gemitu miseroque tumultu
Miscetur: penitusque cavæ plangoribus ædes
Femineis ululant: ferit aurea sidera clamor.
Tum pavidæ tectis matres ingentibus errant:
Amplexæque tenent postes, atque oscula figunt. 490
Instat vi patriâ Pyrrhus; nec claustra, neque ipsi
Custodes sufferre valent: labat ariete crebro

NOTES.

synec. the whole winter. *Tumidum*: swollen, or bloated with poison.

473. *Novus exuviis*: now, renewed, his skin being cast off, and sleek with youth, he rolls, &c. It is well known that the snake changes, or creeps out of his skin, in the spring of the year. Aristotle informs us that they begin at the head, and having divested themselves of their old garment, they appear renewed in youth and beauty. This is effected in about the space of twenty-four hours.

475. *Arduus ad solem*: raised or elevated to the sun; in order to receive his heat, especially in the spring, when his warm beams are the most cherishing. *Trisulcis*. The poets represent serpents as having three-forked tongues, probably on account of the volubility of their tongues, in which they are said to exceed all other animals. *Micat*: in the sense of *vibrat*.

477. *Scyria*: an adj. from *Scyros*, one of the Cyclades. Achilles was placed here in the habit of a woman, under the care of Lycomedes, king of the island, where he defiled his daughter Deïdamia, who brought him Pyrrhus. Some say Lycomedes gave him his daughter in marriage. *Pubes*: in the sense of *juventus*.

478. *Succedunt tecto*: come up to the palace, so that they could reach the roof with the flames. They advance up to a proper distance, to throw flames upon the roof.

481. *Cavavit firma robora*: and now hath he pierced, or cut through the firm wood, &c. This change of tense is very expressive and beautiful. It marks the violence of Pyrrhus, and the rapidity of his progress. By *trabe* here, we may understand the bar,

or crosspiece, or other impediments, on the inside of the door, to secure it. By *limina*, we may understand the impediments or defences on the outside of the door; and by *postes*, the door itself, by meton. The *perumpit dura limina*, and the *vellit postes à cardine*, show Pyrrhus breaking through all obstructions, and tearing down the doors; and *cavavit* being in the perf. tense, marks the ease and rapidity with which the effect was produced. *Dedit*: in the sense of *fecit*.

484. *Penetralia*. *Penetræ* properly signifies the interior or private apartments of a house, as here—that part of the temple where the images stood—the place whence the responses of the oracles were given—the shrine. Ruæus says, *recessus*.

487. *Cavæ ædes*: the rooms with concave arches, or ceilings. *Ululant*: in the sense of *resonant*. *Plangoribus*: shrieks, or lamentations. These rooms, or apartments of the females, were in the middle, or interior part of the palace. This is expressed by *penitus*.

490. *Amplexæ tenent*, &c. This is an allusion to a superstitious opinion among the Romans, that the door-posts, gates, &c. possessed a kind of divinity. These, therefore, the poet represents as being seized and embraced by the Trojan matrons, who hoped by these means to recommend themselves to the protection of the deities that were supposed to preside over them. *Figunt oscula*: fix their lips to them—kiss them.

489. *Ingentibus tectis*: in the spacious apartments—halls.

492. *Sufferre*: in the sense of *impedire*. *Crebro ariete*: with the frequent strokes of the ram. This was an engine used in the

Janua, et emoti procumbunt cardine postes.
 Fit via vi: rumpunt aditus, primosque trucidant
 Immissi Danai, et latè loca milite complent.
 Non sic, aggeribus ruptis cùm spumeus amnis
 Exiit, oppositasque evicit gurgite moles,
 Fertur in arva furens cumulo, camposque per omnes
 Cum stabulis armenta trahit. Vidi ipse furentem
 Cæde Neoptolemum, geminosque in limine Atridas: 500 in arva sic furens
 Vidi Hecubam, centumque nurus, Priamumque per aras 498. Cumulo aquarum.
 Sanguine fudantem, quos ipse sacraverat, ignes.
 Quinquaginta illi thalami, spes tanta nepotum,
 Barbarico postes auro spoliisque superbi,
 Procubuerunt: tenent Danai, quæ deficit ignis. 505 505. Danai tenent lo
 Forsitan et, Priami fuerint quæ fata, requiras. cum, quæ
 Urbis ubi captæ casum, convulsaque vidit 509. Senior nequic
 Limina tectorum, et medium in penetralibus hostem; quam circumdat arms
 Arma diu senior desueta trementibus ævo diu desueta humeris tre-
 mentibus ævo, et

NOTES.

attack of towns and fortified places, to make a breach in the walls. It was a long beam or piece of timber, one end of which was prepared with iron, somewhat resembling in form the head of a ram, whence it took its name. This was suspended in the middle by the help of ropes, to another beam, extended across two posts, and thrown forward by the besiegers with great violence against the wall.

493. *Postes*: the door, or gate, by meton.

494. *Rumpunt aditus*: they force a passage, or entrance.

496. *Non sic fertur*: a river, when it hath rushed forth foaming, its barriers being burst, and hath overcome the opposing mounds with its whirling current, is not borne into the fields so furious with its flood, &c. The poet here gives us a very lively idea of the rage of the Greeks. It exceeded that of a river pent up; at length, bursting its barriers, overflowing the adjacent country, and spreading desolation and destruction every where in its course. *Cumulo*: *auctu aquarum*, says Ruæus.

501. *Hecubam*. She was the wife of Priam, and daughter of *Cisseüs*, king of Thrace. She was carried into slavery by the Greeks. *Centum nurus*. Homer informs us that Priam had only fifty sons, Iliad vi. He could not therefore have a hundred daughters-in-law, unless we suppose each one to have had two wives. This might have been the case; but there is no mention made of it. To explain this difficulty, some take the definite number *centum*, for an indefinite one. Others, among whom is Ruæus, take *nurus* for an attendant, or waiter, understanding by *centum nurus*, the hundred servants, or waiters of Hecuba. But there is no impropriety in supposing that the sons of Priam, imitating the example of their father, had more than

one wife each; who, in the whole, might make the exact number of a hundred. This last is the best, or most probable explanation.

502. *Fudantem*: defiling with his blood the fires which, &c. In the open court of his palace, Priam had an altar consecrated to *Jupiter Hecæus*, or the Protector: on this altar, we are told that hallowed fire was kept perpetually burning.

503. *Illi thalami*: those fifty bed-chambers, the so great hope of posterity. These were the separate rooms where his sons lodged with their wives. Homer tells us that Priam had twelve daughters, who, with their husbands, lodged over against his sons. He had therefore sixty-two children by his several wives, nineteen of whom Hecuba bore him. The rest he had by his other wives. All these bed-chambers were in Priam's palace.

504. *Superbi barbarico auro*: decorated with foreign gold and spoils. The Romans frequently called *Phrygia*, Barbary. Some therefore understand by *barbarico auro*, Phrygian gold. It is better to understand it of the gold, which had been taken from their vanquished enemies; more especially since *spoliis* immediately follows it. *Superbi*: in the sense of *ornati*, or *decolorati*. *Postes*: in the sense of *portæ*: doors.

505. *Danai tenent*, &c. The Greeks are here beautifully represented more cruel than the flames. The fire abated, and fell from its rage: but the more merciless Greeks press on till all is destroyed.

507. *Casum*: in the sense of *ruinam*.

508. *Limina tectorum convulsa*: the door of his palace torn down—broken through. *Penetralibus*: in the inner or private apartments of his palace.

- Circumdat nequicquam humeris, et inutile ferrum 510
 Cingitur, ac densos fertur moriturus in hostes.
 Ædibus in mediis, nudoque sub ætheris axe
 Ingens ara fuit, juxtaque veterrima laurus,
 Incumbens aræ, atque umbrâ complexa Penates.
 Hic Hecuba et natæ nequicquam altaria circum, 515
 Præcipites, atrâ ceu tempestate columbæ,
 Condensæ, et Divûm amplexæ simulacra tenebant.
 Ipsum autem sumptis Priamum juvenilibus armis
 Ut vidit: Quæ mens tam dira, miserrime conjux,
 Impulit his cingi telis? aut quò ruis? inquit. 520
 Non tali auxilio, nec defensoribus istis
 Tempus eget: non, si ipse meus nunc afforet Hector.
 Huc tandem concede: hæc ara tuebitur omnes;
 Aut moriere simul. Sic ore effata, recepit
 Ad sese, et sacrâ longævum in sede locavit. 525
 Ecce autem elapsus Pyrrhi de cæde Polites,
 Unus natorum Priami, per tela, per hostes
 Porticibus longis fugit, et vacua atria lustrat
 Saucius: illum ardens infesto vulnere Pyrrhus
 Insequitur, jam jamque manu tenet, et premit hastâ. 530
 Ut tandem ante oculos evasit et ora parentum,
 Concidit, ac multo vitam cum sanguine fudit.
 Hic Priamus, quanquam in mediâ jam morte tenetur,
 Non tamen abstinuit, nec voci, iræque pepercit:
 At, tibi pro scelere, exclamat, pro talibus ausis, 535
 Dî (si qua est cælo pietas, quæ talia curet)

515. *Condensæ sunt*
circum altaria præcipi-
tes, ceu columbæ volant
ab atra tempestate, et
amplexæ

518. *Autem Hecuba,*
ut vidit Priamum ipsum,
juvenilibus armis sumptis,
inquit:

520. *Impulit te cingi*

524. *Aut tu moriere*
simul nobiscum.

531. *Tandem, ut eva-*
sit ante oculos et ora
parentum

NOTES.

510. *Circumdat*: in the sense of *induit*.
Cingitur: in the sense of *cingit*.

512. *Sub nudo axe*: under the naked (open) canopy of heaven. *Ax̄is*, properly the pole, by synec. the whole heaven or sky. This altar was situated in the middle, or centre of the palace—*mediis ædibus*. On this altar, Priam had consecrated the perpetual fire. Here he was slain. If we suppose the palace of such form and dimensions as to admit a large space or area in the centre, exposed to the open air above, there will be no difficulty in understanding this passage.

514. *Complexa Penates*: embracing the Penates with its shade. La Cerda would understand by *Penates*, the palace, or house, as the word sometimes signifies; because this was not the place of the *Penates*, or household gods. But others think the statues of the *Penates* were placed here, on the same altar with that of *Jupiter Hecæus*.

515. *Natæ*: in the sense of *filix*, vel *nurus*.

518. *Præcipites*: quick—in haste.

517. *Condensæ circum*: crowded around the altars. *Simulacra*: in the sense of *statuas*.

519. *Miserrime*: in the sense of *infelicitissime*, the voc. *Conjux* is either a husband

or wife; from the verb *conjungo*. *Mens*: thought—purpose.

522. *Ipse meus Hector*: if my Hector himself were now here, he could be of no avail.

523. *Concede*: betake yourself hither now, in this last extremity. This altar will protect us all. Altars and other consecrated places were looked upon as sanctuaries and places of refuge: to which it was usual to flee for safety.

525. *Longævum*: in the sense of *senem*.

526. *De cæde Pyrrhi*: not from the death of Pyrrhus; but from death by the hand of Pyrrhus.

528. *Longis porticibus*: in the long passages. Mr. Davidson renders the words, the long galleries. *Lustrat*: in the sense of *pererrat*.

529. *Infesto vulnere*: with the hostile weapon. *Vulnus* is here used by meton. for the wounding instrument—the weapon that inflicts the wound.

530. *Jam jamque*: almost seizes him with his hand, and presses upon him with his spear.

531. *Evasit*: in the sense of *pervenit*.

534. *Abstinnit*: in the sense of *continnit*.

535. *Pro scelere, pro*: for such wickedness, for such audacious deeds, may the gods make you suitable returns, &c. *Pro*

at grates dignas, et præmia reddant
qui nati coram me cernere letum
et patrios fœdasti funere vultus.
Ile, satum quo te mentiris, Achilles
hostis fuit Priamo; sed jura fidemque
erubuit; corpusque exsangue sepulchro
Hectoreum, hæque in mea regna remisit.
senior, telumque imbelles sinè ictu
: rauco quod protinus ære repulsum,
eo clypei nequicquam umbone pependit.
Ius: Referes ergo hæc, et nuntius ibis
enitori: illi mea tristia facta,
emque Neoptolemum narrare memento.
nere. Hæc dicens, altaria ad ipsa trementem
et in multo lapeantem sanguine nati:
que comam lævâ; dextrâque coruscum
ac lateri capulo tenus abdidit, ensem.
Priami fatorum: hic exitus illum

539. *Fanere ejus fidi*
540. *A quo mentiris*
to satum esse
545. *Quod repulsum*
est protinus
547. *Cui Pyrrhus re-*
spondit
549. *Memento narra-*
re illi mea tristia facta.
Neoptolemum esse
553. *Ac abdidit eum*
lateri Priami tenus ca-
pulo

NOTES.

signifies, in proportion to—cor—
to. In the present case it is also
Auris. *Auris* is properly a
verb *audire*; used as a sub.
Ius fecisti me coram, &c. Priam
complain of his killing his son;
a barbarity in making him to be
as of so shocking a sight, for
m before his eyes.
Edidisti patrios: hast defiled a fa-
ce with the dead body of his son.
ys *Servius*, is a carcass or dead
m and newly slain. When car-
receive funeral rites, it is called
the ashes of it, when burned,
Reliquia; and the interment of
sepulchrum.
Achilles ille, quo: but Achilles
y whom, you falsely say, you was
was not such toward Priam, his

a severe sarcasm; as if he had
claim descent from Achilles, but
ms give you the lie; no man of
could beget such a son. *Satum*:
se of *genitum*.
Erubuit jura: he blushed at the
ations, and the faith due to a su-
e had regard to the laws, &c. The
nus is extremely beautiful and ex-

the death of Hector, Achilles bound
body to his chariot, and drew it
tomb of Patroclus, whom Hector
and around the walls of Troy, for
ys in succession. At this piteous
um was induced to go to Achilles,
he body, that it might receive the
sepulture; who, after much end-
ed many rich presents given him,
he body on the twelfth day after i

was slain. Virgil, however, forbears to
mention these circumstances, and attributes
the restoration of Hector's corpse to the
generosity, justice, and sense of honor, of
Achilles, in order to set the character of
Pyrrhus in a more forcible light.

Achilles had it in his power to have de-
tained the aged monarch, or to have put him
to death; but he blushed (*erubuit*) at the
thought of violating the laws of nations,
which forbid all violence to the person of a
king; which require the forms of burial to
be allowed to the dead, and the laws of
humanity to be observed even to an enemy,
when disarmed: those laws he observed,
and that faith (*fidem*) which is due to a
suppliant, whose person has always been
held sacred by the laws of hospitality

Stu: in the sense of *impetu*.

545. *Repulsum*: it was so repelled, that
it fell short of wounding him. It, however,
pierced the boss of his buckler, and hung
there harmless, having produced no effect.

546. *Umbone*. Umbo was the middle part
of the shield. This rose or projected for-
ward from the plane of the shield, in a curved
or circular form. By *summe umbone*, we
are to understand the farthest point of pro-
jection; which was also the centre of the
shield. Here the spear of Priam stuck. It
is sometimes taken for the whole shield, by
synec.

547. *Ibis nuntius*: you shall go a mes-
senger to my father Achilles, whom you
so much praise, and tell him that his son
has degenerated from the virtues of his fa-
ther.

548. *Tristia*: foul—horrid. *Rusus* says
indigna.

554. *Fatorum*: in the sense of *vita*. This
was the end of the life of Priam. *Hic exit-*

- Sorte tulit, Trojam incensam et prolapsa videntem 555
 Pergama, tot quondam populis terrisque superbum
 Regnatorem Asiæ: jacet ingens litore truncus,
 Avulsunque humeris caput, et sinè nomine corpus
 At me tum primum sævus circumstetit horror :
 560. Subiit mihi in Obstupui: subiit chari genitoris imago, 560
 manem Ut regem æquævum crudeli vulnere vidi
 Vitam exhalantem: subiit deserta Creüsa,
 Et direpta domus, et parvi casus Iuli.
 Respicio, et, quæ sit me circum copia, lustro.
 Deseruere omnes defessi, et corpora saltu 565
 566. Dedere ea ægra Ad terram misère, aut ignibus ægra dedere.
 ignibus Jamque aded super unus eram, cùm limina Vestæ

NOTES.

tus tulit: this death carried him off (*sorte*) by divine appointment. This is a singular idiom. The several circumstances here mentioned in the death of Priam, aggravate the cruelty of the action, and set forth the ferocious temper of Pyrrhus. He drew him (*traxit*), trembling with age and decay of nature, to the very altar where he had fled for safety; and slipping (*lapsantem*) in the blood of his son; the sight of which was worse than death: then he twisted his hair with his left hand, and, with his right hand, drew his glittering sword from its scabbard, and plunged it into his body up to the hilt. Here we have a lively picture of a man lost to all sense of humanity, and capable of perpetrating the most atrocious deeds. It shows, also, the pen of a master. A painter could copy it.

556. *Pergama*: neu. plu. properly the fort of Troy. It is frequently taken for the city itself, by synec. Here it is used in its appropriate sense and meaning, as distinguished from the city.

555. *Videntem*: it agrees with *illum*.

557. *Superbum regnatorem*: the proud ruler over so many nations and countries of Asia. Priam is said to have once reigned over *Phrygia Major* and *Minor*: which included the greater part of Asia Minor, or Natolia. Rucius interprets the words thus: *Regem Asia, clarum propter tot gentes, et tot regiones. Jacet ingens truncus*: he lies a large trunk upon the shore. Some think the poet had here in his view, the circumstances of the death of Pompey, whose head his assassins cut off, and throw his body on the shore. Others say that Priam was not slain at the altar; but drawn by Pyrrhus to the tomb of his father, which was on the promontory of Sigæum, and there slain to appease his *Manes*. He may have been slain at the altar, and his dead body afterward cast upon the shore. This supposition will make the poet consistent and intelligible. *Regnatorem* put in apposition with *illum*.

558. *Corpus sinè nomine*: a body without

a name. The head being the index of the person, that being cut off, there is no means left to come at the name, or to distinguish the person. Or, *sinè nomine* may mean, without honor—despicable.

561. *Ut*: in the sense of *cùm*.

562. *Creüsa*. The daughter of Priam and Hecuba, and wife of Eneas. She perished in the sack of Troy. *Direpta*: plundered.

563. *Casus*: in the sense of *periculum*.

565. *Saltu*: by a leap or spring.

566. *Ægra*: faint—worn out with fatigue, so that they could fight no longer.

567. *Jamque aded*: and so I was now remaining alone, when I behold Helen, &c. The parts of the verb *superum* are here separated, for the sake of the verse, by Tmesis.

Some critics have doubted the genuineness of this passage concerning Helen down to the 588th line inclusive. The reasons assigned are three. First: What is here said of her fearing the resentment of Menelaus, contradicts what he says of her, (lib. vi. 525.) having sought to make peace with him by betraying Deiphobus. Secondly. That Virgil here outrages the character of his hero, by making him entertain a thought of killing a woman, and perpetrating the deed in the temple of Vesta. Thirdly: That Virgil cannot be supposed so unacquainted with the history of Helen, as not to know that she left Troy long before it was taken.

In answer to the first objection, it may be said that, though she endeavored to ingratiate herself with Menelaus, by betraying Deiphobus to him, it does not follow that he was entirely reconciled to her. And we are told by Euripides that he carried off Helen as a captive along with the Trojan women, with a view to have her put to death by the Greeks whose sons had fallen in the war. To the second objection, it may be replied, that Eneas did not put her to death; and even if he had, the deed might have been palliated, in a good degree, by a consideration of the circumstances of the case. In the hurry and confusion of war.

Servantem, et tacitam secretâ in sede latentem
 Tyndarida aspicio : dant clara incendia lucem
 Erranti, passimque oculos per cuncta ferenti.
 Illa, sibi infestos eversa ob Pergama Teucros,
 Et pœnas Danaûm, et deserti conjugis iras
 Permetuens, Trojæ et patriæ communis Erinnyes,
 Abdiderat sese, atque aris invisâ sedebat.
 Exarsere ignes animo : subit ira cadentem
 Ulcisci patriam, et sceleratas sumere pœnas.
 Scilicet hæc Spartam incolumis patriasque Mycenæ
 Aspiciet ? partoque ibit regina triumpho ?
 Conjugiumque, domumque, patres, natosque videbit,
 Iliadum turbâ et Phrygiis comitata ministris ?
 Occiderit ferro Priamus ? Troja arserit igni ?
 Dardanium toties sudârât sanguine litus ?
 Non ita : namque etsi nullum memorabile nomen
 Fœminæ in pœnâ est, nec habet victoria laudem ;
 Extinxisse nefas tamen, et sumpsisse merentis

570 570. *Mihi erranti, ferentique oculos*
 571. *Illâ, communis Erinnyes Trojæ et ejus patriæ, permetuens Teucros infestos sibi obever-*
 575 *sa Pergamâ, et*

577. *Hæc-ne scilicet, inquiebam, incolumis aspiciet Spartam*

583. *Non ita eris namque*

585

NOTES.

pled passions with which his mind must then have been racked, who could have blamed him if he had avenged his own and his country's sufferings upon her, who was justly chargeable with the guilt of so many thousand deaths, and the utter desolation of a whole innocent people—a once flourishing and powerful kingdom? But when, instead of giving way to the first emotions of a just resentment, he checks himself, deliberates upon the merits of the action, and is at length prevented from doing it by the interposition of his goddess mother; or, in other words, by the force of superior judgment, there is no reason even for the severest critics to censure his conduct. Lastly: Herodotus informs us that he learned from some Egyptian priests, who had received the same from Menelaus himself, that the Trojans had sent Helen to Egypt before the Greeks redeemed her. Of this fact, the historian appears to have been fully convinced. But whether Virgil was acquainted with this piece of his history or not, it is sufficient that he had poetical tradition on his side; and that he is supported by the authority of Homer and Euripides. A moment's attention to the style and manner of expression in these lines, will convince any one that they are no interpolation. *Unus*: in the sense of *solus*.

568. *Servantem limina Vestæ*: the verb *servare* signifies to look after any thing with anxiety, and solicitude; with a jealous eye, and watchful of every danger. *Limina*: in the sense of *templum*.

569. *Tyndarida*: acc. of *Tyndaris*, a name of Helen, the daughter of Jupiter and Leda; so called, because *Tyndarus*, king of Sparta, married Leda, her mother.

572. *Deserti conjugis*: her deserted, or abandoned husband, Menelaus.

573. *Permetuens*: dreading—greatly fearing. The *per* in composition increases the signification of the simple word. Helen proved fatal both to Greece and Troy; to the former, in the loss of so many heroes; to the latter, in being the cause of its ruin. She is therefore styled the *common* fury. *Erinnyes*, a name common to the three furies. See *Geor. i. 278*.

574. *Invisâ*: hated—an odious sight; rather than unseen, as *Ruseus* has it.

575. *Ignes exarsere*: flames flashed in my mind. *Ira subit*: my resentment rose to avenge my falling country.

576. *Sumere sceleratas pœnas*: to take severe punishment. Or, perhaps, to take punishment of such a cursed woman. The same as, *sumere pœnas de scelerata fœmina*. *Ruseus* says, *pœnas sceleris*. Heyne, *pœna sumptas à scelerata*.

577. *Mycenæ*: *Mycenæ* was not the place of her own nativity, but of Menelaus, her husband. She was born at Sparta. *Scilicet hæc*: shall she, indeed, in safety behold? &c. These are all animated interrogatories and show the mind of Æneas hurrying from object to object, and agitated with a tide of passions. At last he concludes it must not be. She must suffer the punishment due to her crimes.

578. *Parto triumpho*: having obtained a triumph—a triumph being obtained.

580. *Comitata turbâ*: accompanied by a train of Trojan matrons, and Phrygian servants, shall she see her former marriage bed? &c. *Iliadum*: gen. plu. of *Ilias*, a Trojan woman. *Conjugium*: *prætinum conjugem*, says Heyne. *Patres*: for parents.

582. *Dardanium*: an adj. the same as *Trojanum*.

583. *Nomen*: glory—renown.

585. *Tamen laudabor*: nevertheless, I shall

- Laudabor pœnas ; animumque explêsse juvabit
 587. *Meorum civium.* Ultricis flammæ, et cineres satiâsse meorum.
 Talia jactabam, et furiatâ mente ferebar,
 588. Cùm alma pa- Cùm mihi se, non antè oculis tam clara, videndam
 rena, non vias tam clara Obtulit, et purâ per noctem in luce refulsit
meis oculis antè, obtulit se videndam mihi, et re- Alma parens, confessa Deam ; qualisque videri
fulsit per noctem Cœlicolis et quanta solet ; dextrâque prehensum
 592. Continuit me pre- Continuit, roseoque hæc insuper addidit ore :
 hensum dextrâ Nate, quis indomitas tantus dolor excitat iras ?
 596. Non aspicias pri- Quid furis ? aut quodnam nostri tibi cura recessit ?
 us, ubi liqueris parentem Non prius aspicias, ubi fessum ætate parentem
Anchisen, fessum Liqueris Anchisen ? superet conjuxne Creûsa,
 598. Circùm quos, Ascaniusque puer ? quos omnes undique Graie
omnes Graie acies erant undique Circùm errant acies : et, ni mea cura resistat,
 600. Tulerint eos, et Jam flammæ tulerint, inimicus et hauserit ensis.
inimicus ensis hauserit eorum sanguinem. Non tibi Tyndaridis facies invisa Lacænæ,
 602. Sed inclementia Culpatusve Paris : Divûm inclementia, Divûm,
Divûm, Divûm, inquam, evertit Has evertit opes, sternitque à culmine Trojam.
 604. Namque eripiam Aspice : namque omnem, quæ nunc obducta tuenti
omnem nubem, quæ nunc obducta hebetat Mortales hebetat visus tibi, et humida circùm
 Caligat, nubem eripiam : tu ne quæ parentis

NOTES.

be praised for having put an end to the monster of wickedness, and taken vengeance of one so justly deserving it. *Nefas*, very forcibly expresses the enormity of her crimes: she was wickedness itself.

We are told that Helen was first ravished by Theseus. Afterward she married Menelaus, whom she left for Paris. She also committed incest with her son-in-law Orythus, the son of Paris and CEnone. It is also said that she had an amour with Achilles. She may truly be called (*nefas*) a monster of wickedness. *Merentis*: part. of *Meror*, agreeing with *ejus* understood: of her deserving or meriting it.

588. *Juvabit*: it will delight me to have satisfied my desire of burning or ardent revenge. *Flammæ* may here be used in the sense of *flammæ vel ardentis*. *Animum*: in the sense of *desiderium*. *Animus* may signify any affection of the mind; especially in the plural. For *ultricis flammæ*, Rûmus says, *ardentis ultionis*. Heyne says, *flammæ sive irâ ultrice (hoc est) ultione*.

589. *Clara*: manifest—clear: attended with evident marks of Divinity.

591. *Confessa Deam*: manifesting the goddess. *Qualisque, et quanta*: such, and as illustrious as she used to be seen, &c. *Venus* was the most proper deity to interpose in behalf of Helen, whom she had long protected, and had conferred on Paris, as a reward for his adjudging the prize of beauty to her, rather than to Juno or Minerva. See *Æn.* i. 27. This interposition of Venus was very seasonable in another respect; to check the ardor of his soul, to divert him

from his present object, and to direct his regard to his own—to his aged father, infant son, and his beloved wife, who otherwise might have fallen victims to the fi of the Greeks.

593. *Addit hæc*: she added these words. 595. *Tibi*: in the sense of *tua*: thy care—regard. *Quodnam*: the compound in sense of the simple *quod*.

597. *Superet*: in the sense of *superest*. 600. *Tulerint*: would have carried them off—consumed them.

601. *Lacæna Tyndaridis*: of Spartan Helen. See 569. supra. *Invisa tibi*: hate or odious to you.

602. *Divûm inclementia*. This reading much more emphatic than *rerûm inclementia Divûm*, as in the common editions: it is supported by the authority of ancient manuscripts: it is the reading of Heyne and Valpy. Homer makes Priam exculp Helen, and lay the blame of the destruction of his country to the gods themselves. Il. iii. 164.

603. *Has opes*: in the sense of *hanc potentiam*. *Opes*, is, properly, power acquired by wealth.

604. *Quæ nunc obducta*: which now springs before you, looking earnestly, blunts your mortal sight, &c. This passage Milton appears to have had in view, where the angel prepares Adam for beholding the future vision of his posterity, and their history which he is going to set before him. *Paradise Lost*, lib. xi. verse 411. *Humida* moist—impregnated with vapor so as to crease the darkness.

Jussa time, neu præceptis parere recusa.
 Hic, ubi disjectas moles, avulsaque saxa
 Saxa vides, mixtoque undantem pulvere fumum;
 Neptunus muros, magnoque emota tridenti
 Fundamenta quatit, totamque à sedibus urbem
 Eruit. Hic Juno Scæas sævissima portas
 Prima tenet, sociumque furens à navibus agmen
 Ferro accincta vocat.
 Jam summas arces Tritonia, respice, Pallas
 Inædit, nimbo effulgens et Gorgone sævâ.
 Ipse Pater Danaïs animos viresque secundas
 Sufficit: ipse Deos in Dardana suscitât arma.
 Eripe, nate, fugam, sinemque impone labori.
 Nusquam abero, et tutum pectus te limine sistam
 Dixerat: et spissis noctis se condidit umbris.
 Apparent diræ facies, inimicaque Trojæ
 Numina magna Deûm.
 Tum verò omne mihi visum considerare in ignes

mortales visus tibi tuenti
 608. Hic, ubi vides
 moles disjectas, saxaque
 610 avulsa saxa, fumumque
 undantem mixto pul-
 vere, Neptunus quatit
 muros Trojæ, fundamen-
 taque emota magno tri-
 denti
 616

620

624. Omne Ilium vi-
 sum est mihi

NOTES.

610. *Hic Neptunus quatit*: here Neptune shakes the walls, &c. Neptune took an active part against the Trojans, having become their enemy on account of the perfidy of Laomedon. See Geor. i. 502. This fable is explained by supposing that Laomedon employed the money which had been destined for the service of that god, in building the walls of Troy. *Emota*: in the sense of *evulsæ*.

612. *Hic Juno*: here Juno, most fierce, occupies the Scæan gate in front, &c. It is most probable that *prima*, here, has reference to the place of her standing, before, or in front of the gate. It may, however, mean that Juno was the *first*, or *chief*, in urging on the Greeks in the work of destruction. We are told the gates of Troy were six in number: the gate of Antenor; the gate of Dardanus; the Ilian; the Catumbrian; the Trojan; and the Scæan. Through this gate the Trojan horse is said to have entered. On which account, it is probable, the poet placed Juno at this gate, clad in armour, and calling upon her Greeks.

615. *Pallas*. She is sometimes called *Tritona*: hence the adj. *Tritonia*. See 171. *supra*.

616. *Effulgens nimbo*: resplendent with a cloud. By *nimbo*, in this place, Servius understands a lucid circle, resembling a diadem about the head, to distinguish the gods from mortals. *Gorgone*: the three daughters of Phorcus and Ceto, *Medusa*, *Euryale*, and *Stenyo*, were called *Gorgones*, Gorgons, or terrible sisters. The name is of Greek derivation, and signifies fierceness. It is said they had but one eye, which served them all by turns. They had great wings: their heads were attired with vipers instead of hair: their teeth were tusks like those of a

boar: they were armed with sharp and crooked claws.

Medusa having been ravished in the temple of Minerva by Neptune, the goddess gave her serpents the quality of transforming men into stones at the sight of them. Perseus cut off her head by the aid of Minerva's buckler, which, being so finely polished, that it reflected the image of the Gorgon's head, secured him from the fatal influence of her eye. This head Minerva afterward wore upon her shield or buckler, to render her more awful and tremendous. See Lexicon, sub *Ægide*.

617. *Pater ipse*: the father himself gives courage and successful strength to the Greeks. Juno and Minerva opposed the Trojans from selfish motives, because they had been slighted by Paris; but Jove was an enemy to them, because their cause was unjust, in detaining Helen against the laws of nations, when properly demanded.

620. *Abero*: in the sense of *relinquam*.

622. *Diræ facies*: horrid images appear the images of desolation, death, and despair.

623. *Magna numina Deûm*. The Romans divided the gods into two classes: the *Dii majorum*, and the *Dii minorum gentium*. In the first were ranked *Jupiter*, *Neptune*, *Minerva*, and *Juno*. The three last, in an especial manner, are represented as hostile to Troy; and Jove, on this occasion, is opposed to them also. The *magna numina Deûm* may simply mean the great gods; or rather, the great powers of the gods, hostile to Troy. The overthrow of Troy is all along represented to have been effected, not so much by the power of the Greeks, as by the power of the gods. I am now persuaded of the inutility of making any further resistance, since it evidently appears that the great powers of the gods are against us.

625. *Ac veluti cùm agricolæ certatim instant eruere antiquam ornum in summis montibus, accisam ferro* Ilium, et ex imo verti Neptunia Troja. 624
Ac veluti summis antiquam in montibus ornum Cùm ferro accisam crebrisque bipennibus instant
Eruere agricolæ certatim; illa usque minatur,
 626. *Illà usque minatur ruinam, et tremefacta quoad comam* Et tremefacta comam concusso vertice nutat:
Vulneribus donec paulatim evicta, supremum 630
Congemuit, traxitque jugis avulsa ruinam.
Descendo, ac, ducente Deo, flammam inter et hostes
Expedior: dant tela locum, flammæque recedunt
 636. *Quemque primum petebam, abnegat se posse producere vitam, Trojâ excisâ* Ast ubi jam patriæ perventum ad limina sedis, 635
Antiquasque domos: genitor, quem tollere in altos
Optabam primum montes, primumque petebam,
 638. *Ait: O vos, quibus est sanguis integer ævi; quibusque vires stant solidæ suo robore* Abnegat excisâ vitam producere Trojâ,
Exiliumque pati. Vos ò, quibus integer ævi
Sanguis, ait, solidæque suo stant robore vires;
 642. *Est satis superque vidimus una excidia, et* Vos agitate fugam. 640
Me si cœlicolæ voluissent ducere vitam,
 644. *O vos, affati meum corpus, sic, sic positum, discedite.* Has mihi servassent sedes: satis una superque
Vidimus excidia, et captæ superavimus urbi.
Sic, ò, sic positum affati discedite corpus.

NOTES.

625. *Ac veluti, &c.* This simile is taken from Homer, Iliad xvi. 481, who applies it to the death of Sarpedon; but the copy exceeds the original.

627. *Bipennibus.* The axe is here used for the stroke, or blow of the axe, by metonymy. *Accisam:* in the sense of *circumcisam*.

628. *Usque:* in the sense of *diu*.

629. *Nutat comam.* It is usual with Virgil to consider a tree in analogy to a human body, and to call the extended limbs, or branches, *brachia*, arms; and the leaves, *comam*, hair, or locks. This diversifies his style, and renders it pleasant.

630. *Vulneribus.* in the sense of *ictibus*. This is beautifully figurative. The allusion to the human body is still kept up.

631. *Avulsa jugis:* torn from the sides of the mountains.

632. *Deo ducente.* *Deus* is either a god or goddess. Here it means Venus. Under her conduct, Æneas made his way through the dangers that beset him, to the house of his father.

633. *Expedior.* *Habeo liberum iter,* says Heyne.

634. *Ast ubi perventum.* The imp. verb *perventum est* is used for the personal verb *pervenit*. This mode of expression is very common among the poets. Our language will not admit of it, and we are under the necessity of rendering such impersonals by the personals of the correspondent verb, as in the present case: *perventum est:* I came, or had come.

637. *Abnegat:* refuses to prolong his life. We learn from Varro that the Greeks having given permission to Æneas to carry off what was dearest to him, he took his father

upon his shoulders. The Greeks, struck with this eminent example of filial tenderness and affection, gave him a second option, when he carried off his gods. Upon this, they were induced to grant him full liberty to take along with him his whole family and all his effects.

638. *Integer ævi:* unimpaired, or entire, on account of age. *Causâ,* or some word of the like import, is probably to be understood, to govern the gen. O ye, whose blood is not chilled and wasted by age, and who are yet in the full vigor of youth, do ye attempt your flight. The repetition of the *vos* is emphatical. For *robore*, *Romulus* says *firmitate*.

642. *Satis superque:* it is enough, and more, that I have seen one destruction of my country, and survived the captured city. This is an allusion to the siege and capture of Troy by Hercules, in the reign of Laomedon, a fact mentioned by historians as well as by poets. And Virgil says of Anchises, that he had been twice saved from the ruins of Troy. *Æn.* iii. 476.

644. *Sic, O, sic affati:* O ye, having addressed my body, thus, thus laid out, depart. There is a peculiar emphasis in the repetition of the word *sic*. Anchises considers himself as already dead, and his body laid out in burial: *corpus positum*, placed on the funeral pile: at which time it was usual for the friends of the deceased to take a solemn farewell, by repeating the word *vale* three times. The repetition of the *sic* shows his determined purpose of dying and his earnest desire of being left to pursue his resolution. It is used in the same way in the fourth book, where Dido, bent

anu mortem inveniam : miserebitur hostis, 645
 aequæ petet : facilis jactura sepulchri est
 dem invisus Divis et inutilis annos 647. Inutilis hominibus
 or, ex quo me Divdm pater atq̃e hominum rex 648. Ex tempore. quo
 is afflavit ventis, et contigit igni. pater
 a perstabat memorans, fixusque manebat. 650
 intra effusi laethymis, conjuxque Creûsa,
 usque, omnisque domus, ne vertere secum 652. Precamur, ne pater
 pater, fatoque urgenti incumbere vellet. ter vellet vertere cuncta
 at, inceptoque et sedibus hæret in isdem. 654 secum
 sus in arma feror, mortemque miserrimus opto.
 quod consilium, aut quæ jam fortuna dabatur ? 656. Nam quod aliud
 efferre pedem, genitor, te posse relicto consilium, aut quæ alia
 ti ? tantumque nefas patrio excidit ore ? fortuna jam
 lex tantâ Superis placet urbe relinqui ; 657. O genitor, sperasti-ne me posse efferre
 et hoc animo, perituræque addere Trojæ 660 pedem, te relicto
 tuosque juvat : patet isti janua leto.

NOTES.

h, is just going to plunge the dagger
 bosom. She breaks forth into this
 exclamation: *Sic, sic juvat ire sub*

Manu. Servius understands by *ma-*
 hand of the enemy; but it is easier
 stand it of his own hand. Rûeus
propria manu. *Hostis:* the enemy will
 ly on me. This strongly marks the
 of his soul. He was so weary of
 it he would consider it a favor in the
 to put an end to it.

Jactura: the loss of burial is easy—
 divation of burial rites is a matter of
 ern to me.

Demoror annos: I linger out my
Traho vitam, says Rûeus.

Afflavit me: blasted me with the
 of his thunder, and struck me with his
 g. The ancients supposed the winds
 the efficient cause of thunder.

said that this calamity was inflicted
 nchises for divulging his amour with

Some say he was struck blind:
 with more propriety, say that he was
 in his limbs. *Memorans:* in the
 f *dicens.*

Nos effusi: on the other hand, we,
 in tears, (beseech) my father that he
 not destroy all with himself, and press
 the calamity (*fato*) already weighing
 n—that he would not, by the afflict-
 umstance of his own death, increase
 unity already pressing us down with
 weight. *Ne vellet accelerare perni-*
dentem, says Heyne.

Frapp would read *occumbere*, or *ra-*
cumbere, if there were authority for
 it is, he thinks it a metaphor taken
 e falling on a sword. Mr. Davidson
 to be a metaphor drawn from one's
 or lying with all his weight upon a

load, which presses another down, so as to
 add to the pressure, and to render it more
 insupportable. Æneas and his family were
 already grievously oppressed and weighed
 down by the public calamity, (*fato urgenti*,
 the fate that lay so heavy upon them,) and
 therefore pray Anchises not to increase the
 burden, by the additional weight of his per-
 sonal sufferings and death. Rûeus inter-
 prets *incumbere urgenti fato*, by: *addere vim*
fato prementis nos.

654. *Sedibus:* in the sense of *loco*.

655. *Miserrimus:* most miserable—dis-
 tracted—in despair.

656. *Nam quod, &c.* The meaning of this
 line appears to be: for what other course
 could I take, what else could I do, than arm
 myself, and seek to renew the conflict?
 Anchises had positively refused to survive
 the fall of his country: Æneas could not
 leave him behind: nothing remained for him
 to do, but to sell his life as dear as possible.
 For *dabatur*, Rûeus says *offerebatur*.

657. *Efferre pedem:* to depart. *Sperasti-*
ne: didst thou expect that I could depart.
 O father, without thee?

658. *Nefas:* impiety.

659. *Superis.* *Superi* are properly the
 gods above, as distinguished from those
 below.

660. *Et hoc sedet:* and this be fixed in thy
 mind, and it pleases thee to add thyself, &c.
 Rûeus understands this of the gods just
 mentioned; but Davidson and others refer
 it to Anchises. This appears the more cor-
 rect and natural; for Anchises is left per-
 fectly free to act, either to stay behind, or to
 depart, and to form his plans deliberately
Si hoc fixum est in eorum mente, et delectat
eos, &c. says Rûeus.

661. *Janua isti leto:* the door to that
 death is open. *Tuo isti* refers to what An-

- Jamque aderit multo Priami de sanguine Pyrrhus,
Natum ante ora patris, patrem qui obruncat ad aras
664. *Erat-ne ob hoc* Hoc erat, alma parens, quod me, per tela, per ignes,
665. *Ut cernam hostem in mediis penetralibus, utque Ascaniumque, patremque meum, juxtâque Creusam,*
Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma : vocat lux ultima victos.
669. *Sinite ut revisam* Reddite mo Danaïs, sinite instaurata revisam
Prælia : nunquam omnes hodie moriemur inulti. 67
Hic ferro accingor rursus : clypeoque sinistram
Insertabam aptans, meque extra tecta ferebam.
673. *Conjux Creûsa complexa meos pedes in limine domûs* Ecce autem complexa pedes in limine conjux
Hærebat, parvumque patri tendebat Iulûm.
675. *In omnia pericula* Si periturus abis, et nos rape in omnia tecum : 67
Sin aliquam expertus sumptis spem ponis in armis,
677. *Cui parvus Iulûs relinquitur; cui tuus pater; et cui ego relinquo; quondam dicta tua conjux?* Hanc primùm tutare domum. Cui parvus Iulûs,
Cui pater, et conjux quondam tua dicta, relinquo?
Talia vociferans, gemitu tectum omne replebat :
Cum subitum dictuque oritur mirabile monstrum. 68
Namque manus inter mæstorumque ora parentum,

NOTES.

chises had said, verse 645, supra, of his finding death by his own hand, or that the enemy would take pity on him, and kill him. Æneas here tells him the door to that death is open, and easy to come at; for he immediately adds: *Jamque Pyrrhus*: Pyrrhus will soon be here from the slaughter of Priam. Servius takes *isti* for *istic*, but without sufficient reason. *Iste*, properly, is *that* of yours, *hic*, *this* of mine.

663. *Qui obruncat*: who butchers the son, &c. This alludes to his killing Polites in the presence of his father, and after that atrocious deed, killing the aged monarch, dragged to the altars.

664. *Hoc erat*: was it for this, dear parent, that, &c. Rursus says: *Hec-cine erat causa, cur*.

665. *Eripis*: in the sense of *servavisti*. *Penetralibus*: in the sense of *domo*, vel *lecto*. See 484, supra.

667. *Mactatos*: butchered the one in the blood of the other. This part. refers to the three preceding nouns.

668. *Lux*: in the sense of *dies*.

670. *Prælia instaurata*: the fight renewed. *Nunquam*: in the sense of *non*.

672. *Insertabam*: I put my left hand to my shield, fitting it—I fixed my shield upon my left arm. The *clypeus* was a shield of an oval form, not so large as the *scutum*. It was usually made of the skins of beasts, and interwoven in such a manner, as to be impenetrable to the missile weapons of the enemy. They carried it upon the left arm.

674. *Tendebatque parvum*, &c. The poet here appears to have had in his view that affecting scene between Hector and Andromache, in the sixth book of the Iliad, when the circumstances are nearly the same.

Andromache expostulates with Hector, & Creûsa does with Æneas, and in like manner pleads her future forlorn condition, as that of her child, in case he should abandon them: and to add force to her entreaties she puts *Asiyanax* into his arms, as Creûsa here does *Iulûs* into the arms of Æneas.

675. *Et*: in the sense of *quoque*. *Rape* in the sense of *cape*, vel *trahere*.

676. *Expertus*: having experience in the art of war—being skilled in war. *Ponis* you place any, &c.

677. *Tutare*: in the sense of *defendere*.

678. *Quondam*: once called your wife. This is a very tender expostulation.

680. *Subitum monstrum*. This unexpected prodigy, or miracle, is extremely well timed. Had Anchises finally persisted in his resolution, it must have put an end to the poem, by involving Æneas and all his family in one common ruin. He had been urged by all human arguments in the strongest manner, without any avail; what then remained for the poet, but to have recourse to the interposition of the gods, to save his hero in this extremity. This was completely successful. Anchises is convinced of his duty to yield to the present necessity, and to save his life by flight. *Oritur*: in the sense of *apparet*.

681. *Inter manus oraque*: between the hands and face of his mournful parents—while they were holding him in their arms behold, &c.

levis summo de vertice visus Iuli
 ere lumen apex, tactuque innoxia molli
 ere flamma comas, et circum tempora pasci
 avidi trepidare metu, crinemque flagrantem
 ære, et sanctos restinguere fontibus ignes.
 ter Anchises oculos ad sidera lætus
 it, et cœlo palmas cum voce tetendit :
 er omnipotens, precibus si flecteris ullis,
 e nos : hoc tantum : et, si pietate meremur,
 inde auxilium, pater, atque hæc omina firma.
 ea fatus erat senior, subitoque fragore
 uit lævum, et de cœlo lapsa per umbras
 facem ducens multâ cum luce cucurrit.
 , summa super labentem culmina tecti,
 mus Idæâ claram se condere sylvâ,
 ntemque vias : tum longo limite sulcus
 icem, et latè circum loca sulfure fumant.

682. *Levis apex visus*
est fundere lumen de
summo vertice Iulii
flammaque innoxia visus
 685 *est lambere ejus comas*
molli tactu
 685. *Nos pavidî metu*
capimus trepidare
 690 690. *Petimus tantum*
hoc : et, si meremur
aliquid pietate, O Pater,
da
 695 695. *Cernimus illam,*
labentem super summa
culmina tecti, condere
se

NOTES.

Levis apex : the waving tuft, or
Apex properly signifies the top, or
 ice of any thing. Hence it may
 the top of one's hat, cap, or bonnet,
 En. viii. 664. *Vertice* : in the sense
 ite.

Fundere : in the sense of *emittere*.
est : inoffensive—not hurting him.

This is the reading of Heyne and
 son. But Rusus and Valpy read

Molli : gentle—easy. Heyne has
 agreeing with *flamma*. Most copies
molli.

Lambere : to glide along his hair—
 touch it.

Nos pavidî : we, trembling for fear,
) to bustle about, to shake his fla-
 air, and to extinguish the sacred fire
 water. *Fontibus* : in the sense of

Si flecteris : if thou art moved.

Firma hæc omina : confirm this

The Romans deemed one omen not
 unt, unless it were followed or con-
 by a second. Hence *secundus* and
 e came to signify prosperous, and to
 e.

Lævum intonuit : the left thundered
 sudden peal.

as the Greeks and Romans considered
 omens, that were presented in the
 a part of heaven, to be prosperous or

But the former, in observing the
 , turned their faces to the north, which
 it the east on their right hand. The
 as, on the contrary, turned their faces
 south, which brought the east on their
 and. This was therefore a lucky

It seconded, or confirmed the for-
 nat is, the lambent flame on the head
 as. See Ecl. i. 18. *Lævum*. an adj.

of the neu. gender, used as a sub. the same
 with *lava pars cœli*.

694. *Stella lapsa, &c.* Servius applies
 the several parts of this prodigy as figura-
 tive of the events that were to happen to
 Æneas and his followers. The star is said,
condere se Idæâ sylvâ, to fall or hide itself
 upon mount Ida, to indicate that the Tro-
 jans were to resort to that mountain : *cum*
multa luce, with much light, to figure their
 future glory and dignity : *signantem vias*,
 the sparkles of fire left behind, intimate the
 dispersion of his followers, and that they
 should fix their residence in various parts :
longo limite sulcus, marks Æneas' many
 wanderings, and the length of his voyage :
 lastly, by the smoke and sulphur, he under-
 stands the death of Anchises. The stars
 do not move from their stations ; they are
 fixed, and remain in the same part of the
 heavens. Meteors are of common occur-
 rence, and are supposed to consist of elec-
 tric matter, which in passing from one part
 of the atmosphere to another, becomes visi-
 ble. In the language of the vulgar and
 ignorant, such an appearance is called the
 shooting of a star. Virgil conforms to this
 mode of expression. He calls the meteor a
 star. *Facem* : a train.

695. *Labentem*. Rusus takes this in the
 sense of *cadentem* : falling behind the roof
 of the house. But it may be taken in its
 usual acceptation, gliding, or passing over
 the roof : for it appears that the meteor was
 near, since it filled the air about them with
 its sulphurous smell.

697. *Sulcus* : a trail—indented track. —
 The meteor drew after it a trail of light, as
 it passed through the heavens. It appeared
 to mark its way or path, which it left lumi-
 nous behind it.

- Hic verò victus genitor se tollit ad auras, .
 Affaturque Deos, et sanctum sidus adorat : 70
 Jam jam nulla mora est : sequor, et, quâ ducitis, adsu-
 Di patrii, servate domum, servate nepotem.
 Vestrum hoc augurium, vestroque in numine Troja est.
 Cedo equidem, nec, nate, tibi comes ire recusc
 Dixerat ille : et jam per mœnia clarior ignis 70
 Auditur, propiusque æstus incendia volvunt.
 Ergò age, chare pater, cervici imponere nostræ :
 Ipse subibo humeris : nec me labor iste gravabit.
 709. Quôcunque res Quò res cunque cadent, unum et commune periculum,
 cadent, periculum erit
 unum, et commune no-
 bis ambobus, salus erit
 una et eadem nobis
 712. Tumulus est iis
 egressis urbe
 716. Nos omnes venie-
 mus ex diverso
 Una salus ambobus erit : mihi parvus Iûlus 71
 Sit comes, et longè servet vestigia conjux.
 Vos, famuli, quæ dicam, animis advertite vestris.
 Est urbe egressis tumulus, templumque vetustum
 Desertæ Cereris ; juxtâque antiqua cupressus,
 Relligione patrum multos servata per annos. 71
 Hanc ex diverso sedem veniemus in unam.

NOTES.

699. *Ad auras* : upright—or towards heaven.

702. *Patrii Dii*. By these we are to understand the guardian gods of Anchises' family ; those that his ancestors worshipped ; who presided over parental and filial affection. *Domum* : in the sense of *familiam*.

703. *Hoc augurium est* : this omen is yours : Troy is under your protection. This is plainly the meaning of *numine* in this place. Rûmus says, *potestate*.

706. *Incendia* : in the sense of *flammæ*. *Æstus* : heat.

707. *Imponere* : 2d person of the imp. be thou placed, i. e. place yourself upon my neck : I will bear you upon my shoulders. *Subibo humeris* : *portabo te humeris*, says Rûmus. *Labor* : in the sense of *pondus*.

710. *Mihi parvus Iûlus*. Donatus reads, *mihi solus Iûlus* : let Iûlus only be a companion to me. This avoids the too frequent repetition of *parvus Iûlus*, and at the same time shows the prudent caution of Æneas, to secure their flight ; since the fewer went together, they would be the less liable to be discovered. Pierius approves this reading.

711. *Conjux servet* : let my wife observe my steps at a distance—let her stay behind, yet so as to have me in view, that she may not lose her way. The reason for his giving this direction was perhaps to prevent discovery, and to diminish the danger of escape by being divided into parties. This reason justifies Æneas. It was proper for the poet to mention this circumstance, to give probability to the account of her being lost. Servius takes *longè* in the sense of *valdè*. The meaning then will be : let my wife carefully observe my steps. The usual acceptance of *longè* is the better. The loss

of Creûsa is a fine device of the poet, gave him an opportunity of finishing the catastrophe of Troy from the mouth of Æneas. As soon as he found his wife missing, he resolves to return in search of her. He carefully retraces his footsteps, visits his own house, which was now flames, and searches for her in the most frequented parts of the city. In the course of his search, he sees the spoils collected together in the temple of Juno, and the Grecian guards standing around. Unable to find her in any of these places, he calls her name, and makes the streets resound with *Creûsa*. Her ghost met him, solaced his mind, unfolded to him the purposes of the gods, and encouraged him to look for more prosperous times. She tells him that in the land destined him by fate, a royal bride awaited him.

712. *Advertite* : turn with your minds those things which I shall say. This is equivalent to, *advertite vestros animos ad quæ dicam*.

714. *Desertæ Cereris*. This epithet *deserted*, is added to Ceres, on account of her being deprived of her daughter Proserpine by Pluto ; or on account of the state of her worship, which was then neglected, her priest having been slain. Rûmus understands it as referring to her temple : an ancient temple of Ceres deserted. He interprets *desertæ* by, *desertum*, agreeing with *templum*. See *Ecl.* v. 79.

715. *Relligione* : by the religious veneration of our ancestors. *Serrata* agrees with *antiqua cupressus*. *Juxtâ* : near—near by.

716. *Ex diverso* : the same as *ex diversis*. *Sedem* : in the sense of *locum*.

Tu, genitor, cape sacra manu, patriosque Penates.
Me, bello è tanto digressum et cæde recenti,
Attractare nefas ; donec me flumine vivo
Abluero.

Hæc fatus, latos humeros subjectaque colla
Veste super, fulvique insternor pelle leonis,
Succedoque oneri: dextræ se parvus Iulus
Implicuit, sequiturque patrem non passibus æquis.
Ponè subit conjux. Ferimur per opaca locorum:
Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Graii,
Nunc omnes terrent auræ, sonus excitat omnis
Suspensum, et pariter comitique onerique timentem.
Jamque propinquabam portis, omnemque videbar
Evasisse viam ; subito cùm creber ad aures

718. Nefas esset me
digressum

720

722. Fatus hæc, in-
sternor super latos hu-
meros, subjectaque colla

726. Et nunc omnes
auræ terrent, omnis so-
nus excitat me, et reddi
me suspensum, et pari-
ter timentem comitique,
onerique ; me, inquam,
quem dudum non ulla
injecta tela, neque Graii

NOTES.

717. *Sacra*: the holy, or sacred utensils ; such as were used in offering sacrifices, and in other ceremonies of religious worship : neu. plu. of *sacer*, used as a sub. Heyne thinks *sacra* here, and in verse 293, supra, means the images of the gods ; thus making it the same with *Penates*. The reader must judge for himself. His words are: *Sacra et Penates possunt pro eadem re haberi: et sic de Deorum simulacris, etiam de Penatibus ipsis.*

Penates. This word is derived probably from *penus*, which signifies all kinds of food or provisions for the use of man. The *Penates* were usually worshipped in the interior part of the house. Their number is not known, nor is it certain what gods were so denominated. Some reckon *Jupiter*, *Juno*, and *Minerva*, among the *Penates*; others, *Neptune* and *Apollo*; others again, *Cælus* and *Terra*: and Arnobius reckons the *Dii Consentes*, or *Complices*, among their number. There were three orders of the *Dii Penates*. Those that presided over kingdoms and provinces, were called solely *Penates*: those that presided over cities only, were called *Dii Patrii*, domestic gods, or gods of the country: those that presided over particular houses and families, were called *Parci Penates*.

It is not certain under what shape or figure they were worshipped. Some suppose it was under the figure of a young man sitting and holding a spear. It is said that Dardanus introduced them from *Samotheacia* into Troy, and that Æneas took them with him into Italy. See *Geor. ii.* 505.

719. *Nefas me*: it is unlawful for me, having come, &c. In like manner, Homer makes Hector say he was afraid of performing religious worship to Jupiter, while his hands were polluted with blood, *Iliad vi.* 334. It was the custom of the Greeks and Romans, and most other nations, to wash their hands, and sometimes their whole bo-

dies in water, before they performed acts of religion, especially if they had been polluted with bloodshed. On such occasions they were obliged to use pure water, like that of fountains or running water. Hence Æneas says: *Donec abluero me vivo flumine*: until I shall have washed myself in pure or living water. *Flumine*: in the sense of *aqua*. *Bello*: in the sense of *pugnâ*.

722. *Insternor super*: I am covered upon my broad shoulders and bended neck with a garment, &c.—I cover myself, &c. This use of the verb answers to the middle voice of the Greeks. So *imponere*: be thou placed—place thyself; verse 707, supra. *Subjecta*: in the sense of *submissa*.

723. *Succedo oneri*. The meaning is: I take my father upon my shoulders—I place myself under the load.

725. *Opaca locorum*: the same as *opaca loca*. Or the word *spatia* may be understood, connected with *opaca*, and governing *locorum*.

727. *Glomerati ex adverso*: collected together in hostile array. Here we have a very beautiful image of our hero's pious and filial affection. With unshaken fortitude he faced the greatest dangers, when his own person only was exposed: now every appearance of danger strikes him with terror, on account of his dear charge. *Adverso*: in the sense of *hostili*.

729. *Suspensum*: in the sense of *solicitum*.

730. *Videbar*, &c. Rucius interprets the following words by, *excessisse ex omnibus viis*; which appears entirely inadmissible. The meaning is: that he seemed to have escaped all the danger of the way; when, to his surprise, a frequent sound of feet suddenly struck his ears.

731. *Viam*. This is the common reading. Heyne, at the suggestion of Markland, reads *vicem*, in the sense of *periculum*; which is preferable, if we had sufficient authority for the substitution.

- Visus adesse pedum sonitus: genitorque per umbram
 733. *Hostes propinquat* Prospiciens, Nate, exclamat, fuge, nate: propinquant
 Ardentes clypeos atque æra micantia cerno.
 '735. Hic malè ami- Hic mihi nescio quod trepido malè numen amicum
 cum numen, nescio quod Confusam eripuit mentem. Namque avia cursu 736
 numen, eripuit mihi tre- Dum sequor, et notâ excedo regione viarum:
 pido Heu! misero conjux fatone erepta Creûsa
 738. Conjux Creûsa Substitit, erravitne viâ, seu lassa resedit,
 substitit; incertum est, erepta-ne misero fato, Incertum: nec pôst oculis est reddita nostris. 740
 erravit-ne viâ, seu Nec priûs amissam respexi, animumve reflexi,
 741. Nec respexi, re- Quàm tumultum antiquæ Cereris, setemque sacratam
 flexive animum, cam esse amissam, priûsqûam ve- Venimus: hic demum, collectis omnibus, una
 ninus ad Defuit; et comites, natumque, virumque fefellit.
 743. *Uxor una defuit* Quem non incusavi amens hominumque Deorumque?
 Aut quid in eversâ vidi crudelius urbe? 746
 Ausanium, Anchisenque patrem, Teucrosque Penates
 748. Recondo eos, in Commendo sociis, et curvâ valle recondo.
 Ipse urbem repeto, et cingor fulgentibus armis.
 750. Stat sententia re- Stat casus renovare omnes, omnemque reverti 750
 novare omnes Per Trojam, et rursus caput objectare periclis.
 755. Ubique est hor- Principio, muros, obscuraque limina portæ,
 ror; simul ipsa silentia Quà gressum extuleram, repeto: et vestigia retrô
 noctis terrent animos. Observata sequor per noctem, et lumine lustro.
 Inde refero me domum, Horror ubique animos, simul ipsa silentia terrent. 755
 ut viderem, si fortè, si Inde domum, si fortè pedem, si fortè tulisset,
 fortè Creûsa tulisset: pe- dem huc.

NOTES.

732. *Umbram*: in the sense of *tenebras*.
 734. *Cerno*: I see their glittering shields and gleaming brass. *Æra*: brazen armour.
 735. *Malè*: in the sense of *non*. *Malè amicum*: in the sense of *inimicum vel infestum*.

736. *Confusam mentem*. His mind was confused, and in a state of perturbation, for fear that something might befall him in his retreat. He had retained his presence of mind so far as to make good his escape in the best possible manner. Now, on a sudden, he loses all recollection; he forgets himself; he knows not what he does: he is deprived of that presence of mind which he had hitherto retained, by some *unfriendly deity*. In consequence of this he left the plain road, taking the by-paths: nor did he recollect to look back to see if his wife was following him.

Avia: an adj. agreeing with *loca* understood; out of the way: from the ordinary or common way. Of *a*, privativum, and *via*.

737. *Nota regione viarum*: simply, from the known or beaten way.

738. *Misero fato*. Some render *misero*, with *mihi* understood. But *miser* signifies that which makes miserable, as well as simply, miserable. In this sense it may be connected with *fato*: distressing fate. When thus construed, it hath a peculiar force. Both Fusus and Heyne say, *misero mihi*.

41 *Reflexi animum*: turned back my

mind—reflected. Heyne reads *ea*. The common reading is *que*.

742. *Tumulum*. The hill, or eminence, on which the temple of Ceres was situated. See 714. *supra*.

745. *Quem hominumque*: whom both of men and gods did I not blame? *Amens*: distracted in mind—deprived of my reason: of *a*, privativum, and *mens*.

747. *Teucros*: in the sense of *Trojanæ*.

750. *Stat. Sententia*, or some word of the like import, is understood: my purpose is fixed: *I am resolved*. While the mind is in doubt and uncertainty, it reels to and fro from one thing to another, *fluctuat, vacillat*: but when it is determined and resolved, then it stands still; it is at rest. *Canus*: in the sense of *pericula*. *Reverti*: in the sense of *redire*.

752. *Limina*: threshold—entrance.

753. *Extuleram gressum*: where I had come out. A phrase.

754. *Lumine*. *Lumen* properly signifies light: it also signifies an eye. In this last sense, Rûsius takes it, and interprets it by *oculis*. It is perhaps better to understand it of the light occasioned by the conflagration of Troy. In this case, *sequor*, &c. may be rendered: I follow back my footsteps observed in the darkness, and search them out by the light of the flames. Davidson agrees with Rûsius.

756. *Si fortè, si fortè*: if by chance, if by

fero. Irruerant Danai, et tectum omne tenebant.
ignis edax summa ad fastigia vento
ur; exsuperant flammæ; furit æstus ad auras.
do ad Priami sedes, arcemque reviso. 760
n porticibus vacuis, Junonis asylo,
deas lecti Phœnix et dirus Ulysses
am asservabant: huc undique Troia gaze
sis erepta adytis, mensæque Deorum,
resque auro solidi, captivæque vestis 765
eritur. Pueri et pavidae longo ordine matres
circum.

sus quinetiam voces jactare per umbram
vi clamore vias: mœstusque Crœusam
icquam ingeminans, iterumque iterumque vocavi.
enti, et tectis urbis sinè fine furenti,
771 simulacrum, atque ipsius umbra Crœusæ
mihi ante oculos, et notâ major imago.
ipui, steteruntque comæ, et vox faucibus hæsit.
sic affari, et curas his demere dictis:
tantum insano juvat indulgere dolori,
775 his conjux? non hæc sinè numine Divum
iunt: nec te comitem asportare Crœusam

765. Solidi æ auro

771. Infelix simulacrum, atque umbra Crœusæ ipsius, et imago major notâ visa est mihi ante oculos, quærenti eam, et furenti
775. Tum illa cepit sic affari me
778. Nec fas est, aut ille regnator superi

NOTES.

she had returned thither. *Tulisset*: had returned, or gone thither. The ion of the *si forte*, is emphatical.

Procedo. Crœusa was the daughter am, by Hecuba; which, perhaps, is ason of his going to his palace in of her.

Asylo: in the sense of *temple*. *Por-*: in the passages or aisles.

Gaze. This word signifies all kinds furniture—wealth—property. It is asian origin. *Erepta*, is connected

Mensæ Deorum. These were the of the gods, which served for deli-the oracles, or for bearing the sacred

Adytis: in the sense of *templis*.

Undique. This word may imply, that ings here mentioned were collected all parts of the town, and thrown in ace (*huc*), or that they were piled up l around—in every part of the building.

Ingeminans: repeating her name in in vain, because she did not answer *Mæstus*, agrees with *ego*, understood. ti: for *currenti*.

Infelix simulacrum: the unhappy tion—unhappy, not on her own ac-for she was blessed and at rest; but e she was the source of sorrow and piness to her husband. *Umbra*. The action of Crœusa's ghost is extremely imed. No other expedient could be to stop the further search of Æneas wife, and permit him to return to his

friends in their expedition. It shows the judgment of the poet.

773. *Imago major notâ*: her image larger than life—than when alive. Spectres and apparitions are usually represented of a large size; fear having a tendency to enlarge objects that are presented to the imagination. The darkness of the night has a tendency to enlarge the appearance of objects seen obscurely and imperfectly.

This episode of Crœusa's death is introduced, not merely for the importance of the event, but because it answered several important purposes of the poet. It gave him an opportunity of more fully illustrating the piety of Æneas, by showing him once more exposed to all the dangers of the war in search of his wife; and, in consequence of that, loads us back with his hero to visit Troy smoking in its ruins, and makes us acquainted with several affecting circumstances, without which the narration would not have been complete. And then it makes way for the appearance of her ghost, that affords comfort to Æneas in his distress, by predicting his future felicity; and relieves the mind of the reader from the horrors of war and desolation, by turning him to the prospect of that peace and tranquillity which Æneas was to enjoy in Italy; and of that undisturbed rest, and happy liberty, of which herself was now possessed in the other world.

776. *Insano dolori*: immoderate grief. *Numine*: in the sense of *voluntate*.

Olympi sinit te aspor-
tare hinc Creüsam, com-
item tibi

780. Longa exilia fu-
tura sunt

784. Parta sunt tibi

787. Ego quæ sum Dar-
danis, et

790. Deseruit me la-
chrymantem, et volen-
tem dicere

792. Ibi conatus sum
ter circumdare

Fas, aut ille sinit superi regnator Olympi.

Longa tibi exilia, et vastum maris æquor arandum.

Ad terram Hesperiam venies, ubi Lydius arva

Inter opima virum leni fuit agmine Tybris.

Illic res lætæ, regnumque, et regia conjux

Parta tibi: lachrymas dilectæ pelle Creüsæ.

Non ego Myrmidonum sedes Dolopumve superbas

Aspiciam, aut Graiis servitum matribus ibo,

Dardanis, et Divæ Veneris nurus.

Sed me magna Deum genitrix his detinet oris

Jamque vale, et nati serva communis amorem.

Hæc ubi dicta dedit, lachrymantem et multa volentem

Dicere deseruit, tenuesque recessit in auras.

Ter conatus ibi collo dare brachia circum:

Ter frustra comprehensa manus effugit imago,

Par levibus ventis, volucrique simillima somno.

Sic demum socios, consumptâ nocte, reviso.

Atque hinc ingentem comitum affluxisse novorum

Invenio admirans numerum; matresque, virosque,

Collectam exilio pubem, miserabile vulgus.

NOTES.

779. *Superi Olympi*: of high heaven.

780. *Exilia*: in the sense of *itineria*. It implies that Æneas should be for a long time destitute of any country, or fixed habitation. *Æquor*: properly any level surface, whether land or water. It is often used in the sense of *mare*. *Arandum*: in the sense of *navigandum*.

781. *Ad*: Heyne reads *et*. Some copies have *ut*: that you may arrive or come, &c. In this case there must not be a full point after *arandum*. The usual reading is *ad*.

782. *Lydius Tybris*: the Tuscan Tyber flows, with its gentle stream, between lands rich in heroes.

The Tyber is here called *Lydian*, or Tuscan. It separated Tuscany from *Latium*. The former having been settled by a colony of *Lydians* under *Tyrrhenus*, the son of *Atys*, king of Lydia, in Asia Minor. He called the inhabitants *Tyrrheni*, after his own name. *Agmine*: in the sense of *cursu vel flumine*. *Virum*. *Vir*, properly signifies a man, as opposed to a woman—a hero. Also, the male of any kind or species of animals. *Arva*: properly cultivated lands, from the verb *aro*.

783. *Res lætæ*: prosperity. The same as *res secundæ*. Æneas, after his arrival in Italy, and the death of Turnus, married *Lavinia*, the daughter of *Latinus*, king of *Latium*, and succeeded him in his kingdom.

Æneas, in relating this prophecy to Dido, plainly informs her that he was destined by fate for *Lavinia*; and, by so doing, pleads the necessity of his leaving Carthage. Dido, therefore, betrays herself by an indiscreet passion, and is not betrayed by any perfidy of Æneas. See lib. iv. *passim*.

784. *Dilecta Creüsæ*: for, or on account of your beloved Creüsa.

786. *Servitum*: to serve in the capacity of a servant. The sup. in *ibo*, of the verb *vio*, put after *ibo*.

787. *Dardanis*. Creüsa was the daughter of Priam, and consequently descended in a direct line from *Dardanus*, the founder of the Trojan race: at least one of the founders of it. See *Æn.* i. 1. *Nurus*: daughter-in-law. Æneas was the son of Venus and Anchises, which made Creüsa the daughter-in-law to Venus.

788. *Genitrix*: Cybele. She is said to have been the mother of all the gods.

789. *Serva*: retain, or keep. *Nati*: canius, who was the son of Creüsa Æneas.

792. *Circumdare*. The parts of the body are separated, for the sake of the verse *Tmesis*.

793. *Comprehensa*: a part. agreeing with *imago*. *Manus*: acc. plu. Her image, which he had in vain three times, escaped his hands.

794. *Par*: in the sense of *similis*. *no*: a dream.

796. *Hic admirans invenio*, &c. The circumstance, signifies how great Æneas was beloved by the Trojans, and the weight and importance of his character appears that this multitude, by resorting to Æneas, and putting themselves under his protection, chose him their king; while the multitude is given him throughout the *Æ*. *Affluxisse*: in the sense of *advenisse*.

797. *Miserabile vulgus*: a pitiable multitude. They assembled, from all quarters, prepared in mind and fortune to follow to whatsoever countries I might wish to

Undique convenere, animis opibusque parati,
In quascunque velim pelago deducere terras.
Jamque jupis summx surgebat Lucifer Idæ,
Ducebatque diem : Danaïque obsessa tenebant
Limina portarum : nec spes opis ulla dabatur
(cæsi, et sublato montem genitore petivi.

799. *Illi convenere*
800 undique, parati animis
opibusque sequi me

NOTES.

them over the sea. *Pubem* : in the sense of *juventutem*.

801. *Jugis summa Idæ*. Mount Ida lay to the east of Troy, and, consequently, *Lucifer, Venus*, or the Morning Star, as it is called when going before the sun, appeared to those at Troy to rise from the top (*jugis*) of that mountain. *Summa* : in the sense of *altæ*.

803. *Opis*. Rûeus interprets this by *auxilii*; but it may mean wealth—property : and by the expression we may understand, that there was now no hope of obtaining any more of their wealth or property, the

city being completely in the possession of the Greeks.

804. *Cæsi* : I yielded to my fate. Dr. Trapp renders it, *I retired*; but it is much better to understand it as an expression of the piety and resignation of Æneas, especially if we consider what immediately precedes : *nec spes opis ulla dabatur. Genitore sublato*. This instance of filial piety is highly pleasing. A modern commander would never have submitted to the task of bearing such a load; but would have assigned it to a servant, or imposed it upon a soldier. Rûeus says, *ferens patrem*.

QUESTIONS.

What is the subject of this book?
What is its character, when compared with the rest?
How long did the siege of Troy continue?
How was it taken at the last?
To whom was this horse designed as a present?
In return for what?
What was the Palladium?
By whom was it taken from the temple of Minerva?
After building the horse, what did the Greeks do?
How far was Tenedos from Troas?
Did they pretend that they were about to return home, and relinquish the siege?
Did this obtain belief among the Trojans?
What was the real object of the Greeks in building this horse?
Who acted a very distinguished part in this business?
What is the character of Sinon?
Who opposed the admission of this horse within the walls?
What prodigy happened just at this time, which overcame all doubts in the minds of the Trojans?
Who was Laocoon?
To what office had he been appointed by Ili?
What was the design of offering sacrifice to Neptune at this time?
What did this horse contain?
How did it enter into the city?
Where was it placed?
How many names has the poet invented for this engine of destruction?
What time was the assault made upon the city?

What office did Sinon perform upon this occasion?
Did the Grecian troops return from Tenedos, and join their friends?
How were they received into the city?
In what state were the Trojans at this time?
Were they aware of any such treachery?
Finding the city in the hands of the enemy, what course did Æneas pursue?
What were some of his actions?
Where were his last efforts made to avenge his country?
What became of Priam?
What were the last actions of the aged monarch?
What particularly roused his indignation against Pyrrhus?
By whom was Priam slain?
What was the manner of it?
What were the circumstances of it?
Where was Æneas during these transactions?
What did he do, after he beheld the death of Priam?
Under whose conduct did he pass in safety through his enemies?
Did Æneas receive direction to leave the city, and to seek his safety in flight?
How did he receive it? From whom?
What was the determination of his father Anchises?
What effect had his refusal upon the mind of Æneas?
What did his wife Cræusa do upon this occasion?
How was the determination of Anchises, not to survive the capture of the city, changed?

What were the prodigies that effected that change?

To what place did he retire?

How did he convey his father?

How his son Ascanius?

What direction did he give his wife Creusa?

Did he arrive in safety to the place appointed?

What became of his wife?

What did he do in consequence of her loss?

What effect had her loss upon him at the first?

How was his mind quieted?

What directions did her apparition give him?

After his return to the place of rendezvous, did he find great numbers there collected?

Did they consider him their leader and king?

Were they prepared and willing to undertake any enterprise, he might think proper

LIBER TERTIUS.

ÆNEAS, having finished the sack of Troy, proceeds to relate to Dido the particulars of his voyage. Having built a fleet of twenty ships near Antandros, he set sail in the spring, probably, of the year following the capture of Troy. He landed on the shores of Thrace, and there commenced the building of a city, which he called, after his own name, *Ænos*, and the inhabitants, *Æneadae*. He was, however, soon interrupted in the prosecution of his work, by the shade of Polydorus, the son of Priam. He had been barbarously put to death by Polymnestor, king of Thrace, his brother-in-law, and buried in this place. It directed him to leave the polluted land, and to seek another clime for his intended city.

Having performed the funeral rites to Polydorus, he set sail, directing his course to the south; and soon arrived on the coast of Delos, one of the Cyclades. Here he was hospitably received by Anius, king of the island, and priest of Apollo. He was directed by the oracle to seek the land of his ancestors; there he should found a city, which should bear rule over all nations. This information was joyfully received. Whereupon, they concluded that Crete, the birth-place of Teucer, was the land to which the oracle directed them.

Leaving Delos, in a short time they arrive on the shores of Crete. They hail it with joy as the termination of their wanderings. Here Æneas lays the foundation of a city which he called *Pergama*, and was preparing to enter upon the business of agriculture, when a sudden plague arose, which put an end to his prospects, and carried off many of his companions. In this juncture, it was agreed that he should go back to Delos, to obtain further instructions. In the mean time, in a vision, he was informed that Crete was not the land destined to him, and that the oracle of Apollo intended he should seek Italy, the land of Dardanus. This quieted his mind; and Anchises acknowledged that both Teucer and Dardanus were the founders of their race, and that he had been mistaken in reckoning their descent in the line of Teucer.

Æneas, without delay, leaves Crete; and in a few days arrived on the coast of the *Strophades*, in the Ionian sea, on the west of the Peloponnesus. Here he landed with his fleet, and found these islands in the possession of the Harpies. Celeno, one of them, informed him, that, before he should found a city, they should be reduced to the necessity of consuming their tables. This was the first intimation which he had received of want and suffering, in the land destined to him. It sunk deep into his mind.

Leaving these islands, he directed his course westward, and soon arrived on the coast of Epirus. He landed at *Actium*, and celebrated the Trojan games.

From Actium, he proceeded to that part of Epirus called Chaonia. On his entering the harbor, he heard that Helenus, the son of Priam, sat upon the throne of Pyrrhus, and that Andromache had become his wife. Desirous of hearing the truth of this report, he proceeds direct to *Buthrotus*, the seat of government. Here, to his great joy, he finds his friends, and remained with them for some time. Helenus, at their departure, loads them with presents. Andromache gives to Ascanius alone, who was the exact picture of her son Astyanax.

From Epirus, Æneas passes over the Ionian sea, and arrives at the promontory *Iapygium*. Thence he sails down the coast of *Magna Græcia*, and the eastern shore of Sicily, to the promontory *Parkynum*; thence along the southern shore to the port of *Drepanum*, where he lost his father Anchises; which concludes the book.

This book contains the annals of seven years, and is replete with geographical and historical information. Nor is it wanting in fine specimens of poetry, and in interesting incidents. The joy of Æneas at finding Helenus and Andromache on the throne of Epirus—their happy meeting—their tender and affectionate parting—the description of Scylla and Charybdis, and the episode of the Cyclops, are all worthy of the poet. In this book, Virgil in a particular manner follows the *Odyssey* of Homer.

POSTQUAM res Asiæ Priamique evertere gentem
Immeritam visum Superis, ceciditque superbum
Ilium, et omnis humo fumat Neptunia Troja :
Diversa exilia, et desertas quærere terras,
Auguriis agimur Divûm : classemque sub ipsa
Antandro, et Phrygiæ molimur montibus Idæ :
Incerti quò fata ferant, ubi sistere detur ;
Contrahimusque viros. Vix prima inceperat æstas,
Et pater Anchises dare fatis vela jubebat.

1. Postquam visum
est Superis evertere res
Asiæ

5

7 Ferant nos ubi de-
tur nobis sistere pedem

NOTES.

1. *Res Asia* : the power of Asia.
2. *Immeritam* : undeserving such a calamity. The ruin of their country was owing to the crimes of Paris and Laomedon. See *Geor.* i. 502, and *Æn.* i. *Visum Superis* : it pleased, or seemed good to the gods. This was a common mode of expression, when events were not prosperous. The verb *est* is to be supplied with *visum*.
3. *Neptunia*. Troy is here called *Neptuniam*, because Neptune, with Apollo, it is said, built its walls in the reign of Laomedon. Homer and Virgil ascribe the building of the walls to Neptune alone. Rûmus takes *Ilium* to mean the citadel of Troy, and distinguishes it from the whole town, which is here expressed by, *omnis Troja*. Homer uses *Ilios*, and Ovid, *Ilion*. *Fumat*. The present here is much more expressive than the past tense would have been: smokes to the ground.
4. *Diversa* : in the sense of *remota*, or *longinqua*. Although the Trojans, under different leaders, as Æneas, Helenus, and Antenor, settled in different regions, yet *diversa exilia* plainly refers to Æneas and his followers only, who were all appointed to go in quest of the same settlement. *Desertas terras* : unoccupied—uncultivated lands ; where they might settle in peace. Or, we may suppose Æneas to speak the language of his heart at that time. Having the dismal idea of the destruction of his country fresh in his mind, and the uncertain prospect of a settlement in some unknown land, (*incerti quò fata ferant, ubi sistere detur*), it was natural for him to have uncomfortable apprehensions of the country to which he was going ; to call it an exile, or place of banishment, a land of solitude and desolation. Some read *diversas*, for *desertas*.
5. *Auguriis Divûm* : by the intimations, or prodigies of the gods. This refers to the several prophetic intimations given to him of his future fate by the ghost of Hec-

tor—by the lambent flame on the head of Ascanius—and by the interview which he had with the ghost of Cræusa. *Ominibus Decorum*, says Rûmus.

6. *Antandro*. Antandros was a city of the lesser Phrygia, at the foot of mount Ida, and a convenient place to build and equip a fleet. *Molimur* : in the sense of *fabricamus*.

7. *Incerti quò*. We may be somewhat surprised to hear Æneas express any doubt as to his course and intended settlement. He had been distinctly informed by the ghost of his wife, that Italy was the place destined for him in the counsels of the gods : he could not therefore have given full credence to the account ; or the dangers and difficulties of the undertaking might have filled his mind with anxious and distrustful apprehensions : or perhaps it is a passage, which the author would have corrected, if he had lived to revise his work.

8. *Prima æstas*. Scaliger thinks that Troy was taken about the full moon, and near the end of spring, and that Æneas set out the beginning of summer. But it is evident that it would require a greater length of time to build a fleet, and make other preparations for his long voyage. If he be correct in the time of the capture of Troy, the *prima æstas*, with more propriety, will mean the beginning of the summer of the following year. This better agrees with history. Dionysius of Halicarnassus, informs us that he collected an army and fortified himself on mount Ida ; but not thinking it prudent to engage the enemy, he capitulated on honorable terms ; one of which was, that he should be allowed to depart from Troy with his followers without molestation, after a certain time, which he employed in building and equipping a fleet.

9. *Fatis quò fata rellent*, says Rûmus. *Propter jussa et monita Decorum*, says Heyne. Some copies have *tenitis*

- Litora tum patriæ lachrymans, portusque relinquo,
 Et campos, ubi Troja fuit: feror exul in altum,
 Cum sociis, natoque, Penatibus, et magnis Dis.
 Terra procul vastis colitur Mavortia campis.
14. *Quam Thraces* Thraces arant, acri quondam regnata Lycurgo:
 arant Hospitium antiquum Trojæ, sociique Penates,
 15. *Fuit antiquum* Dum fortuna fuit. Feror huc, et litore curvo
 hospitium Trojæ, *cujus* Mœnia prima loco, fati ingressus iniquis:
 que Penates erant socii Æneadasque in eo nomen de nomine fingo.
nostris, dum fortuna fuit
nobis Sacra Dionææ matri, Divisque ferebam
 22. Quo summo *erant* Auspicihus cæptorum operum: superoque nitentem
 cornea virgulta, et myr- Cælicolûm regi mactabam in litore taurum.
 tus horrida densis Fortè fuit juxta tumulus, quo cornea summo

NOTES.

10. *Lachrymans*. The shedding of tears is an indication of compassion and humanity. It is not inconsistent with true fortitude and greatness of mind, and no way unbecoming a hero. But there is no necessity of understanding it here, and in various other passages where it occurs, as if Æneas actually shed tears. Rûmus takes it in the sense of *lugens*, grieving at the idea of leaving his native country, and at the prospect of the dangers which were before him.

12. *Magnis Dis*. The great gods were Jupiter, Juno, Mars, Pallas, Mercury, and Apollo; sometimes called the *Dii majorum gentium*. The *Penates* were domestic gods, without any particular name. The images of all these gods Æneas took with him into Italy, and introduced their worship, as we are told, into *Latium*, after he was settled in that kingdom. Some take the *Magnis Dis* to be the same with the *Penatibus*. See Geor. ii. 505. and Æn. ii. 717.

13. *Mavortia terra*: a martial land.—Thrace is so called, because said to be the birthplace of Mars. This was a very extensive country, bounded on the east by the Euxine sea, south by the Propontis, Hellespont, and Ægean sea, and on the West by Macedonia. *Colitur*: in the sense of *habitatur*. *Procul*. This word sometimes signifies near, in view, as if *pro oculis*, as in Ecl. vi. 16. In this sense it may be taken here: for Thrace was only a short distance from the port where Æneas set sail. But it may have reference to Carthage, the place where he then was; and then it may be taken in its usual acceptation.

14. *Acri Lycurgo*: warlike Lycurgus. He was the son of Dryas. Being offended at Bacchus, it is said, he banished him and his votaries from his kingdom; and ordered all the vines to be destroyed in his dominions. For which impiety the god deprived him of his sight. *Regnata*, refers to *terra*: governed, or ruled.

15. *Hospitium*: an ancient retreat of Troy, and its gods were our friends, while fortune was with us

There had been a long and friendly alliance between the two countries, by virtue of which the Thracians gave a hospitable reception to all strangers from Troy; and Trojans, in turn, repaid the kindness civilities to the Thracians. This hospitality was sometimes between whole nations between one city and another, and sometimes between particular families. Polynestor, king of Thrace, married *Ilione*, daughter of Priam. By these means two nations became related in their respective heads: and their gods might be said to be allied, confederate, and friends, in consequence of it.

17. *Prima mœnia*: I place my first wall. The city which Æneas first founded, as told, he called *Ænos*. It was not from the mouth of the Hebrus, on the side of the Ægean sea. The tomb of Polydorus was near this place. *Ingressus*: having entered upon the business with fates undauntedly against the will and purposes of the gods who directed him to the land of Dardania.

18. *Fingo Æneadas*: I call the inhabitants *Æneada*, a name derived from his name. *Fingo*: in the sense of *voco*.

19. *Dionæa*: an adj. from *Dione*, the mother of Venus. *Matri*: to his mother, Venus. *Sacra*: in the sense of *sacrificia*. And *Divis*: in the sense of *offerebam*.

20. *Auspicihus*: the favorers or patrons of our work begun. It is put in apposition with *Divis*.

21. *Mactabam*: I was sacrificing a shield-bull to the high king of the gods.

Servius tells us that a bull was one of those animals forbidden to be offered in sacrifice to Jove; and thinks Virgil, desirously, makes Æneas offer here an unlawful sacrifice, in order to introduce the inauspicious omen that followed. But *La Cerda* assures us, upon the best authority, that it was usual to sacrifice bulls to Jupiter well as to the other gods. *Nitentem*. Rûmus says, *pinguem*: and *Hoeyne, candidum*.

22. *Tumulus*: a rising ground, or hill. Quo summo: on whose top. *Cornea*:

Virgulta, et densis hastilibus horrida myrtus.
 Accessi, viridemque ab humo convellere sylvam
 Conatus, ramis tegere ut frondentibus aras:
 Horrendum et dictu video mirabile monstrum.
 Nam, quæ prima solo, ruptis radicibus, arbos
 Vellitur, huic atro liquuntur sanguine guttæ,
 Et terram tabo maculant. Mihi frigidus horror
 Membra quatit, gelidusque coit formidine sanguis
 Rursus et alterius lentum convellere vimen
 Insequor, et causas penitus tentare latentes:
 Ater et alterius sequitur de cortice sanguis.
 Multa movens animo, Nymphas venerabar agrestes,
 Gradivumque patrem, Geticis qui præsidet arvis,
 Ritè secundarent visus, omenque levarent.
 Tertia sed postquam majore hastilia nixu
 Aggredior, genibusque adversæ obluctor arenæ:
 Eloquar, an sileam? gemitus lachrymabilis imo
 Auditur tumulo, et vox reddita fertur ad aures:
 Quid miserum, Ænea, laceras? jam parce sepulto,
 Parce pias scelerare manus: non me tibi Troja
 Externum tulit: haud cruor hic de stipite manat.

24. Accessi ad locum,
 25 conatusque sum convellere

27. Quæ arbor prima
 vellitur solo, huic guttæ
 ex atro

30 30. Coit circum cor.

31. Alterius arboris,
 et penitus tentare laten-
 tes causas earum rerum;
 et ater

35 36. Ut ritè secunda-
 rent visus, levarentque
 malum omen

40 41. Quid, O Ænea,
 laceras me miserum?
 jam parce mihi
 43. De stipite arboris
 sed de meo corpore

NOTES.

19. of the cornel tree. *Densis hastilibus*. The long and tapering branches of a tree may not improperly be called *hastilia*, spears. There is a peculiar propriety in the use of the word here, as being the spears with which the body of Polydorus had been transfixed; and had sprung up into a thick body of trees or shrubs. *Horrida*: awful. *Ramus* says, *aspera*.

24. *Sylvam*: in the sense, here, of *ramos* vel *ramum*.

26. *Monstrum*: in the sense of *prodigium*.

27. *Arbos*: a shrub, bush, or small tree. *Solo*: from the earth.

28. *Huic*: in the sense of *ex hac*. *Liquuntur*: in the sense of *defluunt*. *Atro sanguine*: in the sense of *atru sanguinis*. The prep. *e* or *ex* is understood.

29. *Horror*: in the sense of *tremor*. *Mihi*: in the sense of *mea*.

30. *Sanguis gelidus*: my blood, chilled through fear, collects together—ceases to flow in its regular course.

32. *Insequor*: I proceed to tear up. *Vimen lentum*: a limber, or pliant shoot or shrub.

34. *Venerabar Nymphas*. These rustic nymphs, to whom Æneas here prays, were probably the *Hamadryades*, whose destiny was connected with that of some particular trees, with which they lived and died. Æneas might consider this horrid omen, as an indication of their displeasure, for his sfering to violate those pledges of their existence. *Movens*: in the sense of *volvens*.

35. *Gradivum patrem*. *Mars*. We are told that *Gradivus* was an epithet, or name, of Mars in time of war, as *Quirinus* was

in time of peace. Its derivation is uncertain. *Geticis*: an adj. from *Geta*, a people bordering upon the *Ister*, or Danube; here put for *Thracian*, on account of the vicinity of the two countries: or, because Thrace was thought to extend, indefinitely, to the North.

36. *Secundarent*. Two omens were required for confirmation: if the first happened to be unlucky, and the second prosperous, the latter destroyed the former, and was termed *omen secundum*; and hence *secundo*, to prosper. Æneas, therefore, wished to have the omen repeated, that the bad or unlucky import of it might be removed, or taken away. *Virus*: vision, acc. plu. *Levarent*: in the sense of *avertent*.

37. *Tertia hastilia*: a third shrub or tree. *Nixu*: in the sense of *vi*.

38. *Aggredior*: I attempt, or try to pull up, &c. He exerted himself to eradicate it, with his knees upon the ground, that he might have the greater purchase, or power. *Adversæ*: opposite, right against his knees.

40. *Reddita*: in the sense of *emissa ex eo*.

42. *Parce scelerare*: forbear to pollute your pious hands. It was the law of the Twelve Tables, and, indeed, it is the voice of humanity, that no injury be done to the dead: *defuncti injuriæ ne afficiantur*. The ghost of Polydorus, therefore, calls out to Æneas: *parce jam sepulto*: let me alone: leave me, at least, to my rest in the grave.

43. *Externum non*. Polydorus was the son of Priam, and the brother of *Creusa*, the wife of Æneas. He was therefore not a stranger or foreigner, in the truest sense of the word, to Æneas. Cicero makes him the

46. *Ferrea seges telorum texit me confixum hic* Heu! fuge crudeles terras, fuge litus avarum, Nam Polydorus ego: hic confixum ferrea texit Telorum seges, et jaculis increvit acutis. 41
47. *Pressus quoad mentem ancipiti* Tum verò ancipiti mentem formidine pressus Obstupui, steteruntque comæ, et vox faucibus hæsit.
49. *Quondam infelix Priamus furtim mandarat hunc Polydorum Threicio regi alendum, cum magno pondere auri* Hunc Polydorum auri quondam cum pondere magno Infelix Priamus furtim mandarat alendum Threicio regi; cùm jam diffideret armis Dardaniæ, cingique urbem obsidione videret. Ille, ut opes fractæ Teucrûm, et fortuna recessit, Res Agamemnonias victriciaque arma secutus, Fas omne abrumpit, Polydorum obruncat, et auro Vi potitur. Quid non mortalia pectora cogis, Auri sacra fames! Postquam pavor ossa reliquit, Delectos populi ad proceres, primùmque parentem, Monstra Deûm refero; et, quæ sit sententia, posco. 61
59. *Quæ sit eorum sententia de iis.* Omnibus idem animus, sceleratâ excedere terrâ, 61
60. *Est idem nimis omnibus excedere* Linquere pollutum hospitium, et dare classibus Austros Ergo instauramus Polydoro funus, et ingens Aggeritur tumulo tellus: stant manibus aræ, Cæruleis mæstæ vittis atrâque cupresso:

NOTES.

son of *Iliene*, the daughter of Priam, and wife of Polymnestor, king of Thrace. *Tulit*: produced, or bore. *Stipite*: the body, or trunk.

45. *Ferrea seges*. To understand this passage, we may suppose that these darts were thrown in upon the body of Polydorus as he lay in the grave; which they pierced: and, taking root in that place, sprang up, and grew in the form of sharp pointed javelins, forming a shade over the tomb. Heyne says: *excreverunt in arbores unde jacula petuntur*.

46. *Increvit acutis*: grew up into sharp javelins: into trees like sharp javelins.

47. *Pressus*: in the sense of *percussus*. *Ancipiti*: *dubia*, says Ruæus.

50. *Mandarat*: in the sense of *miserat*.

51. *Diffideret*: in the sense of *desperaret*. *Dardaniæ*: in the sense of *Troja*. See *Æn.* i. 1.

53. *Opes Teucrûm*: the power of the Trojans was broken. *Ut*: in the sense of *quando*.

54. *Res Agamemnonias*: embracing (*secutus*) the Grecian cause, and their victorious arms, he breaks every sacred obligation. Agamemnon was captain general of the Grecian forces in the expedition against Troy. His interest, therefore, is the general interest of the Greeks. *Fas*: properly a divine, or sacred law. By the murder of Polydorus, he broke through the ties of consanguinity, hospitality, and friendship; which are considered of a sacred nature.

57. *Sacra fames auri*: O cursed desire of

gold, what dost thou not force the hearts of men to perpetrate! The word *sacer* signifies, usually, sacred, holy: here, accursed execrable. The word *facere* or *perpetrare* is to be supplied. Heyne says, *ad quid: ut* what, &c.

59. *Monstra Deûm*: the prodigies of the gods. *Primium*: in the sense of *precipuum* Heyne says, *primo loco*.

61. *Hospitium*: in the sense of *locum* *Dare austros classibus*: to give the winds to the fleet. In the sense of *dare vela ventis* *Auster*, is here taken for the wind in general: the *species* for the *genus*. The south wind would have been against him, going from Thrace to Delos.

62. *Instauramus funus*: we perform the funeral rites to Polydorus. He had not been buried with the usual solemnities, in matter which the ancients considered of great moment. These rites were called *justa*. Without them, they thought the soul wandered 100 years without any rest. Virgil here gives a full account of the funeral rites performed by the Romans, at the interment of the dead.

63. *Ingens tellus*: a huge pile of earth is thrown up for the tomb. *Aræ stant manibus*. It appears that two altars were consecrated to the *Manes*. See 305, *infra* also, *Ecl.* v. 66. By *manibus* here, we are to understand the soul or spirit of Polydorus.

64. *Mæstæ*: mournful—dressed in mourning. These fillets were of a deep purple or violet color—a color between blue and black Ruæus says, *tristes*.

Et circùm Iliades crinẽm de more solutæ.
Inferimus tepido spumantia cymbia lacte,
Sanguinis et sacri pateras : animamque sepulchro
Condimus, et magnâ supremũm voce ciemus.

Inde ubi prima fides pelago, placataque venti
Dant maria, et lenis crepitans vocat Auster in altum ;
Deducunt socii naves, et litora complent.
Provehimur portu, terræque urbesque recedunt.

Sacra mari colitur medio gratissima tellus
Nereidum matri et Neptuno Ægæo :
Quam pius Arcitenens oras et litora circum
Errantem, Mycone celsâ Gyaroque revinxit ;

65 65. Iliades, solutæ
quædam crinẽm de more,
stant circùm

69 69. Prima fides est pe-
lago.

72. Recedunt à nostro
aspectu

73. Gratissima tellus
sacra matri Nereidum,
et Ægæo :

75. Quam errantem
anteâ circum oras, et
litora

NOTES.

65. *Solutæ crinẽm*: loose as to their hair—having their hair loose or dishevelled. See Ecl. i. 55.

66. *Inferimus cymbia*: we offer bowls foaming with warm milk, and goblets of the consecrated blood. From the verb *infero*, is formed *inferiæ*, sacrifices for the dead, which consisted in pouring into or upon the grave, milk and the blood of a victim slain, as here mentioned.

67. *Condimus animam*: we place, or bury the soul in the grave. Rûsius says, *claudimus animam*.

It was a prevailing opinion among the Romans and Greeks, that the soul could not rest without burial; for this reason, they were so anxious about funeral rites. Hence *anditorium* came to signify a burial-place. *El supremum*: and lastly, we call upon him with a loud voice. This they did, to call the soul to its place of its rest, and to take the last farewell, by pronouncing the word *vale*, three times. *Ciemus*: in the sense of *conclamamus*. See Æn. i. 219.

69. *Fides*: confidence—security. *Placata*: in the sense of *quieta*, vel *tranquilla*. It agrees with *maria*.

70. *Auster*: properly the south wind; here taken for wind in general. *Crepitans*: murmuring—rustling—blowing gently.

73. *Gratissima tellus*. The island Delos is meant, the birth-place of Apollo and Diana. *Matri Nereidum*: to Doris, the wife of Nereus, and mother of fifty sea-nymphs, called *Nereides*. *Colitur*: in the sense of *incolitur*, vel *habitur*.

74. *Ægæo*. That part of the Mediterranean sea, lying between Asia on the east, and the Morea, Attica, and Thessaly on the west, was called the Ægean sea; from *Ægeus*, the father of Theseus, who threw himself into it, and was drowned, expecting that his son, who had undertaken to fight the *Minotaur*, was slain.

The fable is this: it was agreed between the father and son, that if he subdued the monster, and returned victorious, he should hang out a white flag, or have white sails:

but if he should fail in the attempt, the ship should return with black sails.

Theseus, on his return, forgot to hang out the white flag, through grief for his beloved Ariadne, whom Bacchus had ravished from him. The father, who was expecting him with impatience, as soon as he, from the top of a high rock, saw the ship in mourning, threw himself into the sea, supposing his son to have been slain. *Ægeus* was king of Athens.

The islands in the southern part of this sea were called *Sporades*, from a Greek word which signifies, to scatter, or sow; because they lay as if scattered or sown, without order or regularity. The islands farther north were called *Cyclades*, from a Greek word signifying a circle, because they lay around Delos in the form of a circle. *Hodie*, the *Archipelago*.

Neptune is here called *Ægean*, because he was supposed to have his residence in the Ægean sea.

75. *Arcitenens*. This was an epithet of Apollo; also a name of Apollo, as in this place; compounded of *arcus* and *teneo*. He is here called *pius*, because, it is said, that as soon as he was born, he slew the serpent *Python*, which Juno sent to persecute his mother Latona. Pierius would read *prius*, instead of *pius*, connecting it with *errantem*. He assures us that it is found in several ancient copies.

Delos is a small island in the Ægean sea in lat. 37° 30' north, having Mycone on the north-east, Gyarus and Naxos on the east and south, and Rhena on the west.

The fable is this: Juno being angry at her husband for loving Latona, resolved she should have no place to bring forth in peace—Jupiter directed her to Delos, which was then a floating or wandering island, as a place of safe retreat. Apollo, after his birth, fixed and rendered it immoveable, for the residence of his mother. Its original name was *Ortygia*. This was changed into the name *Delos*, which, in the Greek, signifies apparent, or brought to view, it having been

78. *Hæc placidissima insula accipit nos* Huc feror: hæc fessos tuto placidissima portu accipit. Egressi veneramur Apollinis urbem.
79. *Egressi navibus veneramur* Rex Anius, rex idem hominum Phœbique sacerdos, 8 Vittis et sacrâ redimitus tempora lauro
82. *Occurrit nobis* Occurrit, veterem Anchisen agnoscit amicum. Jungimus hospitio dexteras, et tecta subimus.
85. *Et sic dixi: O Thymbræe Apollo, da nobis fessis propriam domum* Tempa Dei saxo venerabar structa vetusto; Da propriam, Thymbræe, domum, da moenia fessis, 8 Et genus, et mansuram urbem: serva altera Trojæ Pergama, reliquias Danaûm atque immitis Achillei.
88. *Quòve jubes nos ire? ubi jubes nos ponere nostras sedes?* Quem sequimur? quòve ire jubes? ubi ponere sedes? Da, pater, augurium, atque animis illabere nostris.
90. *Repentè omnia visa sunt tremere* Vix ea fatus eram: tremere omnia visa repentè, 9 Liminaque, laurusque Dei: totusque moveri
91. *Totusque mons versus est moveri* Mons circum, et mugire adytis cortina reclusis.
94. *Eadem tellus, quæ tulit vos à prima stirpe* Submissi petimus terram, et vox fertur ad aures: Dardanidæ duri, quæ vos à stirpe parentum

NOTES.

hidden before under the waves. This part of the fable some explain, by saying that Apollo here gave out his oracles plain and intelligible, but in every other place, in terms dark and obscure. See Ecl. iv. 10.

77. *Deditque*: and rendered it fixed to be inhabited, and to condemn the winds. This alludes to the story of its having been a wandering island, and driven about by the winds, till fixed by Apollo for the residence of his mother. Hence it became sacred to her.

80. *Idem rex hominum*. It was a custom among many nations to unite in the same person the offices of king and priest. Anius was both king, and priest of Apollo.

81. *Redimitus*: bound as to his temples with fillets, and the sacred laurel. The laurel was sacred to Apollo. Hence the propriety of his priest being bound with it: and the propriety of the epithet *sacra*.

83. *Subimus tecta*: we come under his roof—we enter his palace. But *tecta* here may mean the temple mentioned below: the word *tectum* properly signifying any covered building. Or *tecta* may be taken for the buildings of the city in general. The meaning then will be; *we enter the city*.

84. *Structa vetusto saxo*: built of ancient stone, or rock. Macrobius informs us that, when the temple at *Delphi*, and the temples built to Apollo in other places, were destroyed in any way whatever, his temple at *Delos* continued to stand unimpaired; and consequently retained its ancient or original stone. Whatever ravages the island had suffered, the sanctity of the temple preserved it from violation. *Venerabar*: I worshipped—I offered prayers. It is said that the altar of Apollo at *Delos* was never stained with the

blood of victims; but only honored with prayers, and other simple rites of ancient worship.

85. *Thymbræe*. Thymbræus was an epithet of Apollo, derived, as we are told by Strabo, from *Thymbra*, a place near Troy where he had a famous temple. *Propria* fixed, lasting.

86. *Genus*: offspring—posterity. *Rum* says, *familias*. *Mansuram*: permanent, remain.

87. *Pergama*: neu. plu. properly the citadel of Troy; often used for the whole city. *Altera Pergama*. Simply, the other Troy—the city which *Æneas* prayed Apollo to grant to him, and his followers, the remains of the Greeks, and of cruel Achille.

89. *Augurium*: a sign, or omen.

91. *Laurus*. Either the laurel, with which the image of the god was crowned; or rather the laurel tree, which was placed at the entrance of the temple. It was an opinion among the ancients that the gods gave sign of their approach, by causing the earth to move and shake. To this the poet here alludes. The laurel was sacred to Apollo.

92. *Cortina*. The covering of the tripod whence the priest delivered responses. *Hæc* by metonymy, the oracle itself. *Adytis*. The sanctuary, or inner part of the temple, where the Oracle was. *Reclusis*: in the sense *apertis*. *Mons*. This was mount *Cynthus* on which the temple was built: when Apollo was sometimes called *Cynthius*, a *Diana*, *Cynthia*. *Mugire*: in the sense *sonare*.

94. *Dardanidæ*: the same as *Trojæ*. Servius observes that the Trojans mis-

Prima tuht, tellus eadem vos ubere læto
Accipiet reduces: antiquam exquirite matrem
Illic domus Æneæ cunctis dominabitur oris,
Et nati natûrum, et qui nascentur ab illis.

Hæc Phæbus: mixtoque ingens exorta tumultu
Lætia; et cuncti, quæ sint ea mœnia, quærunt,
Quod Phæbus vocat errantes, jubeatque reverti.
Tum genitor, veterum volvens monumenta virorum,
Audite, ô proceres, ait, et spes discite vestras.
Creta Jovis magni medio jacet insula ponto,
Mons Idæus ubi, et gentis cunabula nostræ.
Centum urbes habitant magnas, uberrima regna
Maximus unde pater, si ritè audita recordor,
Teucrus Rhæteas primùm est advectus in oras,

95

99. Ingensque lætitia
100. exorta est cum mixto
101. Nor errantes

105. Ubi est Idæus
mons
106. Incolæ habitant
centum
107. Unde Teucrus
noster maximus pater
primùm

NOTES.

have understood from this declaration of the Oracle, that Italy was designed them, whence Dardanus came; and not Crete, which was the birthplace of Teucer. *Stirpe*: in the sense of *origine*.

95. *Læto ubere*: in its joyous bosom: or perhaps, in its fertile soil. *Uber*: signifies the richness or fertility of the soil. Ruëus says, *fertili sinu*.

96. *Reduces*: brought back, or returning in safety. *Matrem*. It is supposed that the poet had in view the circumstance of Brutus, and the Tarquins, who went to Delphi to consult the Oracle of Apollo, concerning the succession to the kingdom. They received for answer, that the empire should be his, who first kissed his great mother. Brutus, on leaving the ship, feigned a fall, and kissed the ground, which he considered as the great parent of all. He received the government, after the expulsion of the Tarquins, being chosen Consul. He was slain by Aruns, one of the Tarquins, soon after he entered upon his office.

97. *Domus Æneæ*: here the family of Æneas shall bear rule over all lands, &c. These two lines are taken from the Iliad. Lib. 20. 306. It is there said, however, that Æneas should reign over the Trojans. Hence some have inferred that he remained in Troas, and that the whole account of the origin of the Romans is a mere fiction, a compliment only to Augustus. But Dionysius of Halicarnassus understands it of his reigning over the Trojans in Italy. And in this he is followed by Eustathius in his commentary upon this passage of the Iliad. It may be observed that Virgil does not say, *Trojanis dominabitur*, which answers to the Greek of Homer; but *cunctis dominabitur oris*. This circumstance hath led some to alter the Greek text so as to conform to the Roman.

101. *Reverti*: in the sense of *procedere*. *Quod*: in the sense of *ad quæ loca*.

102. *Monumenta*: records, or memorials. These were of various kinds; not only wri-

tings, but paintings, columns, tombs, and statues. Ruëus says, *historias*. *Volvens*: in the sense of *recogitans*, vel *revolvens in mente*.

104. *Creta*. A large island in the Mediterranean, lying between the Archipelago on the north, and the Lybian sea on the south: *Hodie, Candia*. It was called *Creta*, from *Cres*, who is said to have reigned there after Jupiter. It is also sometimes called *Crete*. *Teucer*, from whom the Trojans were sometimes called *Teuceri*, and Troy, *Teuceria*, was a native of this island. He was the son of *Scamander*; and, in the time of a famine, led a colony to *Troas*, and settled at *Rhæteum*, a promontory on the shore of the Hellespont. He was most probably the founder of the Trojans: whence Anchises calls him *Maximus pater*. They were, however, very fond of deriving their descent from *Dardanus*, who fled from Italy to *Troas*, and became the son-in-law to Teucer. By marrying his daughter, he obtained a share in the kingdom, and at his death succeeded him in the government. Crete is here called the island of great Jove; because it was the place of his birth and education. See Georg. l. 121.

105. *Cunabula*: neu, plur. the cradle or nursing place of your race. Ruëus says, *origo*. *Idæus*: an adj. from *Ida*, a mountain in Crete.

106. *Habitant*: in the sense of *occupant*. *Uberrima regna*: most fertile realms. This answers to *læto ubere*, mentioned, 95, supra, and tended to mislead Anchises.

107. *Audita*: reports—traditions.

108. *Rhæteas oras*: the coast of *Rhæteum*. *Rhæteum* was a promontory of *Troas*, where Teucer landed with his colony from Crete. He introduced the worship of Cybele, the mother of the gods, and gave to the mountains of Phrygia the name of *Ida*, from mount *Ida* in Crete. He also changed the name of *Xanthus* into that of *Scamander*, after the name of his father. Hence Homer says that the river was called *Xan-*

- Optavitque locum regno : nondum flum et arces
 Pergameæ steterant ; habitabant vallibus imis.
111. Hinc *vera*. mater Cybele Hinc mater cultrix Cybele, Corybantieque æra,
 Idæumque nomen : hinc fida silentia sacris,
 112. Hinc *venierunt* Et juncti currum dominæ subiere leones.
 fida silentia Ergo agite, et, Divum ducunt quæ jussa, sequamur
 Placemus ventos, et Gnosia regna petamus.
116. Illa distant longo Nec longo distant cursu : modo Jupiter adsit,
 cursu Tertia lux classem Cretæis sistet in oris.

NOTES.

thus by the gods, but *Scamander* by men—the former being its original, and more honorable name.

109. *Optavit* : in the sense of *elegit*. Strabo agrees with Virgil in making Teucer the first who reigned in Troy. Dardanus arrived not long after, married his daughter *Batea*, and succeeded him in the government.

110. *Pergameæ* : in the sense of *Trojanæ*.

111. *Cybele*. The same with *Rhoa* or *Ops*, and wife of Saturn. She is so called probably from *Cybelus*, a mountain in Phrygia, where she was worshipped. She is taken sometimes for the earth ; and in that sense is the common parent of all its inhabitants. Her priests were called *Corybantes*, *Curetes*, and *Idæi Daetyli*. Among other things in her worship, they used to beat brazen cymbals together. The origin of this practice was to prevent the cries of the child Jupiter from being heard by his father. Cybele is here called *Cultrix*, most probably because she was worshipped in a mountain of Phrygia : whence it might be said that she inhabited it, and, as it were, became the protectress of that country. This is the sense Rûmus gives. He says, *protectrix loci*. *Æra* : brazen cymbals. Any thing made of brass may be called *æs*, or *æra*.

Heyne reads *Cybelæ*, the gen. of *Cybelæ*, sometimes written *Cybelus*, the name of a mountain in Phrygia. *Mater Deum*, says he, *quæ colit, inhabitat Cybelen, montem Phrygiæ* : taking *cultrix* in the sense of *quæ colit* vel *inhabitat*. After the arrival of Teucer from Crete, he probably changed the name of the mountain *Cybelæ* or *Cybelus*, calling it *Ida*, after the *Cretan Ida*.

This goddess had several names : *Cybele*, from the mountain already named, where it is said she was first worshipped by sacrifices : *Ops*, from a word implying help, because she brings help or assistance to every production of nature : *Rhea*, from a Greek word signifying to flow, because her benefits flow without ceasing : *Dindymene*, from the mountain *Dindymus* in Phrygia : *Bereynthia*, from *Berecynthus*, a castle in the same country. See *Æn.* vi. 784. She was also called *Bona Dea*, and *Mater Deorum*. See *Ecl.* iv. 6. and *Geor.* i. 121.

Corybantia : an adj. from *Corybantes*, the

priests of *Cybele*, derived from the Greek. During her worship, they made a confused noise with timbrels, pipes, and cymbal. They danced, tossed their heads, and struck their foreheads against each other, appearing like mad men.

They were sometimes called *Curetes* from a Greek word which signifies a virgin because they wore a long robe like young virgins. They were also called *Daetyli* from a Greek word signifying a finger, because they were ten in number, there being so many fingers on both hands. The epithet *Idæi* is here added, because they chiefly resided on mount *Ida*.

Cybele is represented sitting on a rock with a robe of divers colors, and holding a key in her hand, to denote that she unlocks and distributes in summer those treasures that the winter had hid and concealed. She wears a turreted crown on her head, and is drawn by a pair of harnessed lions. The box and the pine tree were sacred to her the former, because pipes were made of the wood, and used in her worship ; the latter for the sake of the boy *Atys*, whom she loved, and made president of her rites, ceremonies : but afterwards changed him into the pine tree. Her sacrifices were performed in private, and men were excluded from participation. Silence was especially enjoined in her mysteries. This will explain *fida silentia sacris*, in the following line.

112. *Hinc fida* : hence the faithful secrecy in her sacred rites. The mysteries of Cybele, as well as those of Ceres, were carefully concealed from the common people. Her chariot was drawn by harnessed lions, *juncti leones*, to denote that maternal affection, figured by Cybele, or the earth, the common parent of all, triumphs over the most ferocious and savage natures. *Subiire* : in the sense of *traxerunt*. *Dominæ* : This is an epithet of Cybele, as being the mother of the gods.

115. *Gnosia* : an adj. from *Gnosus*, the principal city of Crete, put by synec. for the whole island.

116. *Nec distant* : nor are the realms of Crete a long way distant. *Modò* : provide that—in case that.

117. *Lux* : in the sense of *dies*.

tus, meritis aris mactavit honores :
 um Neptuno ; taurum tibi, pulcher Apollo ;
 m Hyemi pecudem, Zephyris felicibus albam.
 na volat, pulsum rognis cessisse paternis
 nea ducem, desertaque litora Cretæ,
 vacare domos, sedesque adstare relictas.
 imus Ortygiæ portus, pelagoque volamus :
 atamque jugis Naxon, viridemque Donyssam,
 on, niveamque Paron, sparsasque per æquor
 das, et crebris legitus freta consita terris.
 cus exoritur vario certamine clamor.
 ntur socii, Cretam proavosque petamus.
 quitur surgens à puppi ventus euntes :
 dem antiquis Curetum allabimur oris.
 avidus muros optatæ molior urbis,
 meamque voco : et lætam cognomine gentem
 r amare focos, arcemque attollere tectis.
 ne ferè sicco subductæ litore puppes :

- 119 119. *Mactavit* tauram
 Neptuno; taurum tibi,
 O pulcher
 121. *Fama* volat du-
 cem Idomeneæ, pulsum
 cessisse paternis rognis,
 litora que Cretæ esse de-
 serta, et domos vacare
 nostro hoste
 125. *Legimusque* Nax-
 on bacchatam jugis, vi-
 ridemque Donyssam.
 130 130. *Nos* euntes
 133. *Vocoque urbem*
 Pergameam
 135. *Puppis subductæ*
sunt à mari in sicco li-
 tore

NOTES.

Mactavit: he offered—sacrificed.
as: in the sense of *victimæ*. And
is: in the sense of *dignos*.

Hyemi. By *hyemi* we are here to
 tand the *stormy winds*. They were
 used as a kind of divinities, and were
 ingly worshipped in order to avert
 try. *Pecudem*: in the sense of *ovem*.
us: in the sense of *propitiis*.

Idomeneæ: an acc. of Greek ending.
æus was the son of Deucalion, and
 son of Minos, king of Crete. He
 ne of the leaders in the war against

On his return, being overtaken in
 a, he made a vow to the gods to
 e to them whatsoever he should first
 f they would save him. This hap-
 to be his own son. The father, how-
 performed his vow. A plague soon
 in his country, and his subjects con-
 g him to have been the cause of it by
 human deed, rose against him, and
 d him from his kingdom. *Litora de-*
 the shores to be deserted—left with-
 guard, or defence.

Sedes relictas adstare: that the coun-
 try abandoned, lies open to us. *Sedes*:
 sense of *regiones*.

Ortygia. The ancient name of De-
 s *Ortygia*, from a Greek word signi-
 quail: those fowls having abounded
 island.

Bacchatam: frequented in its moun-
 by the priests of Bacchus—whose
 uns resounded with the tumultuous
 of the Bacchanals. *Viridem Do-*

This island was famous for its
 narble, as *Paros* was for its *pure white*
 See 75 supra.

Cycladas sparsas. These were a
 r of islands, so called from a Greek
 signifying a circle, because they lay

in that form around Delos. *Freta consita*:
 the straits set with many islands—the straits
 and narrow passes formed by the nume-
 rous islands, which diversified the sea.

127. *Legimus*: we coast along the shore
 —we sail near.

128. *Certamine*: in the sense of *emula-*
tione. *Nauticus clamor*: a shout of the sailors.

130. *Surgens à puppi*. This wind blew
 from the north: their course lay to the
 southward, and consequently it would be at
 their stern.

131. *Allabimur*: we arrive at the ancient
 shores of the *Curetes*. These were the mi-
 nisters of Cybele, and thought by some to
 be the same with the *Corybantes* and *Idæi*
Dactyli. Of *ad* and *labor*. See 111, supra.
 The *Curetes* are said to have been the ori-
 ginal inhabitants of Crete; from whom the
 island probably took its name.

132. *Molior*: in the sense of *extruo*.

133. *Pergameam*. Pliny mentions *Per-*
gamus, among the cities of Crete. Homer
 calls it, the hundred-city island. It is said
 to have had a hundred cities. *Gentem læ-*
tam: my people delighted with the name.
Gentem, in the sense of *populum*, vel *socios*.

134. *Amare focos*: to love their homes—
 to keep close at home, and not wander
 abroad, until they should discover the dis-
 position of the inhabitants towards them.
 This agrees with the following injunction:
attollere arcem tectis, to raise a tower on
 their houses in case of an attack, the better
 to defend themselves.

Servius thinks *Æneas* here intends to
 recommend to his people to cultivate the
 study of religion. It is an unnecessary re-
 finement. *Focos*: properly the fire-places,
 or hearth, by synec. put for the whole house,
 in this place: also sometimes for the fire on
 the hearth, by meton.

136. *Juventus operata* Connubiis arvisque novis operata *juventus* :
est connubiis Jura domosque dabam : subito cū tabida membris,
 137. *Tabida, miseranda-* Corrupto cœli tractu, miserandaque venit
que lues, tractu cœli Arboribusque satisque lues, et letifer annus.
corrupto, venit eorum Linquebant dulces animas, aut ægra trahebant 140
membris, arboribusque Corpora : tum steriles exurere Sirius agros.
satisque, et annus est Arebant herbæ, et victum seges ægra negabat.
letifer Rursus ad oraculum Ortygiæ Phœbumque remenso
 141. *Sirius caput exu-* Hortatur pater ire mari, veniamque precari :
rerere Quem fessis finem rebus ferat ; unde laborum 145
 143. *Pater hortatur* Tentare auxilium jubeat ; quō vertere cursus.
ne ire rursus ad oracu- Nox erat, et terris animalia somnus habebat.
lum Effigies sacræ Divūm, Phrygiæque Penates,
 145. *Et querere quem* Quos mecum à Trojâ mediisque ex ignibus urbis
finem Extuleram, visi ante oculos adstare jacentis 150
insomnis Insomnis, multo manifesti lumine : quæ se
 150. *Visi sunt adstare* Plena per insertas fundebat Luna fenestras.
ante oculos mei jacentis Tum sic affari, et curas his demere dictis :
insomnis Quod tibi delato Ortygiam dicturus Apollo est,
 153. *Tum sic visi sunt* Hic canit : et tua nos en ultrō ad limina mittit. 155
affari me, et Nos te, Dardaniâ incensâ, tuaque arma secuti ;
 154. *Apollo canit hic* Nos tumidum sub te permensi classibus æquor ;
idem, quod dicturus est fidei venturos tollemus in astra nepotes,
tibi delato ad Imperiumque urbi dabimus. Tu mœnia magnis
 156. *Nos secuti sumus* Magna para, longuinque fugæ ne linque laborem. 160
te, tuaque
 158. *Nos iidem tolle-*
mus
 159. *Imperium orbis*
tue urbi

NOTES.

136. *Juventus operata* : the youth had sacrificed for their nuptials, and new lands. They were prepared for contracting marriages, and for commencing the business of agriculture.

It was a custom among the Romans to offer sacrifices before they entered upon marriage, or any important business of life. To this, the poet alludes. *Sacrificabant pro felici successu conjugiorum, et agrorum.*

137. *Dabam* : in the sense of *distribuebam*. *Jura* : justice among my people. *Domos* : either the houses that had been abandoned by the inhabitants ; or the places where they should build houses for themselves.

139. *Tabida miserandaque* : a wasting and pitiable disease came upon their limbs, &c. This disease, or plague, was occasioned by the infection of the air. *Cœli* : in the sense of *airis*. *Tractu* : a space, tract, or region. *Satis*. *Sata*, properly, crops—any thing planted and growing ; from the verb *sero*. Here, in the sense of *segetes*.

140. *Animas* : lives. *Anima* properly signifies the animal life ; *animus*, the soul. Dr. Trapp thinks the expression an odd one, and proposes to change *linquebant* to *reddebant*. Rumeus says, *amittebant*. The difficulty is removed by rendering *dulces animas*, sweet, or dear lives.

141. *Sirius* : the dog-star ; a pestilential constellation, rising about the end of July,

when the heat of the sun is most intense. It is sometimes called *canicula*.

142. *Ægra seges* : the diseased, or sickly crop—corn.

144. *Precari veniam* : to supplicate his favor, or assistance.

145. *Fessis rebus* : to our afflicted state, or condition. *Ferat* : in the sense of *ponat*. *Laborum* : distress—sufferings. *Tentare* : in the sense of *querere*.

146. *Auxilium laborum* : relief in our sufferings.

148. *Effigies* : forms, or figures. *Rursus* says *statua*. *Penates*. See *Æn.* ii. 717.

151. *Insomnis* : awake ; an adj. agreeing with *mei jacentis*. Most editors separate the word into *in* and *somnis*, in my sleep. This is evidently incorrect : for if he had been asleep, the light of the moon would have been unnecessary. Besides, *verse* 173 infra, he declares it was no delusion of the fancy in sleep. *Manifesti* : in the sense of *conspicui*.

152. *Insertas fenestras* : windows inserted, or made in the side of the house. *Fenestras, quæ sunt in pariete*, says Heyne. *Fundebat se* : in the sense of *mittebat se* ; simply, shone.

154. *Delato* : carried back, or returned to Delos. *Canit* : declares, or reveals.

160. *Para magna* : prepare a great city. *Populi*, or some word of the like import, is

dæ sedes: non hæc tibi litora suasu
 , aut Cretæ jussit considerare, Apollo.
 cus, Hesperiam Graii cognomine dicunt;
 antiqua, potens armis atque ubere glebæ.
 rii coluere viri: nunc fama, minores
 n dixisse, ducis de nomine, gentem.
 obis propriæ sedes: hinc Dardanus ortus,
 que, pater; genus à quo principe nostrum.
 , age, et hæc lætus longævo dicta parenti
 dubitanda refer. Corytum, terrasque require
 uas: Dictæa negat tibi Jupiter arva.
 ibus attonitus visis ac voce Deorum,
 sopor illud erat; sed coram agnoscere vultus,
 isque comas, præsentiaque ora videbar:

165. Nunc fama es
 minores dixisse gentem
 167. Hinc Iasus or
 tus est, paterque Darda
 nus, à quo principe nos
 trum genus deductum
 est.

173. Sed videbar mihi
 agnoscere vultus coram
 me, velatasque

NOTES.

understood, with which *magnis* is to
 for your powerful people. *Magnis*
bus, says Heyne. Ruseus hath *nobis*
s: for us the great gods. *Longum*
a fuga: the same as *laborem longæ*
 the labor, or fatigue of the long voyage.
Sedes: in the sense of *regio*. The
est is to be supplied. *Non suasit hæc*:
 Apollo does not advise, or recom
 these shores to thee.
Cretæ: at Crete. The place where
 in the gen. The same with, in *Creta*.
s: a name, and epithet of Apollo;
Delos, the place of his birth.
Est locus. This passage had been
 l to Dido by Ilioneus, Æn. i. 530. As
 were the words of the oracle, it would
 been disrespectful and improper to
 hem in the least: besides, Dido would
 re confirmed in the truth of Æneas'
 a, when she found two witnesses de
 g their testimony in the same words.
 : in the sense of *regio*.
Enotrii: an adj. from *Enotria*, a
 given to that part of Italy, afterwards
Lucania. It took its name from
 us, the son of Lycaon, who settled
 with a colony of Arcadians. The
 ans spread so widely, that all Italy
 ometimes called *Enotria*. *Enotrii*
 imply, the Enotrians.

Propria nobis: destined, or allotted
 y the gods. The verb *sunt* is to be
 ed. Mr. Davidson takes *propria* in
 nse of *perpetua*. Ruseus says, *ad*

Hinc: hence Iasius sprang, and
 Dardanus; from which prince our
 derived. *Principe* here is a sub. a
 —a chief—a founder. The construc
 —easier and more natural by connect
 —er with *Dardanus*. In this instance
 ventured to depart from the common
 Iasius and Dardanus were sons of
 a, the daughter of Atlas, king of Mau

ritania in Africa; who married Coritus,
 king of Tuscany. It is said, however, that
 Jove had an amour with her, and begat
 Dardanus. Upon the death of their father
 Coritus, a quarrel arose between the two
 brothers, which ended in the death of Iasius.
 Upon which Dardanus fled first to Samo
 thracia, and afterwards to Phrygia, where
 he married the daughter of Teucer, and, in
 connexion with him, founded the Trojan
 race.

170. *Corytum*: a city and mountain in
 Tuscany, so called from *Corytus*, the sup
 posed father of Dardanus, and king of that
 country. The name is derived from a Greek
 word which signifies a helmet. Both the
 city and mountain are now called *Cortona*.
Require. Heinsius, and after him Heyne,
 reads *requirat*. But *require* is the common
 reading, and is the easier.

171. *Ausonia*: an adj. from *Ausonia*, a
 name of Italy; from *Auson*, or *Ausonius*,
 as Servius informs us. *Dictæa arva*: the
 Cretan territory, or lands. Crete is called
Dictæan, from *Dictæ*, a mountain on that
 island, where Jupiter was educated; put, by
 synec. for the whole island.

172. *Talibus visis*: at such a vision, or
 sight.

173. *Nec sopor erat*, &c. Dr. Trapp, and
 some other commentators, imagine a diffi
 culty occurs here. To solve it, they make a
 difference between *sopor* and *sonnus*. But
 this difficulty arises entirely from their taking
insonnis to mean, in sleep, and not taking it
 as an adj. See verso 151, supra.

174. *Velatas comas*: the heads of the
 images, or statues, were generally adorned
 with fillets and flowers. *Ora præsentia*
 their forms present before me. We see how
 much pains the poet takes to make us be
 lieve that it was no dream—no mere fancy.
 He mentions a variety of circumstances, all
 of which go to show that Æneas was awake,
 and not in sleep.

- Tum gelidus toto manabat corpore sudor) 175
 Corripio è stratis corpus, tendoque supinas
 Ad cælum cum voce manus, et munera libo
 Intemerata focis. Perfecto lætus honore
179. *Cartum de his* Anchisen facio certum, reinque ordine pando.
rebus Agnovit prolem ambiguam, geminosque parentes, 180
181. *Seque deceptum* Seque novo veterum deceptum errore locorum.
esse novo Tum memorat: Nate, Iliacis exercite futis,
 Sola mihi tales casus Cassandra canebat.
184. *Nunc repeto eam* Nunc repeto hæc generi portendere debita nostro,
portendere hæc loca de- Et sæpe Hesperiam, sæpe Italia regna vocare. 185
bita esse nostro generi; Sed quis ad Hesperiae venturos litora Teucros
et eam sæpe vocare Crederet? aut quem tum vates Cássandra moveret?
188. *Moniti nos sequamur* Cedamus Phœbo, et moniti meliora sequamur.
meliora consilia. Sic ait: et cuncti dictis paremus ovantes.
 Hanc quoque deserimus sedem, paucisque relictis 190
 Vela damus, vastumque cavâ trabe currimus æquor.
 Postquam altum tenuere rates, nec jam ampliùs ullas
193. *Sed undique cælum* Apparet terræ, cælum undique, et undique pontus;
apparet, et Tum mihi cæruleus supra caput adstitit imber,
 Noctem hyememque ferens; et inhorruit unda tenebris

NOTES.

176. *Corripio*: I snatch my body from my bed. *Supinas*: palm upward; agreeing with *manus*.
177. *Libo intemerata*: I pour pure offerings on the fire. This private offering consisted of pure wine and incense, and was usually poured upon the fire in honor of the *Lares*.
178. *Honore perfecto*: the offering being made, or completed.
179. *Rem*: in the sense of *prodigium*.
180. *Geminos parentes*: the double founders. The Trojans reckoned both Teucer and Dardanus the founders of their race; the former from Crete, the latter from Italy. This *ambiguam prolem*, ambiguous, or double descent, led Anchises to mistake the oracle of Apollo. *Agnovit*: he owned—acknowledged.
181. *Novo errore*. It is not easy, perhaps, to fix the meaning of this line. Pierius informs us that some copies have *parentum* instead of *locorum*, which mends it much: through the recent mistake of our ancient founders. If *locorum* be read, it will be: through the recent mistake of the places of their birth.
- Apollo had directed them to seek the land of their ancestors, promising that it should receive them in its fertile bosom. This Anchises had interpreted of the land of Crete, the birth-place of Teucer. It appears, then, that this mistake lay in reckoning their descent from him, and not from Dardanus, whose country had been Italy. This mistake in computing he calls *novus*, a recent, or now one because they usually deduced
- their descent from Dardanus. See verse 94, et seq.
182. *Exercite*: exercised, or tried, in the disasters of Troy.
183. *Canebat*: in the sense of *prædicabat*. *Cassandra*. The daughter of Priam, endued by Apollo with the gift of prophecy; but no body believed her predictions. See *Æn.* ii. 246.
184. *Repeto*: I remember—I call to mind. *Portendere*: in the sense of *prædicere*. *Vocare*: mentioned—spake of by name.
188. *Moniti meliora*: being advised; let us follow better counsels. This is the sense of Ruæus and Dr. Trapp. Mr. Davidson renders them: being better advised, let us follow (the gods); taking *meliora* as a Grecism. *Cedamus*: in the sense of *obediamus*.
189. *Orantes*: in the sense of *lati*.
190. *Sedem*: in the sense of *terram*. *Deserimus*: in the sense of *relinquimus*.
191. *Cava trabe*: in the sense of *carinavibus*. *Currimus*: we sail upon the vast sea. *Trabe*, by synec. put for the whole ship.
192. *Altum*: properly, the deep, or open sea. *Rates*: in the sense of *naves*.
194. *Imber*: properly, a shower of rain; by meton. the cloud containing, or bearing along the rain, as in the present instance. *Cæruleus*, is what we may properly call leaden-colored. Clouds, that threaten thunder and rain, are often tinged with a deep blue, intermingled with black. This is the kind of cloud here meant.
195. *Hyemem*: in the sense of *tempesta-*

- 196 *venti volunt mare, magnaue surgunt*
 : dispersi jactamur gurgite vasto.
 e diem nimbi, et nox humida cœlum
 : ingeminant abruptis nubibus ignes.
 200 *ur cursu, et cæcis erramus in undis.*
 m noctemque negat discernere cœlo,
 minisse viæ mediâ Palinurus in undâ.
 eò incertos cæcâ caligine soles
 s pelago, totidè sinè sidere noctes.
 terra die, primùm se attollere tandem
 205 *erire procul montes, ac volvere fumum.*
 dunt; remis insurgimus: haud mora, nautæ
 torquent spumas, et cœrula verrunt.
 itum ex undis Strophadum me litora primùm
 nt. Strophades Graio stant nomine dictæ
 210 *lonio in magno: quas dira Celæno,*
 eque colunt aliæ: Phineia postquam
- 196 Abstulit cœlum
 à nobis
 200 Negat se posse dis-
 cernere
 205 Terra visa cœ-
 tandem attollere se, et
 207. Haud mora est
 208. Verrunt cœrula
 maria
 210. Insulae, dictæ
 Strophades Graio no-
 mine, stant in

NOTES.

procellam. *Unda:* in the sense of *horruit*: looked terrific with the

Equora: in the sense of *fluctus*.

volvère: wrapped up the day—ob-
Nimbi: in the sense of *nubes*. So
 r, in verse 194, supra. So imper-
 s this cloud to the rays of the sun,
 came dark as night—it converted
 nt to night. Darkness, or night, be-
 liece or want of the light of the
 unda: in the sense of *imbrifera*.
 for lucem.

ignes: lightnings, in quick succes-
 s from the broken clouds. Some
 ave abrupti, agreeing with *ignes*;
 ould be preferable, if it could be
 d by sufficient authority.

excitimur: in the sense of *dejici-*
ocis: dark—unknown sea.

Palinurus ipse: Palinurus himself
 at he can distinguish the day and
 e day from the night, on account
 arkness,) in the heavens. *Memi-*
 the sense of *agnoscere*. He was
 of Æneas' ship, and represented as
 skilful mariner in the fleet.

Idè erramus: thus we wander over
 for three doubtful days in thick
 . Or, *incertos* may mean, uncer-
 distinguished; because they could
 ely distinguished from night, on
 of the thick darkness. This is the
 t upon the words by Rucius and
Ambiguas propter tenebras obscuras,
 commentator. *Soles:* in the sense

tolere: in the sense of *emittere*, or

insurgimus remis: we rise upon our
 ply them briskly.

lanizi: part. of the verb *adnor:*

exorting themselves—laboring with all their
 strength, they toss the foam, and sweep the
 azure deep.

209. *Litora Strophadum:* the shores of the
 Strophades. These were two small islands,
 lying on the west of the Peloponnesus, near
 the *Sinus Cyparissæus*. Here Æneas with
 his fleet landed.

211. *Magno Ionio.* That part of the
 Mediterranean, lying between Greece on
 the east, and Sicily and Italy on the west,
 was called the Ionian sea. *Mari* is to be
 supplied.

212. *Harpyia aliæ.* The Harpies were
 commonly reckoned three in number: *Iris*,
Aïllo, and *Ocypeta*. Virgil here calls one
 of them *Celæno*. They are said to have
 been the daughters of Neptune and Terra,
 (according to Hesiod, of Thaumus and
 Electra,) and are therefore supposed to in-
 habit the islands principally. They had the
 faces of women, but the bodies of vultures.
 Their feet and fingers were armed with
 claws. They emitted an infectious smell,
 and poisoned whatever they touched. They
 were called *Harpyia*, from the circumstance
 of their rapacity and voracious nature. Ser-
 vius thinks they were called *Harpyia* on
 earth. *Furia* in hell, and *Dira* in heaven.
Phineia: an adj. from *Phineus*, a king of
 Arcadia or Thracæ, who put out the eyes of
 his two sons, at the instigation of his wife,
 their step-mother. For this unnatural con-
 duct, Jove deprived him of sight, and sent
 the Harpyia to torment them; which they
 did, till Calais and Zetes, the sons of Bo-
 reas and Orithyia, expelled them from his
 kingdom, in return for the favors which
 they had received of him on their way to
 Colchis, after the golden fleece. They pur-
 sued these monsters as far as these islands;
 when, being admonished by Jove to pursue

213. Phineia domus clausa est illis Clausa domus, mensasque metu liquere priores
Tristius haud illis monstrum, nec saevior ulla
Pestis et ira Deum Stygiis sese extulit undis. 215
216. Vultus earum volucrum sunt Virginei; Virginei volucrum vultus, foedissima ventris
est illis foedissima proluvies Proluvies, uncæque manus, et pallida semper
Ora fame.
Huc ubi delati portus intravimus; ecce
Læta boum passim campis armenta videmus, 220
221. Caprigenumque pecus errans per herbas Caprigenumque pecus, nullo custode, per herbas.
Irruimus ferro, et Divos ipsumque vocamus
In partem prædamque Jovem: tunc litore curvo
Extruimusque toros, dapibusque epulamur opimis.
At subitæ horrifico lapsu de montibus adsunt 225
Harpyiæ, et magnis quatiunt clangoribus alas:
Diripiuntque dapes, contactuque omnia fœdant
Immundo: tum vox tetrum dira inter odorem.
Rursùm in secessu longo, sub rupe cavatâ, 230
228. Tum dira vox erat illis inter Arboribus clausi circum atque horrentibus umbris,
230
230. Nos circum clausi arboribus Instruimus mensas, arisque reponimus ignem.
Rursùm ex diverso cæli, cæcisque latebris,
Turba sonans prædam pedibus circumvolat uncis,
Polluit ore dapes. Sociis tunc, arma capessant, 235
236. Faciunt haud secus ac jussi sunt Edico, et dirâ bellum cum gente gerendum.
Haud secus ac jussi faciunt, tectosque per herbam

NOTES.

them no farther, they returned. Hence they were called *Strophades*, from a Greek word implying a return. Their former name was *Phloæ*. Here the *Harpyiæ* took up their residence. This serves to explain the words, *postquam Phineia domus*: after they were expelled from the palace of Phineus.

214. *Haud tristius*: there is not a monster more fell than they; nor any more cruel pest and scourge (*ira*) of the gods, &c. *Est*, is understood.

215. *Stygiis undis*: from the waters of Styx. This was a fabulous river of Hell, around which, the poets say, it flowed nine times. The gods held its waters in great veneration. If they swore by it, the oath was inviolable. It is said to have derived its name from the nymph *Styx*, who assisted Jupiter in the war against the giants. See *Geor.* iii. 551.

217. *Proluvies ventris*: a most offensive efflux of the belly. *Ora semper pallida*: and their faces always pale through hunger.

220. *Lata*: in the sense of *pinguia*, agreeing with *armenta*.

223. *In partem prædamque*: for in *partem prædæ*, by hendiadis. It was a custom among the Romans when they went out to war, or to the chase, to vow to consecrate a part of the spoils, or booty, to the gods. *Vocamus*: we invoke the gods, and Jove himself, to a share of the booty.

224. *Toros*: tables—couches. *Opimis*

dapibus: upon the rich, or delicious meat. See 231, *infra*.

225. *Lapsu*: motion. *Adsunt*: in the sense of *adveniunt*, vel *advolant*.

226. *Magnis clangoribus*: with a mighty noise. Some copies have *plangoribus*, as *Pierius* informs us.

227. *Diripiunt*: in the sense of *rapunt*.

230. *Horrentibus*: in the sense of *densis*. *Secessu longo*: in a long retreat—in a remote place.

231. *Instruimus mensas*: we spread our tables.

232. *Ex diverso cæli*: from a different quarter of the sky, and from their secret retreats. The word *tractu* is to be supplied with *diverso*: in the sense of *diversa parte cæli*. The Mythologists make the harpies only three in number. Virgil however speaks of them as being numerous, calling them *turba* and *gens*, so that they no sooner left one part of the Island than they were troubled with them in another. But the poets do not always conform to historical or fabulous tradition, farther than suits their design.

233. *Prædam*. This I take for their meat, or flesh in general; while *dapes* means that portion of it dressed, and prepared for eating. *Polluit*: spoils—or defiles with the mouth. *Sonans*, flapping their wings—whizzing.

235. *Edico*: in the sense of *jubes*.

236. *Faciunt haud*: they do no other.

nt enses, et scuta latentia condunt.
 i delapsæ sonitum per curva dedere
 dat signum speculâ Misenus ab altâ
 ro : invadunt socii, et nova prælia tentant, 240
 as pelagi ferro fœdare volucres.
 ue vim plumis ulla, nec vulnera tergo
 nt : celerique fugâ sub sidera lapsæ,
 n prædam et vestigia fœda relinquunt.
 ræcelst consedit rupe Celæno,
 ates, rumpitque hanc pectore vocem :
 etiam pro cæde boum stratisque juvencis,
 ontiadæ, bellumne inferre paratis ?
 o insontes Harpyias pellere regno ?
 : ergò animis atque hæc mea figite dicta :
 æbo pater omnipotens, mihi Phœbus Apollo
 t, vobis furiarum ego maxima pando.
 cursu petitis, ventisque vocatis
 liam, portusque intrare licebit.
 antè datam cingetis mœnibus urbem,
 os dira fames, nostræque injuria cædis,
 s subigat malis absumere mensas.

238. Ubi *Harpyias* de
 lapsæ

245. Celæno una ex
 tis, infelix vates, conse-
 dit in
 248. Paratis-ne inferre
 bellum *nobis*, etiam bel-
 lum, *inquam*, pro cæda
 boum
 250. Ego maxima fu-
 riarum pando vobis *ea*,
 que Omnipotens patet
 prædixit Phœbo, et Phœ-
 bus Apollo prædixit mi-
 hi.
 255. Cingetis urbem
 datam *vobis* mœnibus æ-
 tæquam dira fames

NOTES.

n they are commanded—they do
 ey are commanded.
condunt : they hide their shields,
 i among the grass. *Latentia* : in
 of *occulta*. *Delapsæ* : in the sense
 ntes.
specula. This was an elevated spot,
 commanding a wide prospect. It
 l from the old verb *specio*. Hence
speculator. *Signum* : the signal for
 k.
tentant nova : and try a new kind
Ære : trumpet : see 111. supra.
vim : in the sense of *ictum*. The
æcanas is added to these birds,
 cause they were of bad omen ; or
 y, and to be abhorred on account
 nastiness. *Fœdare* : the primary
 of this word is, *to mangle—to cut*
—to make havoc of. Hence the pro-
 its being connected with *ferro*.
lapsæ : flying—shooting away.
emesam : half eaten. Of *semi*, and
 he verb *edo*.
felix. As *felix* sometimes signifies
 a, favorable, auspicious ; so *infelix*
 s signifies *ill-boding*, *inauspicious*,
 ill-boding prophetic. *Hanc vo-*
samæ r= hæc verba.
ro cæde : for (in return for) the
 of our cattle, and bullocks slain.
 n to the crime of killing our herds
 g our property ; do you prepare
 war against us, and to drive us from
 nal realms, who have done you no
 harm, and are in every respect in-

In calling them the *sons of Laomedon*,
 Celæno reproaches them as being impious,
 unjust and faithless, like that prince, who
 did not keep his promises even with the
 gods. See *Geor.* i. 502.

248. *Laomedontiadæ* : a patronymic noun
 from *Laomedon*, the father of *Priam*, and
 king of *Troy*. The same with *Trojani*.

249. *Patrio regno* : from our paternal
 kingdom. This is said, because *Neptune*,
 their father, had the empire of the sea, and
 the islands.

250. *Accipite* : hear—attend to.

252. *Maxima furiarum*. *Servius* infers
 from this passage that the *Harpyies* and the
Furies were the same. *Pando* : in the sense
 of *explico*.

255. *Datam* : in the sense of *concessam*,
 vel *predictam*.

256. *Dira fames* : direful hunger, and the
 injury (done to) of our race, forces you to
 consume your gnawed trenchers. *Malis* :
 in the sense of *dentibus*. *Injuria nostræ*
cædis. This injury consisted in killing their
 cattle ; and in making an attack upon them.

257. *Absumere mensas*, &c. The sense of
 this prediction is seen from its accomplish-
 ment in the seventh book, verse 116. The
 story is not merely a poetical invention ; it
 was a historical tradition. *Dionysius* and
Strabo say that *Æneas* had received a re-
 sponse from an Oracle, foretelling that be-
 fore he came to a settlement in Italy, he
 should be reduced to the necessity of eating
 his trenchers, *mensas*. *Varro* says he re-
 ceived it from the Oracle of *Dodona* in *Epi-*

- Dixit : et in sylvam pennis ablata refugit.
At sociis subitâ gelidus formidine sanguis
268. *Eorum animi co-* Diriguit : cecidere animi : nec jam ampliùs armis, 260
cidere : nec jam ampliùs
jubent exposcere pacem
armis, sed votis Sed votis precibusque jubent exposcere pacem,
Sive Deæ, seu sint diræ obscenæque volucres
At pater Anchises, passis de litore palmis,
Numina magna vocat, meritosque indicit honores :
265. *Inquit : O Di,* Di, prohibete minas ; Di, talem avertite casum, 265
prohibete has minas à
nobis Et placidi servate pios. Tum litore funem
Diripere, excussosque jubet laxare rudentes.
Tendunt vela Noti : ferimur spumantibus undis,
Quà cursum ventusque gubernatorque vocabant.
Jam medio apparet fluctu nemorosa Zacynthos, 270
Dulichiumque, Sameque, et Neritos ardua saxa.
Effugimus scopulos Ithacæ, Laërta regna,
Et terram altricem sævi exsecramur Ulyssei.
274. *Nimbos cacumi-* Mox et Leucatæ nimbosa cacumina montis,
na montis Leucatæ ape-
riuntur conspectui

NOTES.

rus. Virgil puts it in the mouth of the *Harpyiæ*, as being both suitable to their nature, and more apt to raise surprise, when coming from them. This prophecy received its fulfilment in the following manner. Having arrived in Italy, and being destitute of dishes, they were forced to eat their meat or flesh upon large oval cakes, made of flour, which they used for bread. And after they had eaten their flesh, they consumed their cakes also; which they had used in the room of plates.

258. *Pennis*: in the sense of *alis*. *Ablata*: in the sense of *sublata*.

259. *Sanguis gelidus*: the blood chilled through sudden fear, grew thick, &c. Their blood ceased to flow in its ordinary course; the heart being unable to propel it to the extremities with its usual force.

263. *Palmis passis de litore*: in the sense of *palmis extensis de litore*.

264. *Magna numina*: the great gods. See Geor. i. 498. *Indicit*: and appoints proper sacrifices or offerings.

265. *Prohibete*: in the sense of *avertite*. *Carura*: calamity—misfortune.

266. *Placidi*: in the sense of *placati*, vel *benigni*. *Funem*: the cable.

267. *Diripere*: in the sense of *avellere*. Some copies have *deripere*: which is the reading of Heyne.

Rudentes: in the sense of *funes*. By these we are probably to understand those ropes, by the help of which the sails were hoisted and spread—the main sheets. They had already weighed anchor: they now let off the sheets—they extended the sails, and the wind fills them. *Excussos*. Heyne takes this in the sense of *evolutos*.

270. *Zacynthos*. An island in the Ionian sea, on the west of the Peloponnesus: *Hecale, Zante*. The south wind was necessary

in sailing from the *Strophades* to this place. *Fluctu*: in the sense of *maris*.

271. *Dulichium*. This island lies in the mouth of the *Sinus Corinthiacus*, and is one of the *Echinades*. *Hodie, Dolicha*. Same vel *Samos*: *hodie, Cephalonia*. These islands formed a part of the kingdom of Ulysses.

272. *Ithaca*. *Ithaca* was a very barren and rocky island, between *Cephalonia* and *Dulichium*, the birth-place of Ulysses. Hence he is called *Ithacus*. On this island was a barren and rocky mountain, called *Neritos*. The word is sometimes applied to the whole island. *Scopulos Ithacæ*. This is said by way of irony and contempt, in allusion to its rocks and barrenness. He adds, *Laërta regna*, the realms of *Laërtes*. He was king of that island, and the father of Ulysses.

273. *Exsecramur terram*: we execrate the land, the nurse (birth-place) of cruel Ulysses. These words express very forcibly his detestation of so great an enemy to the Trojans.

274. *Leucatæ montis*: the cloudy summit of the mountain Leucates. *Leucas, Leucate* vel *Leucate*, an island lying very near the coast of *Acarnania*, in *Epirus*. *Hodie, St. Maura*. It is said to have once been connected with the main land. It took its name from a famous white mountain, or rock, called *Leucate*, (from a Greek word, signifying *white*;) lying at the southern extremity of the island. It was supposed to have the virtue of curing despairing lovers, who were wont to cast themselves from it into the sea. Among those who made the experiment of its virtues, was the celebrated poetess *Sappho*, who fell in love with *Phaon*, a beautiful youth of *Lesbos*.

According to Strabo, Apollo had a temple on this rock, or mountain, from which a human victim was cast yearly into the sea, as a sacrifice to that god. On account

ndatus nautis aperitur Apollo.
 etimus fessi, et parvæ succedimus urbi.
 ra de prorâ jacitur; stant litore puppes
) insperatâ tandem tellure potiti,
 nurque Jovi, votisque incendimus aras.
 ue Iliacis celebramus litora ludis.
 nt patrias oleo labente palæstras
 socii: juvat evasisse tot urbes
 cas, mediosque fugam tenuisse per hostes.
 reâ magnum Sol circumvolvitur annum,
 ialis hyems Aquilonibus asperat undas.
 avo clypeum, magni gestamen Abantis,
 us adversis figo, et rem carmine signo
 : hæc de Danais victoribus arma.

275

280

286. Figo adversis
 postibus templi clypeum
 285 è cavo ere, gestamen
 magni Abantis, et sig-
 no rem hoc carmine:
 Æneas suspendit hæc
 arma capta

NOTES.

or on account of the roughness of
 at, he is called *Apollo formidatus*
 Apollo dreaded by sailors. The
 f the god, put by meton. for the
Nimbosa: some copies have um-

Hunc. This may refer to mount
 a, mentioned before. Or we may
 , with more probability, that Æneas
 ed his course hence to the *Sinus*
 us, where there was the small city
 is, (afterwards enlarged by Augus-
 l called *Nicopolis*, in allusion to his
) and another temple of Apollo.
 nake this supposition, the *hunc* may
 this latter temple, or to the god to
 it was dedicated. Near this place
 us afterwards obtained a complete
 over the combined forces of An-
 and Cleopatra, queen of Egypt.
 s victory the poet alludes, with a
 , compliment his prince. Here he
 and performed those games, which
 us afterwards instituted, in commemo-
 of his victory; and celebrated
 th year.

Puppes: in the sense of *naves*. Or
 imply that the sterns of his ships lay
 d, while the prows were afloat. This
 pinion of Dr. Trapp.

Insperata: greatly desired, or longed
 The prep. *in*, in composition, often in-
 the signification of the simple word,
 as changes it to a contrary sense.
 mer I take to be the case here; the
 is *valde sperata*. For after the many
 and perils of his voyage, what could
 e desirable, than to find a place
 he could land in safety, and enjoy
 pitality of the shore?

Lustramur Jovi: in the sense of
mus Jovi. *Incendimus aras votis*.
 says, *cumulamus aras victimis*. *Vo-*
 met, the thing vowed—the victim.

280. *Actia litora*. The poet here plainly
 alludes to the famous games which Augus-
 tus instituted on the promontory of Epirus,
 in commemoration of his victory over An-
 thony and Cleopatra, in the year of Rome
 723. These were celebrated every fifth
 year. Hence, some have conjectured, that
 four years had now elapsed since Æneas
 left Troy. Virgil would make his prince
 believe that Æneas landed on this shore,
 and instituted these very games.

281. *Exercet patrias*: they practise their
 country's exercises with the slippery oil.
 The *palastra* was an exercise, in which the
 persons were naked; and, that they might
 free themselves the easier from the hands of
 their antagonists, they used to besmear their
 bodies and arms with oil. It is also applied
 to all kinds of games or exercises, such as
 wrestling, leaping, &c. Also the place
 where these exercises are performed.

283. *Fugam*: in the sense of *cursum*, vel
iter.

284. *Magnum annum*: the sun completes
 (rolls round) a great year: a solar year of
 12 months, as distinguished from a lunar
 year, which consists of 12 lunations, or 354
 days. *Circumvolvitur*, is plainly in the sense
 of *circumvolvit*.

285. *Hyems asperat*: the icy winter rough-
 ens. *Undas*: in the sense of *mare*.

286. *Gestamen*. This word signifies any
 covering—any thing worn or carried by a
 person; from the verb *gesto*. *Abantis*. It
 is probable that *Abas* was one of those
 Greeks, whom Æneas and his party slew
 in the night of the sack of Troy, stript of
 their armour, and exchanged for their own.
Gestamen, is put in apposition with *clypeum*.

287. *Adversis postibus*: the fronting door
 posts of the temple. *Figo*: in the sense of
suspendo. *Signo rem carmine*: I declare
 the transaction by this verse—inscription.
Rem: in the sense of *factum*.

289. Tum jubeo socios Linquere tum portus jubeo, et considerare transtria.
 Inquere Certatim socii feriunt mare, et æquora verrunt. 290
 Protinus aërias Phæacum abscondimus arces,
 Litoraue Epiri legimus, portuque subimus
 Chaonio, et celsam Buthroti ascendimus urbem.
298. Pectus incensum Hic incredibilis rerum fama occupat aures,
 est miro Priamiden Helenum Graias regnare per urbes, 296
 301. Tum fortè Andromache libabat cineri
 Hectoris solemnes dapes, et tristia dona, ante
 urbem in luco ad undam falsi Simoëntis, voca-
 batque Manes ad Hectoreum tumulum, quem
 inanem sacraverat et viridi cespite, et geminas 300
 aras, causam lachrymis. Hectoreum ad tumulum, viridi quem cespite inanem,

NOTES.

289. *Transtria*: upon the benches or thwarts. They extended across the vessels from side to side: the rowers sat upon them.

290. *Certatim*: eagerly—striving to outdo one another. *Æquora*: the surface of the sea, which they sweep with their oars. *Æquor*: properly any plain or level surface, whether land or water. It is here used in its appropriate sense.

291. *Phæacum*: of the Phæacians—so called from *Phæacia*, an island lying to the west of the promontory of Actium. *Hodie, Corfu*. It was famous for its orchards. Here Homer placed the gardens of Alcinoüs, who was king of the island. *Abscondimus*: we hide the aerial towers, &c. we lose sight of them.

292. *Legimus Epiri*: we coast along the shores of Epirus. This was once a flourishing kingdom, bounded on the east by Achaia and Thessaly; on the north by Macedonia; and on the south and west by the Ionian sea. It was divided into four principal parts; *Ætolia, Acarnania, Thesprotia, and Chaonia*. In the last of which was the city *Buthrotus* or *Buthrotum*. It was built upon a hill. Hence the epithet *celsam*. For *ascendimus*, Heinsius, and Heyne after him, read *accedimus*.

294. *Incredibilis fama rerum*: an incredible report of things. It was an incredible revolution of fortune indeed, that a son of Priam should reign in Epirus, and should be married to Andromache, the widow of his brother, after she had been the wife of Pyrrhus, that very son of Achilles, who slew the venerable Priam in the most cruel manner. Yet these things are not the mere invention of the poet. Justin informs us, that after the taking of Troy, Pyrrhus was reconciled to Helenus, shared with him his

kingdom, and gave him Andromache in marriage.

295. *Priamiden*: the son of Priam—a patronymic noun.

296. *Æacida Pyrrhi*: of Pyrrhus, a descendant of *Æacus*. He was king of Thessaly, and father of *Peleus*. *Æacides* was a name both of *Achilles* and *Pyrrhus*. *Conjugio*: in the sense of *uxore*. *Sceptris*: in the sense of *regno*.

297. *Andromachen cessisse*: that Andromache again had fallen to a husband of her own country. She was a Theban princess by birth; but by marrying Hector, Troy became her country. *Patrio marito*: in the sense of *Trojano marito*.

298. *Miro*: in the sense of *magno, vel vehementi*. *Amore*: desire.

299. *Tantos casus*: so great events—such a wonderful change of fortune.

301. *Tum fortè libabat*: then by chance Andromache was offering the yearly feast, and mournful gifts to the ashes of Hector, &c. Among other funeral ceremonies, was the custom of pouring into, or upon the grave, blood and milk: because it was thought that the (*animæ*) souls delighted and fed upon these, and particularly upon the blood. These constituted the feast and mournful gifts, which Andromache repeated yearly to the ashes or shade of Hector. See verse 66, supra.

302. *Falsi Simoëntis*: fictitious Simon. This was a small river of Epirus, to which Helenus and Andromache gave the name of *Simois*, after a river of that name in Troy. It was not the real *Simois*. *Undam*: in the sense of *aquam*.

304. *Inanem*: empty—not the real tomb of Hector; but one in memory of him. Such a one was called *tumulus vacuus, vel inanis*. These tombs, or cenotaphs were

geminas, causam lachrymis, sacraverat aras. 305
 me conspexit venientem, et Troia circum
 rina amens vidit; magnis exterrita monstis,
 iriguit visu in medio: calor ossa reliquit:
 abitur; et longo vix tandem tempore fatur:
 erane te facies, verus mihi nuntius affers,
 ate Dea? vivisne? aut, si lux alma recessit,
 ector ubi est? Dixit: lachrymasque effudit, et omnem
 nplevit clamore locum. Vix pauca furenti
 ubjicio, et raris turbatus vocibus hisco:
 ivo equidem, vitamque extrema per omnia duco. 315
 e dubita, nam vera vides.
 leu! quis te casus dejectam conjuge tanto
 xcipit? aut quæ digna satis fortuna revisit?
 ectoris Andromache, Pyrrhiu' connubia servas?

309. Et tandem vix
 310 fatur longo tempore p̄det
 311. Recessit à te

319. O Andromache,
 quondam uxor Hectoris,
 servas-ne connubia Pyr-
 rhi?

NOTES.

morary merely, and erected to persons
 ured in another place; or to those who
 eived no burial, and whose relics could
 t be found. The same religious regard
 is paid to these *tumuli inanes et honorarii*,
 to real tombs. *Viridi cespite*: she made
 (consecrated) this tomb of green turf.

305. *Geminas aras*. Some will have it,
 at one altar was for Hector, and the other
 : Astyanax, her son, whom the Greeks
 ew headlong from the tower of Troy.
 hers, however, think she erected (consec-
 rated) both to Hector, it being customary
 erect two altars to the *Manes*, especially

Heroes, who were considered inferior
 ties. See verse 63, supra. *Causam*: the
 use, or incentive to her tears. They
 ight more forcibly to her mind the re-
 flection of her husband, and renewed her
 mer grief.

307. *Amens*: amazed. It agrees with
 understood. *Exterrita monstis*: asto-
 shed at the mighty prodigy, she fainted in
 midst of the sight.

Any thing that happens, or is contrary to
 ordinary course of things, may be called
astrum. The sight of her countrymen
 so unexpected, so improbable, and so
 from the ordinary course of events, that
 might well enough be called *magnum*
astrum.

308. *Diriguit*: in the sense of *defecit*.

309. *Labitur*: she falls.

310. *Vera-ne facies*: do you, a real form,
 rue messenger, present yourself to me?
 re you really Æneas, or are you his
 ge only?—are the things which I be-
 d true and real, or are they mere phan-
 is? *Lux*: in the sense of *vita*.

313. *Furenti*: to her grieving, or sorrow-
 . *Furens* properly signifies, being trans-
 ted with any inordinate passion or af-
 ion, as love, sorrow, anger, &c.—griev-
 immoderately. *Rufus* says, *marenti*.

314. *Subjicio*: in the sense of *respondes*.
Hisco: I open my mouth in broken, dis-
 connected words. They were few in num-
 ber, and interrupted by sighs and tears.

315. *Per omnia extrema*: through all pe-
 rils and distress. *Extrema*, here, is a sub.
Rufus says, *per omnes misérias*.

316. *Vera*: true things—realities.

317. *Quis casus*: what event hath be-
 fallen thee, deprived of so great a husband?
Conjuge, here, plainly means Hector, her
 former husband. *Rufus* interprets *excipit*
te, by, *successit tibi*; and *dejectam*, by *pri-
 vatam*.

319. *Servas connubia*, &c. These words
 of Æneas would carry with them a severe
 reproach, if Andromache had been the mis-
 tress of her own fortune. Catrou observes,
 that this slavery rendered her connexion
 with Pyrrhus excusable; yet she is confused
 upon the occasion, casts her eyes upon the
 ground, and replies with a low voice,
 not answering his question directly, but
 breaking out into a passionate exclama-
 tion: *O felix*, &c. The sense which *Rufus*
 gives to the passage is plainly incorrect. Ho
 interprets the words thus: *O Andromache*,
tenes-ne conjugem Hectoris, an Pyrrhi?
 which will be: Andromache, are you wed-
 ded to Hector, or to Pyrrhus? which is ma-
 nifestly absurd, especially after what Æneas
 had said just before; *dejectam tanto conjuge*,
 meaning that she was brought low by being
 deprived of so great a husband. The con-
 struction is as in the crdo: is Hector's An-
 dromache wedded to Pyrrhus? which is not
 so much a question, as an exclamation of
 surprise. That *Hectoris Andromache* is to
 be construed in this way, appears from Jus-
 tin, who gives them the same honorable do-
 signation, Lib. xvii. cap. 3. He there says,
 that Pyrrhus gave the kingdom of Epirus to
 Helenus, the son of Priam; and also gave
 him (*Andromachen Hectoris*) Hector's An-

321. O Priameia virgo, Dejecit vultum, et demissa voce locuta est 320
 O felix una ante alias Priameia virgo,
 Hostilem ad tumultum Trojæ sub mœnibus altæ,
 Jussa mori : quæ sortitus non pertulit ullos,
 Nec victoris heri tetigit captiva cubile!
 325
 Nos vectæ per æquora, patriâ incensâ, enixæ servitio,
 Nos patriâ incensâ diversa per æquora vectæ, 325
 tulimus fastus Achilleæ stirpis.
 Stirpis Achilleæ fastus, juvenemque superbum
 Servitio enixæ tulimus : qui deinde secutus
 Ledæam Hermionem, Lacedæmoniosque Hymenæos,
 Me famulam famuloque Heleno transmisit habendam
 Agitatus furiis scelerum, Ast illum, ereptæ magno inflammatus amore 330
 excipit illum, nempe, Conjugis, et scelerum furiis agitatus, Orestes

NOTES.

dromache, who had been his wife. *Servas*. This is the usual reading: but Heyne observes that some copies have *servat*. This renders the passage somewhat easier: does Hector's Andromache preserve the marriage of Pyrrhus?—Is she joined in marriage with Pyrrhus?

320. *Demissa voce*: in a low voice.

321. *Priameia virgo*: Polyxena, the daughter of Priam and Hecuba. Achilles fell in love with her; and being invited to Troy by Priam for the purpose of celebrating their nuptials, while in the temple of Apollo, where the marriage was to have been performed, he was killed by Paris with an arrow. Achilles, with his last breath, conjured his son Pyrrhus to revenge his death upon Priam's family, and to immolate Polyxena at his tomb, whenever Troy should be taken. This accordingly he did. Quintilian quotes this passage as an instance of Virgil's talent at the pathetic. In order, says he, to show the extremity of Andromache's misery, he makes her even envy the fate of Polyxena, who, in the eyes of all the world besides, was most wretched and miserable. How wretched then must Andromache's condition have been, if, when compared to her, even Polyxena was happy! Instit. Lib. vi. cap. 3. *Una*: in the sense of *sola*.

323. *Quæ non pertulit*: who hath not borne any lots. The Grecian princes, after the capture of Troy, cast lots among themselves for the captives.

324. *Nec captiva*: nor as a captive, hath touched the bed of a victorious lord. This is the calamity from which Andromache declares Polyxena happy, in being delivered by death.

325. *Nos vectæ*: in the sense of *ego vecta*.

326. *Fastus*: acc. plu. pride—haughtiness. *Stirpis Achilleæ*: Pyrrhus, the offspring of Achilles. Some read *fastum*.

327. *Enixæ*: a part. of the verb *enitor*, agreeing with *nos vectæ*, above. It signifies to labor and toil with our hands in general; also the pain and labor of bearing

children. In this last sense, perhaps, we are to take it here. For it is said, she bore a son to Pyrrhus, called *Molosus*, who gave his name to a part of Epirus. Some, however, understand it of labor and toil in general: laboring in servitude. *Rusus says, parientes in captivitate*: bringing forth children in captivity.

328. *Hermionem*. Hermione was the daughter of Menelaus, king of Sparta or Lacedæmon, and Helen, the daughter of Jupiter and Leda; hence the adj. *Ledaam*, *Ledæan*. She was betrothed by Tyndarus to her cousin Orestes, in the absence of her father, who, it seems, had promised her to Pyrrhus, while he was at Troy. After his return, he went to Sparta, and carried off his spouse. This so enraged Orestes, that he followed Pyrrhus to Delphi, where he went to consult the oracle of Apollo concerning his future race, and there slew him. *Hymenæos*: marriage—match: also nuptials.

329. *Transmisit*: in the sense of *dedit*, vel *tradidit*. *Habendam*: to be had—possessed—enjoyed.

331. *Conjugis*: namely, Hermione. *Agitatus furiis*: hurried on by the furies of his crimes. Orestes, it is said, slew his mother Clytemnestra, for assisting Ægistus in procuring the death of his father Agamemnon. After which he is said to have been haunted and tormented by the furies, (the remorse and stings of a guilty conscience,) for imbruing his hands in his mother's blood. It is said he was acquitted by the court of the *Areopagus* at Athens; and, after the death of Pyrrhus, he married Hermione, and added the kingdom of Sparta to his own hereditary dominions.

The furies were three in number, *Alecto*, *Tisiphone*, and *Megæra*. After they ceased to torment Orestes, they received the name of *Eumenides*, which implies benevolence and compassion. He built a temple to them, and offered them sacrifices. They were represented as holding a burning torch in one hand, and a whip in the other. The stings and remorse of conscience were the

itum patriasque obtruncat ad aras.
olemi, regnorum reddita cessit
; qui Chaonios cognomine campos,
et omnem Trojano à Chaone dixit :
Iliacamque jugis hanc addidit arcem.
cursum venti, quæ fata, dedere ?
gnarum nostris Deus appulit oris ?
scanius ? superatne, et vescitur aurâ ?
in Troja—
uero est amissæ cura parentis ?
tutam virtutem animosque viriles,
eas, et avunculus excitat Hector ?
ebat lachrymans, longosque ciebat
us ; cum sese à manibus heros
ultis Helenus comitantibus affert,
suos, lætusque ad limina ducit ;
lachrymas verba inter singula fundit.
parvam Trojam, simulataque magnis
arentem Xanthi cognomine rivum,
cæcæque amplector limina portæ

334. Pars regnorum
335 reddita cessit Heleno :
qui dixit campos Chao-
nios cognomina, om-
nemque illam regionem
Chaonian.
339. Quid puer Asca-
340 nius agit ?

345. Cum heros He-
lenus Priamides affert
345 sese à manibus, multis
comitantibus cum
349. Et agnosco par-
vam Trojam, Pergama-
que parva simulata
magnis
350 350. Dictum cogno-
mine Xanthi

NOTES.

ies, which the poet calls the
, the furies of his crimes. It
t he pictured to his imagin-
a of his being haunted by the
with all those terrors, with
re represented by the poets.
of Nero : *Sæpe confessus ex-
rnda specie, verberibus furia-
rdentibus.*

l : surprised—caught. *Ad*
at his country's altars. The
llo at Delphi was nearly in
irecce, the country of Pyrr-
sene Ræmus and Turnebus
expression. Others take the
l : at his father's altars ; be-
was slain at the altar of
ollo, at Troy ; and he, at the
at Delphi.

l : in the sense of *data*. *Cessit* :

l in the sense of *vocavit*, *vel*
haone. Chaon was the son of
sequently the brother of He-
w him, while hunting, acci-
in memory of him, he called
haonia.

l in the sense of *monte*. *Ad-*
ansæ of condidit.

l : in the sense of *duxit*, *vel*

um : Ræmus says, *inscium*.

l : in the sense of *superest*.

ie sense of *spirat*.

tibi, &c. This, and some
lines in the Æneid, is a proof
not put the finishing stroke
his works. It was his inten-
lived, to revise it. To com-
of the line, something must
ome have added : *peperit fu-*

ante Creüsa. But at the time of the sack
of Troy, Ascanius was several years old, and
able to accompany his father. *Æn. ii. 724*.
Others have added : *obsessæ es eniza Creüsa* :
whom Creüsa bore you, Troy already being
besieged—during the siege of Troy. This
probably is the sense, but it has not the
poetic spirit of Virgil.

341. *Cura* : in the sense of *dolor*, *vel soli-*
citudo.

342. *Ecquid*. This word is used here
merely as an interrogative, in the sense of
an, *vel num*.

Dr. Trapp, in his translation of the
Æneid, makes a number of excellent re-
marks upon this interesting interview be-
tween Æneas and Andromache. He con-
cludes by saying : "That man surely can
have no idea of friendship, nor of human
nature itself, who is not sensibly touched
with this whole passage ; which to me is the
most affecting in all the Æneid." *Animos* :
courage. *Antiquam virtutem* : in the sense
of *virtutem majorum*. *Excitat* is to be con-
nected with each nominative case. *Eum*,
vel illum, is understood after the verb.

344. *Fundebat* : in the sense of *dicebat*.
Ciebat : in the sense of *excitabat*, *vel move-*
bat. *Longos* : in the sense of *multos*. Hein-
sius reads *largos*.

348. *Multum* : an adv. in the sense of *co-*
piose, *vel abundè* ; or rather in the sense of
multas, agreeing with *lachrymas*.

349. *Simulata* : resembling—looking like.

350. *Arentem* : in the sense of *parvum*.
It was small, and perhaps, at some seasons
of the year, dry.

351. *Amplector*, &c. It was a custom,
when persons were going from home, or re-

- Necnon et Tœuri sociâ simul urbe fruuntur.
 Illos porticibus rex accipiebat in amplis.
 Aulâi in medio libabant pocula Bacchi,
 Impositis auro dapibus, paterasque tenebant. 355
356. Jamque dies alterque dies processit ; et auræ
 Vela vocant, tumidoque inflatur carbasus Austro.
 His vatem aggredior dictis, ac talia quæso :
360. Qui sentis numina Phœbi, qui sentis tri-
 podas, et lauros Clarii Trojugena, interpres Divûm, qui numina Phœbi, 360
 Apollinis, qui sentis Et volucrum linguas, et præpetis omina pennæ,
 Fare, age (namque omnem cursum mihi prospera dixit
 Relligio ; et cuncti suaserunt numine Divi
 Italiam petere, et terras tentare repôstas :
365. Harpyia Celæno Sola novum dictuque nefas Harpyia Celæno 365
 sola canit novum prodigium Prodigium canit, et tristes denuntiat iras,
 Obscenamque famem) quæ prima pericula vito ?

NOTES.

turning, to embrace the pillars and threshold of their houses.

354. *Aulâi* : for *aulæ*. The gen. of the first declension was sometimes formed in *ai*. See Grammar. *Bacchi* : Bacchus, the god of wine, by meton. put for wine itself. *Libabant pocula*. It was customary at entertainments, after the first table or course, to introduce wine, with a libation to the gods ; which consisted in pouring a few drops upon the altar, or upon the table. *Libabant* : in the sense of *bibebant*.

355. *Impositis auro* : served up in gold—in golden dishes.

357. *Tumido Austro* : by the rising wind. *Auster* here is put for wind in general. *Carbasus* : the canvass, of which the sails were made.

358. *Aggredior* : I address the prophet Helenus.

360. *Qui sentis numina* : who knowest the will of Phœbus. The verb *sentis* is to be supplied with each accusative following. The poet here enumerates five ways of divination. First, by the immediate inspiration of the gods—*sentis numina Phœbi*. Second, by sitting upon the Tripod. Third, by burning laurel. Fourth, by contemplating the stars. Fifth, by the observation of birds.

360. *Tripodas*. The tripod was a kind of three footed stool, upon which the priestess of Apollo sat, when she delivered the oracles. *Clarii*. *Clarius* was an epithet of Apollo, from *Clarus*, a city of Greece, where he had a celebrated temple. One way of divination was, to burn a branch of the laurel tree. If it made a crackling noise, it was a good omen ; but if not, it was considered a bad one.

361. *Linguas volucrum*. The omens were taken from birds in two ways ; from the sounds they uttered, and the manner

of their flight. The former was called *augurium* ; the observation of which constituted the art of the *augures* : the latter was called *auspicium* ; the observation of which constituted the art of the *auspices*.

Omina præpetis pennæ : the omens of the swift wing—widely extended wings. The augurs were certain persons, who pretended to foretell future events, principally from the noise of certain birds. Romulus created three ; Servius Tullius added another, and Sylla appointed six additional ones. So that the number in his time was ten. They generally sat upon some tower, or high place, the better to make their observations.

362. *Prospera relligio* : favorable or propitious auspices and predictions have directed (*dixit*) my whole course. *Numine* : in the sense of *auctoritate*. Some take this for *omnis relligio dixit mihi prosperum cursum* : by *hypallage*. Here *relligio* is to be taken for the responses and predictions of the oracles, and the various intimations which he had received : all which declared that he should arrive safe in Italy. Ræmus says, *ceremoniæ propitiæ*.

364. *Repôstas* : by syn. for *repositas*. It may mean *remote*, or *at a distance* : also reserved, laid up in store. In this sense Ræmus takes it here. In either case it will be true, as it respects the land of Italy, whether he was going. *Tentare* : to search out—to find : in the sense of *petere*.

365. *Nefas dictu* : horrible to be told. *Nefas* here is taken as an adj. indeclinable—the same as *nefandum*.

366. *Canit* : in the sense of *prædicat*.

367. *Obscenam* : in the sense of *rabidam* vel *vehementem*. *Quæ pericula prima vito ?* What dangers first do I shun?—what are the first, or chief dangers, which I have to avoid?

Quidre sequens, tantos possim superare labores? —

Hic Helenus, cæsis primùm de more juvenis,
Exorat pacem Divùm, vittasque resolvit
Sacrat capitis, meque ad tua limina, Phœbe,
Ipse manu multo suspensum numine ducit:
Atque hæc deinde canit divino ex ore sacerdos:
Nate Deâ; nam te majoribus ire per altum
Auspiciis manifesta fides: sic fata Deûm rex
Sortitur, volvitque vices: is vertitur ordo.
Pauca tibi è multis, quò tutior hospita lustres
Æquora, et Ausonio possis considerare portu,
Expediam dictis: prohibent nam cætera Parcæ

370

371. Ipseque
manû ad tua limina, O
Phœbe, suspensum mul-
to numine

375
374. Manifesta fides
est mihi te iro

377. Expediam dictis
pauca tibi, è multis, quò
tu tutior lustres hospita
æquora

NOTES.

368. *Quid sequens*: following what counsel, can I surmount, &c.

370. *Resolvit vittas*: the priest in performing sacrifice, had his head bound about with fillets: now he is about to prophesy, he unbinds, and takes them from his head. *Pacem*: favor—grace.

372. *Suspensum*: in the sense of *solicitem*, vel *trepidantem*. *Multo numine*: at thy awful majesty—thy mighty power. Ruasus says, ob magnam reverentiam Dei.

Some copies have *suspensus*, which means that *Helenus* was full of anxiety, perturbation, and awe, from the power or influence of the god. But *suspensum* is the better reading, referring to *Æneas*, who had good reason to be in awful suspense and anxiety about his future fortune, which the god was about to declare to him by the mouth of *Helenus*.

373. *Canit*: in the sense of *eloquitur*.

374. *Majoribus auspiciis*: may mean, with the greater auspices, signs, or manifestations. Among the various omens or signs, which were thought to give insight into futurity, some were considered more important than others. Of these were visions, appearances in the heavens, &c. which all along had accompanied *Æneas*. But *auspiciis* signifies any ovent or fortune. If this be the meaning here, which most probably is the case, then *majoribus auspiciis* will be, for greater or more important events—for better fortune—for more prosperous days. This is the opinion of Heyne.

375. *Sic rex Deûm*: thus the king of the gods dispenses his decrees, and fixes (rolvit, rolle) the series of events: this order (or course of things) is fixed.

It is plain the poet hath here in view the fabulous story of the *Parcæ*, who were thought to preside over the events of human life; and to order, or fix, whatever befell to every individual from his birth to the close of his life. The first was represented as holding the distaff; the second as drawing out, or turning off (roltere,) and fixing the course of events; the third as cutting the thread. See *Ecl. iv. 46*.

376. *Sortitur*. This alludes to the custom of consulting the oracle, which was sometimes done by casting or drawing lots: *ordinal*, says Heyne.

377. *Hospita*: an adj. intervening. *Ruasus* interprets it by, *quæ excipient te*: which shall receive you.

It is plain that the seas over which he was to pass, were those that intervened, or lay between Epirus, and that part of Italy to which he was bound. These would be the *Ionian sea*, lying between Epirus and the extremity of the peninsula; that part of the Mediterranean lying to the east and south of Sicily; and the *Tuscan sea*, lying between Sicily, Italy, and the islands of Sardinia and Corsica. *Lustres*: in the sense of *naviges*. Valpy takes *hospita*, in the sense of *ignota*: to which he was a stranger.

379. *Parcæ prohibent*: the fates forbid that you should know the rest. *Pierius* observes, that in most of the ancient copies there is a full stop after *scire*; *Servius* approves of it, and it appears the best. The sense is easier, and we avoid any inconsistency. If we make both the verbs, *prohibent* and *velut*, refer to *Helenus*, there will be an inconsistency. For, would Juno forbid him to declare what he did not know himself? Besides, he had just said that he would only inform him of a few of the events that were to befall him; which certainly implies that he knew the rest, but was restrained by heaven from communicating them to him. Some of these events it was not proper for him to know; because the accomplishment depended on his own free will. Others Juno prevented him from revealing, that he might be the more perplexed with doubts and uncertainty; and the more surprised and unprovided against the calamity when it came. Of this kind is the interpretation of *Celæno's* prophecy, which *Helenus* appears to have understood: for he forbids him to be much concerned about it, for the gods would find a way to extricate him from it: verse 394. *infra*.

Another particular is the death of *Æneas*. *Æneas* does not question the fore-

Scire : Helenum farique vetat Saturnia Juno.

380

381. Principio, longa
via invia longis terris
procul dividit Italiam à
te, quam tu, O ignare
vir, jam rere esse propin-
quam, parasque invadere
vicinos portus.

Principio, Italiam, quam tu jam rere propinquam,
Vicinosque, ignare, paras invadere portus,
Longa procul longis via dividit invia terris.
Antè et Trinacriâ lentandus remus in undâ,
Et salis Ausonii lustrandum navibus æquor,

386

386. Infernique lacus
transeundi sunt, insula-
que Eææ Circæ adven-
da est, antè quàm tu pos-
sis

Infernique lacus, Eææque insula Circæ,
Quàm tutâ possis urbem componere terrâ.
Signa tibi dicam : tu condita mente teneto.
Cum tibi sollicito secreti ad fluminis undam
Litoreis ingens inventa sub ilicibus sus,

390

389. Cum ingens sus,
inventâ tibi sollicito ad
undam secreti fluminis
sub litoreis ilicibus,
epixa fœtus triginta ca-
pitum, jacebat solo re-

Triginta caput fœtus enixa jacebit,
Alba, solo recubans, albi circum ubera nat ;
Is locus urbis erit ; requies ea certa laborum.
Nec tu mensarum morsus horresce futuros.
Fata viam invenient, aderitque vocatus Apollo.

395

NOTES.

knowledge of Helenus concerning that event : he only complains that he did not reveal it to him : verse 712. *infra*. *Expediam* : in the sense of *explicabo*.

381. *Rere* : in the sense of *putas*.

382. *Invadere* : to take possession of—to enter.

383. *Longa via invia* : a long voyage, interrupted by extensive lands, separates Italy at a distance from you, which, &c. *Invia* : in the sense of *perdifficilis*. *Æneas'* voyage was much lengthened by his being obliged to sail round the southern part of Sicily ; the islands that lay in his course, and other lands, rendered it long, difficult, and dangerous ; and much interrupted and turned from a direct course.

384. *Trinacriâ* : a name of Sicily, (used here as an adj.) taken from its triangular form. Its three promontories were *Pelorus*, *Pachymus*, and *Lilybeum*. *Remus lentandus* : the oar must be bent in the Sicilian sea. This implies that they were to labor hard at the oar. The verb *est* is to be supplied.

385. *Æquor Ausonii salis* : the surface of the Italian (Tuscan) sea is to be sailed over. *Salis* : gen. of *sal* : by meton. put for the sea. *Æquor* is here used in its proper sense and meaning.

386. *Inferni lacus* : the infernal lakes must be passed, and the island of *Ææan* Circe must be approached, before that (*antè quàm*) you can, &c. Helenus here intimates to *Æneas* his descent to hell, which is the subject of the 6th book.

Circe was a celebrated sorceress, the daughter of the sun, and the nymph *Perse*. She is here called *Ææan*, from *Ææa*, an island and city of Colchis, not far from the river *Phasis*. She married a king of *Sarmatia*, whom she poisoned. After which she fled into Italy, to a mountain and promon-

tory, which, from her, was called *Circe's* Mount. *Hodie, Circeïlla*.

387. *Componere* : in the sense of *condere*. *Tuta terra* : in a safe land. This, perhaps, is said in allusion to his being obliged to abandon the settlements he had made in Thrace and in Crete. In Italy he should find a sure and permanent residence.

388. *Condita* : in the sense of *reposita* : it agrees with *ea*, understood.

389. *Tibi sollicito—inventa* : found by you solicitous—anxious—musing. The dat. is frequently used by the poets in the sense of the abl. ; also, in the sense of the gen. *Ad undam fluminis*. The river Tiber is here meant.

390. *Sub litoreis* : under the holm-trees shading the river—growing on the banks of the river.

391. *Enixa fœtus* : having brought forth a litter of thirty head.

392. *Recubans* : this I take in the sense of *prostratus*, flat (at full length) on her side, in reference to the manner of her lying ; that being the position of the female when she gives suck to her young. *Jacebit solo recubans, alba* : shall lie on the ground flat on her side ; herself white, and her pigs white around her teats. In this *ordo* of construction, *recubans* conveys an additional idea to that already communicated by the verb *jacebit*, and is very significant. In the usual *ordo* it is mere tautology. This circumstance of finding a white sow, with thirty pigs, was founded on ancient historical tradition. *Alba*, a city built by *Ascanius*, and made the seat of his government, took its name from this omen of the white sow and her pigs, as *Varro* informs us.

394. *Morsus* : the eating, or consumption of your tables.

395. *Aderit* : in the sense of *adjuvabit*.

Has autem terras, Italique hanc litoris oram,
Proxima quæ nostri perfunditur æquoris æstu,
Effuge: cuncta malis habitantur mœnia Graiis
Hic et Narycii posuerunt mœnia Locri,
Et Salentinos obsedit milite campos
Lycius Idomeneus: hic illa ducis Melibœi
Parva Philoctetæ subnixâ Petilia muro.
Quin, ubi transmissæ steterint trans æquora classes,
Et positis aris jam vota in litore solves;
Purpureo velare comas adopertus amictu:
Ne qua inter sanctos ignes in honore Deorum
Hostilis facies occurrat, et omîna turbet.
Hunc socii morem sacrorum, hunc ipse teneto:
Hæc casti maneant in religione nepotes.
Ast, ubi digressum Siculæ te admoverit oræ
Ventus, et angusti rarescent claustra Pelori;
Læva tibi tellus et longo læva petantur

cubans, ipsa alba; et
nati albi

401. Hæc est illa parva
Petilia subnixâ muro
Philoctetæ

405

406. Ne qua hostilis
facies occurrat inter
sanctos ignes

408. Socii tenente
hunc morem sacrorum,
tu ipse teneto hunc

410

410. Te digressum
hinc Siculæ oræ

NOTES.

396. *Effuge has terras.* Helenus means the lands of Calabria, Apulia, and all the lower part of the peninsula of Italy, which was called *Magna Græcia*: the whole of which lies not far from *Chaonia*, in Epirus. After the Trojan war, many of the Greeks were forced on this coast, and formed settlements in various places. Hence this part of the peninsula of Italy took the name of *Magna Græcia*. It now constitutes a considerable part of the kingdom of *Naples*. It was washed on the east by the Ionian sea, which Helenus here calls *nostri æquoris*, because the same sea washed the shores of Epirus.

398. *Malis*: in the sense of *hostilibus*.
399. *Narycii Locri.* The Locrians originally were a people of Phocis, in *Achaia*. They followed *Ajax*, the son of *Oileus*, to the Trojan war: and, after the capture of that city, a colony of them settled in this part of Italy, most probably under the conduct of *Evanthes*; *Ajax* having perished on his return home. There they built a city called *Narycia* or *Narycium*, probably after the name of *Naryx*, the city of *Ajax*.

401. *Idomeneus.* He was called *Lycius*, from *Lycus*, a city of *Croto*. Being expelled from his dominions, he came to Italy, and planted a colony on the promontory of *Salentum*, then in possession of the *Salentini*. This peninsula, which extends almost to the coast of Epirus, was formerly called *Messapia*, and *Iapygia*; *hodie, Terra d'Otranto*: and its extremity, the cape of *St. Mary*, or *St. Mary de Lucca*. *Idomeneus* either subdued the *Salentini*; or, which is more probable, expelled them from their country. See verse 122. *supra*. *Obsedit*: in the sense of *occupat*.

402. *Philoctetæ.* *Philoctetes* was the son of *Pæas*, king of *Melibœa*, a city of *Thes-*

saly, near the foot of mount *Ossa*. He set fire to the funeral pile of *Hercules*, at the request of that hero, and received in return his bow and arrows, that had been dipped in the poisonous blood of the *Hydra Lernæa*. He set out for Troy with the other Greeks, but was abandoned by them in the island of *Lemnos*, on account of a wound which he had received from a serpent. But it being predicted, that Troy could not be taken without these arrows, the chiefs were obliged to send for him. On his return from Troy, hearing that the *Melibœans* had revolted, he went to Italy, and founded the city *Petilia*, or as some say, only fortified it. *Subnixâ*: in the sense of *defensa*.

404. *Solves*: you shall pay, or discharge.

405. *Velare adopertus*: be thou veiled—covered as to your hair, with a purple veil. Simply, cover your head with a purple veil. From this circumstance, it is said, the Romans derived the custom of veiling or covering the head in sacrifice, and other acts of worship. *Velare.* Heyne takes this actively, the verb *memento* being understood: remember to veil your locks, covering them, &c.

406. *Honore.* *Rumæ* says, *cultu*.

409. *Casti*: in the sense of *pii*. *Religione*: rites—ceremonies.

410. *Admoverit*: in the sense of *appulerit*, vel attulerit.

411. *Claustra*: the straits of narrow *Pelorus* shall widen—grow wider. *Pelorus* is the northern promontory of Sicily: *hodie, Capo di Faro*. It is separated from Italy by the straits of *Messina*. As *Æneas* approached, the shores would appear to separate and grow wider.

412. *Læva Tellus.* *Helenus* advises *Æneas*, as soon as he had approached Sicily so near that the straits of *Pelorus* should appear to view, and plainly to grow wider, &c.

- Æquora circuitu : dextrum fuge litus et undas.*
 414. *Homines ferunt* Hæc loca, vi quondam et vastâ convulsa ruinâ,
hæc loca, quondam convulsa vi, et vastâ ruinâ (Tantum ævi longinqua valet mutare vetustas) 415
Dissiluisse ferunt : cùm protinus utraque tellus
 Una foret, venit medio vi pontus, et undis
 Hesperium Siculo latus abscondit, arvaque et urbes
 419. *Angustoque æstu* Litore diductas angusto interluit æstu.
interluit arva, et urbes Dextrum Scylla latus, lævum implacata Charybdis 420
diductas, quasque suo litore Obsidet : atque imo barathri ter gurgite vastos
 Sorbet in abruptum fluctus, rursusque sub auras
 Erigit alternos, et sidera verberat undâ.
 426. *Prima facies est* At Scyllam cæsis cohibet spelunca latebris,
hominis, et illa est virgo Ora exsertantem, et naves in saxa trahentem. 425
cum pulchro pectore, Prima hominis facies, et pulchro pectore virgo
tenus pube : postrema Pube tenus : postrema immani corpore pristis,
pars est pristis cum immani corpore, commissa Delphinum caudas utero commissa luporum.
quod caudas Delphi-um utero luporum Præstat Trinacrii metas lustrare Pachyni. Onit
 429. *Præstat te cessantem* Cessantem, longos et circumflectere cursus, 430
lustrare metas Quàm semel informem vasto vidisse sub antro

NOTES.

would then be time to alter his course to the left, and coast down the eastern shore of Sicily, rather than venture through the strait, the passage of which was attended with many difficulties and dangers to those who were not acquainted with it.

415. *Longinqua vetustas ævi* : in the sense of *longa duratio temporis potest mutare res tantum*. *Ferunt* : they report.

416. *Cùm utraque tellus* : when each land was entirely one—united and formed one contiguous tract. It is supposed that Sicily at first was united to Italy, and rent or torn from it by some convulsion of nature; and there is some ground for such a supposition. Virgil here gives us a full account of the tradition.

417. *Pontus* : in the sense of *fretum*.

418. *Abscondit* : in the sense of *separavit*. It separated the Italian shore from the Sicilian.

419. *Angusto æstu* : with a narrow strait or current, flows between, &c. meaning the straits of Pelorus, now Messina, which separate Sicily from Italy. *Diductas* : in the sense of *disjunctas*.

420. *Scylla—Charybdis*. *Scylla*, is a rock lying in the straits of Messina on the Italian side. *Charybdis*, a dangerous whirlpool opposite to *Scylla*, on the Sicilian side. These rendered the passage of the straits very dangerous. They were represented by the poets as hideous monsters.

Scylla was the daughter of Phorcus, whom Circe is said to have transformed into this monster, because she was her rival. *Charybdis* is said to have been a rapacious prostitute, who, having stolen the oxen of *Hercules*, was thunderstruck by Jupiter, and thrown into the sea, where she was changed

into this devouring whirlpool. See *Ecl. vi. 74*. *Implacata* : insatiable—greedy. *Ræus* says, *immanis*. *Obsidet* : in the sense of *occupat*.

421. *Atque imo gurgite* : and thence she swallows the vast waves precipitately into the deep gulf of her maw, and again raises them alternate on high, and strikes the stars. *Charybdis* is represented as a hungry and voracious monster. *In abruptum*, may be taken adverbially, denoting the rapidity and quickness with which she absorbs the water. Taken as a sub. it conveys no additional idea : it is merely expletive.

425. *Exsertantem* : in the sense of *pendentem*. It agrees with *Scyllam*. She is here represented as a most hideous monster; her upper part down to her waist resembling a human being, while her parts below were a huge *Pristis*, whose belly resembled that of a wolf, with the tail of a dolphin.

426. *Hominis* : gen. of *homo*. It is here used in the sense of *humana*. *Homo* properly signifies a man or woman—the human kind. *Prima facies* : in the sense of *superior pars*.

428. *Commisa* : in the sense of *conjuncta*. It is a part. adj. agreeing with *pristis*. This is a fish of the whale kind, said to be of great length. Pliny mentions one of them in the Indian sea, to have been two hundred cubits in length.

429. *Lustrare* : in the sense of *circumnavigare*. *Pachyni*. *Pachynum* is the southern promontory of Sicily. *Trinacrii* : an adj. from *Trinacria*, a name of Sicily, from its triangular figure, or form. *Hodie*, *Cape Passaro*.

430. *Cessantem* : delaying.

Scyllam, et cœruleis canibus resonantia saxa.
Præterea, si qua est Helenæ prudentia, vati
Si qua fides, animum si veis implet Apollo;
Unum illud tibi, nate Deâ, præque omnibus unum
Prædicam, et repetens iterumque iterumque monebo.
Junonis magnæ primùm prece numen adora:
Junoni cane vota libens, dominamque potentem
Supplicibus supera donis: sic denique victor
Trinacriâ fines Italos mittere relictâ.
Huc ubi delatus Cumæam accesseris urbem,
Divinosque lacus, et Averna sonantia sylvis,
Insanam vatem aspicias, quæ rupe sub imâ
Fata canit, foliisque notas et nomina mandat.
Quæcunque in foliis descripsit carmina virgo,
Digerit in numerum, atque antro seclusa relinquit:
Illa manent immota locis, neque ab ordine cedunt.
Verùm eadem verso tenuis cùm cardine ventus
Impulit, et teneras turbavit janua frondes;
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat.
Inconsulti abeunt, sedemque odere Sibyllæ.
Hic tibi ne qua moræ fuerint dispendia tanti,
Quamvis increpitent socii, et vi cursus in altum
Vela vocet, possisque sinus implere secundos;

434. Si qua fides est
habenda ei vati; si Apol-
lo

435. Prædicam tibi
unum, unumque præ
omnibus, et repetens
illud iterumque iterum-
que monebo te

441. Ubi tu delatus
huc accesseris

445

448. Verùm cùm te
nui ventus impulit
eadem

450

450. Curat prendere
folia volitantia cavo
saxo, nec

455

NOTES.

432. *Saxa*: and the rocks resounded with sea-green dogs. This interprets that part of the fable respecting the lower part of the monster resembling dogs, or wolves. The waves, dashing against the rocks in the lower part, caused a hoarse growling noise, which resembled that of a dog, or the howling of a wolf. See *Ecl. vi. 74*, and *Æn. I. 200*. Virgil took this description from the *Odyssey* of Homer, *Lib. xii*.

433. *Prudentia*: in the sense of *scientia*.

436. *Monebo*: in the sense of *inculcabo*.

Numen: Ræus says, *divinitatem*.

438. *Cane*: offer vows to Juno. Ræus says, *fer, vel fertor*. *Dominam*: in the sense of *reginam*.

441. *Cumæam*: an adj. from *Cumæ*, a city of Campania, but long since destroyed. See *Ecl. iv. 4*.

442. *Divinos lacus*. The lakes of Averna and Lucrinus are here called divine, probably on account of their nearness to the cave of the Sibyl. The lake *Avernus*, (plu. *Arerna*.) was formerly surrounded with high woods, which occasioned a very noxious atmosphere; so that it is said no bird could fly over it without being suffocated. Hence it derived its name. From the noxious quality of its waters, the poets feigned it to be the mouth of hell. See *Æn. vi. 126*.

443. *Insanam vatem*: the inspired prophetess.

444. *Canit*: here, in the sense of *expli-*

cat, vel aperit. *Mandat*: in the sense of *inscribit*. *Notas*: her characters. *Nomina*: words—prophecies.

Varro informs us, that the prophecies of the Sibyl were written on the leaves of the palm-tree.

445. *Carmina*. *Carmen* properly signifies a verse or song. But because the responses were delivered in poetic numbers, *carmen* came to signify, as here, a prophecy, or prediction. *Descripsit*: in the sense of *inscripsit*.

446. *Digerit in numerum*: she places in measure—she arranges in poetic numbers. *Seclusa*: a part of *secludor*: laid by themselves in her cave.

449. *Janua*: the door being open, hath deranged. *Saxo*: for *antro*.

451. *Revocare*: in the sense of *restituere*.

452. *Inconsulti*: without receiving advice—unadvised. *Homines* is understood.

453. *Ne qua dispendia moræ*: let no expense of delay be to you of so much value, (importance,) but that you go to the prophetess, &c.

455. *Secundos sinus*: prosperous sails—full sails. *Sinus* is properly the middle, or belly of the sail; here put for the whole sail. The expression implies that the wind be fair for prosecuting their voyage. It would be better to read this and the preceding line as a parenthesis. *Vi*: in the sense of *vehementer*.

456. *Pœcasque precibus ut ipsa canat oracula, volensque resolvat vocem* Quin adeas vatem, precibusque oracula pœcas
Ipsa canat, vocemque volens atque ora resolvat.
Illa tibi Italiæ populos, venturaque bella,
Et quo quemque modo fugiasque ferasque laborem,
458. *Illa expediet tibi populos Italiæ* Expediet; cursusque dabit venerata secundos. 460
460. *Illa venerata dabit* Hæc sunt, quæ nostrâ liceat te voce moneri.
Vade, ago, et ingentem factis fer ad æthera Trojam.
Quæ postquàm vates sic ore effatus amico est,
Dona dehinc auro gravia sectoque elephanto
Imperat ad naves ferri, stipatque carinis 465
Ingens argentum, Dodonæosque lebetas,
Loricam consortam hamis, auroque trilicem,
Et conum insignis galeæ, cristasque comantes,
Arma Neoptolemi: sunt et sua dona parenti.
Addit equos, additque duces; 470
Remigium supplet: socios simul instruit armis.
Interea classem velis aptare jubebat
Anchises, fieret vento mora ne qua ferenti.
478. *Necesse est ut præterlabare hanc proximam partem Italiæ pelago* Quem Phœbi interpret multo compellat honore:
Conjugio Anchisa Veneris dignate superbo, 475
Cura Deum, bis Pergameis erepte ruinis,
Ecce tibi Ausoniæ tellus: hanc arripe velis.
479. *Illa pars Ausoniæ est procul, quam Apollo pandit tibi* Et tamen hanc pelago præterlabare necesse est.
Ausoniæ pars illa procul, quam pandit Apollo

NOTES.

457. *Canat*: reveal—disclose—declare.
460. *Expediet*: in the sense of *explicabit*.
463. *Postquàm*: in the sense of *cum*.
464. *Dehinc*: in the sense of *deinde*.
Gravia auro: heavy with gold and ivory.
Ivory is the tooth of the elephant, cut and polished.
465. *Stipat*: stows, or crowds in his ships a great mass of silver. *Carinis*: properly, the keels; here taken for the ships, by synec.
466. *Dodonæos lebetas*: Dodonean kettles—kettles made of Dodonean brass. Dodona was a city of Epirus, whose brass was much celebrated. Here Jupiter had a very celebrated temple. The manner of delivering the oracles in this temple, we are told, was by a certain number of brass kettles suspended, so as to touch each other; and any motion communicated to any one of them, would be given to the rest. From the sounds thus emitted, the meaning of the oracle was gathered by the priests.
467. *Loricam*. The Loricæ was a coat of armour, which covered the body down as far as the waist. It was at first made of leathern thongs, whence it derived its name. It was afterwards made of thin plates (*laminae*) of iron, linked together with hooks or rings. These plates were sometimes single, sometimes double, and triple. The one here mentioned was of the latter form. *Hamis auroque*: for *aureis hamis*, by hend. The meaning is, that this coat of armour was of triple fold, or consisting of three plates (*trilicem*) of iron, fastened (*consortam*) together with gold rings, or hooks.
468. *Conum*. Whatever has the form of the fruit of the pine may be called *conus*, a cone. This form is round, and diminishing to the top. Hence it is taken for that part of the helmet, which rises at the top, and supports the crest, or plume. All these accusatives are governed by the verb *stipat*.
469. *Sua dona*: there are also for my father his own gifts—gifts suitable to his dignity. *Arma Neoptolemi*. The coat of mail, the helmet, and the crest, had belonged to Pyrrhus; at whose death, they fell to Helenus, as his successor. *Sua*: in the sense of *propria* vel *apta*.
470. *Duces*: pilots to direct their course.
471. *Remigium*: in the sense of *remiges*.
473. *Ferenti*: blowing fair. *Rueus* says, *ferenti*. *Interpres*: in the sense of *vates*.
475. *Anchisa*: O Anchises, honored with the exalted bed (embrace) of Venus, the care, &c.
476. *Erepte*: agreeing with *Anchisa*. He was twice saved from the ruins of Troy: first when it was taken by Hercules, and a second time, when destroyed by the Greeks.
477. *Arripe hanc*: take possession of it with your ships—direct your course to it. *Velis*: in the sense of *navibus*; so says *Rueus*.
478. *Præterlabare*: in the sense of *naviges ultra*.
479. *Pandit*: in the sense of *ostendit*.

- Vade, ait, ô felix nati pietate : quid ultra 480
 Provehor, et fando surgentes demoror Austros ?
 Nec minùs Andromache, digressu mœsta supremo,
 Fert picturatas auri subtemine vestes,
 Et Phrygiam Ascanio chlamydem ; nec cedit honori :
 Textilibusque onerat donis, ac talia fatur. 485
 Accipe et hæc, manuum tibi quæ monumenta mearum
 Sint, puer, et longum Andromachæ testentur amorem,
 Conjugis Hectoreæ. Cape dona extrema tuorum,
 O mihi sola mei super Astyanactis imago !
 Sic oculos, sic ille manus, sic ora ferebat ; 490
 Et nunc æquali tecum pubesceret ævo,
 Hos ego digrediens lachrymis affābar obortis :
 Vivite felices, quibus est fortuna peracta 493.
 Jam sua : nos alia ex aliis in fata vocamur. 494.
 Vobis parta quies ; nullum maris æquor arandum ; 495
 Arva neque Ausoniæ semper cedentia retrò
 493. Vivite felices, vos
 quibus
 494. Vocamur ex aliis
 495. fatis in alia fata. Quis
 parta est vobis

NOTES.

481. *Provehor* : in the sense of *procedo*. *Austros* here is taken for wind in general, the species for the genus.

482. *Nec minùs* : likewise Andromache, sad at our departure, brings garments wrought (embroidered) with a thread of gold.

Heyne conjectures these vestments were wrought with the needle ; and accordingly takes *subtemine auri*, for a thread of gold. He also takes *picturatas* in the sense of *pietas*. Her presents of the loom *textilibus donis*, are mentioned, verse 485, and are different from these.

484. *Chlamydem*. The Chlamys was properly a military garment, a cassock, which the general wore over his corslet. It was embroidered with needlework, of which the Phrygians were the inventors. *Nec cedit honori* : nor does she fall below her dignity. *Nec malè respondet ejus dignitati*, says Rûmus. Scaurus explains the word thus : *non cedit Heleno liberalitate et munificentia*, taking *honori* for *honore* in the abl. Servius says, *Tanta dat munera, quanta merebatur Ascanius* : nor is her bounty disproportionate to the merit and quality of its object.

485. *Onerat textilibus donis* : and she loads him with woven presents—presents, the production of her loom. It was usual for women of the highest rank to be engaged in the works of the loom, as appears from the story of Penelope, the wife of Ulysses.

486. *Puer, accipe et hæc* : O boy, take even these, which, &c. *Monumenta* : memorials. *Et*, here is plainly in the sense of *etiam*, aut quoque.

487. *Longum* : lasting—continuing long.

489. *O sola imago* : O thou, the only image of my Astyanax, remaining to me ! *Super*, here is plainly in the sense of *super-*

stes, vel *superiens* Rûmus says, *Quæ restat*. Heyne, *quæ superes*, in the 2d pers.

Astyanax was the son of Hector and Andromache. His name is compounded of two Greek words, and signifies the king of a city. After the destruction of Troy, the Greeks were delayed for some time from returning home by contrary winds. In the mean time, Chalcas, their augur and prophet, declared that Astyanax must be put to death. For if he lived, he would prove a greater hero than his father, and would avenge his country. Whereupon Ulysses, having discovered where his mother had hid him, killed him, by throwing him from the wall.

490. *Sic ille ferebat* : just so he moved his eyes, just so his hands, just so his countenance : he had just such eyes—just such hands, &c. This reflection of Andromache is extremely delicate and moving. It is the voice of nature. She immediately adds : *Et nunc*, &c. This suggests the delight she would have felt to have seen Iulus, and Astyanax together, engaged in friendship. and fond of the same pursuits.

It may be observed, that while Helenus gives presents to Anchises and Æneas, Andromache is entirely taken up with Ascanius, and the recollection of her lost Astyanax. She confines her gifts to him alone.

491. *Et nunc pubesceret* : and now he would be of equal age with thee, if he had lived.

492. *Obortis* : gushing from my eyes.

494. *Nos vocamur ex aliis in* : we are called from one series of calamities to another.

496. *Cedentia* : a part, agreeing with *arva* : retreating, or fleeing backward. It implies an impatience on the part of Æneas to arrive at, and take possession of his den.

- Quærenda : effigiem Xanthi, Trojamque videtis,
 Quam vestræ fecere manus. melioribus, opto,
 Auspiciis, et quæ fuerit minùs obvia Graiis.
 Si quando Tybrim vicinaque Tybridis arva 50
 Intrâro gentique meæ data mœnia cernam :
 502. *Faciemus olim* Cognatasque urbes olim, populosque propinquos
cognatasque urbes, propinquosque populos, tuos
in Epiro, meos in Hesperia, quibus idem Dardanus fuit auctor, atque quibus fuit idem casus, faciemus, inquam, utramque Trojam esse unam animis
 Epiro, Hesperia, quibus idem Dardanus auctor,
 Atque idem casus, unam faciemus utramque
 Trojam animis : maneat nostros ea cura nepotes. 50
 Provehimur pelago vicina Ceraunia juxta :
 Unde iter Italiam, cursusque brevissimus undis.
 Sol ruit interea, et montes umbrantur opaci.
 Sternimur optatæ gremio telluris ad undam, 51
 Sortiti remos ; passimque in litore sicco
 Corpora curamus : fessos sopor irrigat artum.
 Necdum orbem medium nox horis acta subibat :
 Haud segnis strato surgit Palinurus, et omnes
 Explorat ventos, atque auribus aëra captat.
 516. *Circumspicit Arc-* Sidera cuncta notat tacito labentia cœlo, 51
turum, pluviasque Arcturum, pluviasque Hyadas, geminosque Triones,

NOTES.

tinod country. And, although he had been several years in pursuit of it, it was still at a great distance. The verb *sunt* is to be supplied with *quærenda*.

497. *Effigiem Xanthi*: the image or representation of Xanthus. It appears that Andromache gave the name of Xanthus to some river of Epirus, and also the name of Troy to some town. Xanthus was a river of Troy, the same as *Scamander*. Homer says its first name was given by the gods, but the latter by men.

499. *Melioribus auspiciis*: for better fortune. *Obvia*: in the sense of *exposita*.

501. *Data*: in the sense of *destinata*.

502. *Olim*. This word refers to time past, and also to time to come. This last is the meaning here—*hereafter*.

504. *Faciemus olim cognatas*: we will make hereafter the kindred cities, and resembling people (yours) in Epirus, (and mine) in Italy, &c. Buthrotus, the city of Helenus, bore some resemblance, perhaps, to old Troy; or this may be the city which he called by the name of Troy. *Æneas*, when he arrived in Italy, intended to build a city, and call it Troy; each of which cities, *utramque Trojam*, he designed should be one in affection and good will. The distance of the Tiber from Epirus is too great to justify the taking of *propinquos* in the sense of *vicinos*, as Ruæus has it. Mr. Davidson renders it by *allied*, (near of kin;) but this is mere tautology. That relation is sufficiently expressed by *cognatas*. It appears the better to understand it, of the people resembling each other in manners, customs, and habits; both having descend-

ed from the same stock, Dardanus being the parent (*auctor*) and founder of both. *Casa* fortune—calamity.

506. *Ceraunia*: neu. plu. These we exceeding high mountains on the north Epirus, so called from their being much exposed to thunder. They are sometimes called *Acroceraunia*. They lie over again the promontory of *Iapygium*. Here the distance between Italy and Epirus is the shortest; it is said about 50 miles. The preposition *in* or *ad* is understood to govern *Italiam*.

508. *Ruit*: in the sense of *occidit*.

509. *Sternimur*: in the sense of the middle voice of the Greeks: we throw ourselves down upon the bosom of the wished for land.

510. *Sortiti remos*: having distributed the oars by lot—having cast lots for the oarsmen. This they did before they retired to rest, that they might start the following day without hindrance or delay. *Ad undas* refers to *sternimur*, and not to *sortiti*, as some copies.

511. *Curamus*: we refresh our bodies. *Irrigat*: invigorates. This is a beautiful metaphor. It is taken from the effect of influence which gentle showers, or percolating streams, have upon the thirsty land and parched herbs.

512. *Acta*: in the sense of *profecta*. *Necdum*, &c. This is a fine circumlocution denoting that it was not yet midnight.

516. *Arcturum*. Arcturus, a star near the tail of the Great Bear: it rises about the beginning of October. See Geogr. i. 68. *Hyadas*: they are said to have been the daughters of *Atlas*, king of Mauritania, in Africa.

Armatumque auro circumspicit Oriona.

Postquam cuncta videt cælo constare sereno,
Dat clarum è puppi signum; nos castra movemus,
Tentamusque viam, et velorum pandimus alas.

520

Jamque rubescebat stellis Aurora fugatis,
Cum procul obscuros colles, humilemque videmus
Italiam. Italiam primus conclamat Achates;
Italiam læto socii clamore salutant.

Tum pater Anchises magnum cratera coronâ
Induit, implevitque mero, Divosque vocavit,
Stans celsâ in puppi:

525

Di, maris et terræ tempestatumque potentes,
Ferte viam vento facilem, et spirate secundi.

528. O Di, inquit, po-
tentes maris

Crebrescunt optatæ auræ, portusque patescit
Jam propior, templumque apparet in arce Minervæ.

530

Vela legunt socii, et proras ad litora torquent.

Portus ab Eoo fluctu curvatur in arcum;

Objectæ salsâ spumant aspergine cautes:

Ipse latet: gemino demittunt brachia muro

535

535. Portus ipse latet

Turriti scopuli, refugitque à litore templum.

NOTES.

who, grieving immoderately for the death of their brother Hyas, who had been killed by a wild boar, pined away, and died. They were five in number. After their death they were transferred to the heavens, and made stars near the constellation *Taurus*. The ancients supposed their rising and setting to be always attended with much rain. Their name is derived from a Greek word signifying to rain. *Triones*: the greater and lesser bear, two constellations near the north pole.

517. *Oriona*: a Greek acc. Orion is a constellation near the feet of the bull. It rises about the first of March, and rains and storms were supposed to attend it. Hence Virgil gave it the epithets *nimbosus*, and *equus*. *Æn. i. 535. and iv. 52.* Orion was a celebrated hunter, and companion of Diana. Being bit by a serpent, he lost his life. The gods, taking pity on him, translated him to the heavens. His constellation is very lucid, consisting of many very bright stars, particularly in his belt or girdle, in which his sword hangs. He is here said to be armed with gold, on account of his many lucid stars.

518. *Videt cuncta constare*: he sees all things to indicate fair weather—all the signs to agree in indicating fair weather. *Postquam ridet cælum habere omnia, quæ significant serenitatem*, says Servius.

519. *Movemus castra*. This was a military expression, denoting the commencement of march, from the place of encampment.

520. *Tentamus*: in the sense of *incipimus*.

522. *Humilem*. Rûmus thinks Italy is here called low, either because in that part,

there are no mountains, because the highest parts appear low when seen at a distance—or because the sea every where appears higher than the land. He interprets it by *planam*.

525. *Induit magnum*: he crowned a large bowl with a garland. *Coronare poculum*, sometimes, signifies no more than simply to fill it up to the brim. But, in the present case, it is taken literally, to adorn the bowl with flowers: otherwise what follows will be mere tautology. *Mero*. Merum, here, is taken for wine in general; the species for the genus. *Induit*: in the sense of *cinxit*.

528. *Potentes*: in the sense of *presides* vel *rectores*. Minelius beautifully illustrates the design of this libation: *Maris, quod navigo; terræ, quam peto; tempestatum, quas timeamus*.

529. *Ferte*: in the sense of *dote*. *Spirate secundi*: and blow propitious upon us.

531. *Templum Minervæ*. Strabo mentions a temple of Minerva, on the promontory of *Iapygium*, which is the one most probably meant. *Legunt*: in the sense of *colligunt*. *Arce*: for *monte*.

533. *Portus curvatur*: the port is curved into (the form of) a bow by the eastern waves, and the cliffs opposite each other foam with salt spray, occasioned by the dashing of the waves against them. These two projecting cliffs formed the mouth of the harbor. *Eos*: the adj. *Eois* is derived from a Greek word signifying the morning—also, the East. This part of Italy is washed on the east by the Ionian sea. Heyne reads *Euroo*, from the sub. *Eurus*.

536. *Scopuli*. Scopulus is properly a high sharp rock. Those here mentioned resemble

537. *Hic vidi in gramine primum omen, nempe, quatuor equos et nivali candore, tondentes* Quatuor hic, primum omen, equos in gramine vidi Tondentes campum latè, candore nivali.
 Et pater Anchises : Bellum, ô terra hospita, portas : Bello armantur equi : bellum hæc armenta minantur :
 539. Et pater Anchises *inguit* Sed tamen idem olim curru succedere sueti
 Quadrupedes, et fræna jugo concordia ferre :
 Spes est pacis, ait. Tum numina sancta precamur
 Palladis armisonæ, quæ prima accepit ovantes :
 545. Et velamur quoad capita Phrygio amictu ante ejus aras ; ex quo præceptis Heleni, Et capita ante aras Phrygio velamur amictu ;
 548 Haud mora est Junoni Argivæ jussos adolemus honores. Præceptisque Heleni, dederat quæ maxima, ritè
 Haud mora : continuò, perfectis ordine votis,
 Cornua velatarum obvertimus antennarum,
 Grajugenûmque domos, suspectaque linquimus arva.
 Hinc sinus Herculei, si vera est fama, Tarenti
 Cernitur. Attollit se Diva Lacinia contrà,
 Caulonisque arces, et navisfragum Scylacæum.
 Tum procul è fluctu Trinacria cernitur Ætna :

NOTES.

bled towers, and stretched forth on both sides in the form of arms, making a double wall. *Refugit*. While they were at a distance, the temple appeared near the shore; but, as they approached, the distance between it and the port seemed to increase. It receded, or fled, from the shore.

537. *Hic vidi*: here I saw the first omen. It was a custom among the ancients carefully to observe the first objects which presented at landing in a country where they designed to form settlements: and hence to draw prognostics of their future good or bad fortune. *Tondentes*: in the sense of *compensantes*. *Gramine*: in the sense of *præstitis*.

539. *Hospita*. This *Ruëus* interprets by *hospitalis*; but that illy agrees with *portas bellum*. Mr. Davidson renders it, *foreign*: to which we are strangers.

541. *Curru*: for *currui*, the dat. See *Ecl. v. 29*. *Concordia fræna*: the gentle reins. This implies perfect submission to the will of the driver. *Jugo*. Jugum properly signifies the yoke which passes over the necks of the horses, and holds up the tongue or pole of the carriage. Here, perhaps, the harness in general. *Olim*: in the sense of *diu*.

543. *Numina*: in the sense of *divinitatem*.
 544. *Armisonæ*: sounding in arms. This is an epithet of *Pallas*, or *Minerva*, as goddess of war. *Orantes*: in the sense of *latos*. *Nos* is understood.

547. *Adolemus jussos honores*. *Ruëus* interprets these words by, *offerimus præscripta sacrificia*. *Jussos*: ordered, or appointed by *Helenus*. See 435. *supra*, *et sequens*.

548. *Continuò*: immediately—forthwith. *Ruëus* considers it an adj. agreeing with *ordine*. *Perfectis*: in the sense of *perolutis*.

549. *Velatarum antennarum*. The *antennæ* were spars or yards which crossed the mast, to which the sails were fastened and suspended. The extremities of them were called *cornua*. By shifting or turning his sails, he would naturally alter his course. He now sails southward; and, as he passed along, he gives us a very particular description of the country. He takes his departure from the promontory of *Lapygium*.

551. *Tarenti*. Tarentum was a famous city and port at the northern extremity of the *Sinus Tarentinus*, founded by *Taras*, the son of Neptune, according to *Strabo*. The same author informs us that *Hercules* had here a colossus of brass, made by *Lysippus* which *Fabius Maximus* carried to Rome. Not only the city, but also the adjacent country, was famous for the actions of the hero. Hence the poet gives it the epithet *Herculean*.

552. *Contrà*: on the other side (of the bay) the goddess *Lacinia* raises her head. *Diva Lacinia* is here put for the temple of the goddess, by meton. *Lacinia* as an epithet of *Juno*, taken from the promontory *Lacinium*, on which the temple stood.

553. *Arces Caulonis*: the towers of Caulon, or Caulonia. Caulon was a city further south, at first called *Aulon*, from a valley, which was in sight. It was founded by the Greeks. *Scylacæum*. This was a city situated near the southern extremity of the bay of that name, founded by a colony of Athenians, according to *Strabo*. The navigation on this coast was dangerous. Hence it is called *navisfragum*.

554. *Ætna*: a well known mountain and volcano on the island of Sicily. It is said to be sixty miles in circumference at its

itum ingentem pelagi, pulsataque saxa
 us longè, fractasque ad litora voces;
 atque vada, atque æstu miscentur arenæ.
 Anchises: Nimirum hæc illa Charybdis:
 elenus scopulos, hæc saxa horrenda canebat.
 O socii, pariterque insurgite remis.
 I minis ac iussi faciunt: primusque rudentem
 sit lævas proram Palinurus ad undas:
 cuncta cohors remis ventisque petivit.
 in cælum curvato gurgite, et idem
 tã ad Manes imos descendimus undã.
 puli clamorem inter cava saxa dedere:
 umam elisam et rorantia vidimus astra.
 fessos ventus cum Sole reliquit:
 ue viæ, Cyclopum allabimur oris.
 is ab accessu ventorum immotus, et ingens.

555

560

560. Eripite vos line,
 O socii
 561. Illi faciunt haud
 minis ac iussi facere
 563. Lævam partem
 remis

565

568. Nos fessos cum
 sole

570. Portus est immo-
 tus ab accessu

NOTES.

Tactus: in the sense of *mari*. The
 is: while they were a great distance

Pulsata: beaten, or lashed by the
Voces: in the sense of *sonitus*.
 s: in the sense of *fremitum*.

Vada exillant: the shallows boil,
 sands are mingled with the tide.
 breaks and foams upon the shallows
 the sand is tossed up by the
 eddies.

Scopulos—saxa. *Scopulus* properly
 a high sharp rock; *saxum*, any
 rocks in general. *Canebat*: for *præ-*

Pariter: equally—all as one.
Minis: in the sense of *aliter*. *Ac*:
 use of *quàm*.

Palinurus primus: Palinurus first
 he creaking prow to the left waters.
ad rudente, for *rudentem*, a sub. in-
 the part. By this they would un-
 a rope fastened to the side of the
 the help of which the helmsman
 the ship which way he pleased. Ru-
 rprets it by *stridentem*: creaking as
 ed into the waves.

Cuncta cohors: in the sense of *om-*

Gurgite: in the sense of *fluctu*.

Manes. These properly were that
 the dead, which the ancients sup-
 be below—the shade, or ghost.
 nes it is used for the place of the
 id sometimes for the infernal gods.
 in meaning is: that when they were
 op of a surge, or wave, they were
 very high; and when they were
 low between two waves, they de-
 very low; in other words, the sea
 s very rough.

Clamorem: in the sense of *sonitum*.

Rorantia astra: the stars bedewed,

or besprinkled. This is an extravagant hy-
 perbole. Catrou, and some others, would
 understand this of the dowy drops, which
 thrown up by the dashing of the waters
 against the rocks, sparkled like stars in the
 sun-beams. This appears to be the opinion
 of Heyne.

568. *Ventus cum sole*. These circum-
 stances have a happy effect in preparing the
 reader for the following description of mount
 Ætna. The winds are hushed, that the
 bellowings of the mountain might be more
 distinctly heard; and night is brought on
 that in the dusky sky the flames might ap-
 pear more conspicuous.

569. *Cyclopum*. It is said the Cyclops
 were the first inhabitants of Sicily, especial-
 ly about mount Ætna. They are said to
 have been of gigantic stature, and of a na-
 ture savage, cruel, and inhospitable. Hence
 the poets took occasion to represent them
 of a monstrous form, having only one eye,
 and that in their forehead, and as being can-
 nibals. From their vicinity to Ætna, it is
 said, they were employed by Vulcan in
 forging the thunderbolts of Jupiter.

The port, where Æneas landed, was near
 the place where the city *Catanæa* now stands,
 near the foot of mount Ætna. The Cyclops
 were supposed to be the sons of Cælus and
 Terra. They took their name from the cir-
 cumstance of their having but one eye.
 This tradition originated from their custom
 of their wearing small bucklers of stool,
 which covered their faces. These had a
 small aperture in the middle, which cor-
 responded exactly to the eye. They were
 reckoned among the gods, and had a temple
 dedicated to them at Corinth. Ætna is
 now called mount Gibel, and stands not far
 from the eastern shore of Sicily. Its modern
 name implies, the mount of mountains.

570. *Ingens*: in the sense of *capax*.

- Ipse; sed horrificis juxta tonat Ætna ruinis:
 Interdumque atram prorumpit ad æthera nubem,
 Turbine fumantem piceo et candente favilla:
 Attollitque globos flammæ, et sidera lambit
 Interdum scopulos avulsaque viscera montis 575
 Erigit eructans, liquefactaque saxa sub auras
 Cum gemitu glomerat, fundoque exæstuat imo.
 Fama est, Enceladi semiustum fulmine corpus
 Urgeri mole hac, ingentemque insuper Ætnam
 580. Impositam insu- Impositam, ruptis flammam expirare caminis: 580
 per eum Et, fessum quoties mutat latus, intremere omnem
 Murmure Trinacriam, et cælum subtexere fumo.
 583. Nos tecti in syl- Noctem illam tecti sylvis immania monstra
 vis perferimus Perferimus: nec, quæ sonitum det causa, videmus.
 Nam neque erant astrorum ignes, nec lucidus æther
 Sidereâ polus; obscuro sed nubila cælo, 586
 Et Lunam in nimbo nox intempesta tenebat.
 Postera jamque dies primo surgebat Eoo,
 Humentemque Aurora polo dimoverat umbram;
 590. Nova forma viri Cùm subitò è sylvis, macie confecta supremâ, 590
 ignoti nobis, confecta Ignoti nova forma viri, miserandaque cultu,
 supremâ macie, mise- Procedit, supplexque manus ad litora tendit.
 randaque cultu, proce- Respicimus. Dira illuvies, immissaque barba,
 dit è sylvis, Consertum tegmen spinis: at cætera Graius,
 593. Dira illuvies erat Et quondam patriis ad Trojam missus in armis. 596
 ei Et quodam cætera Isque ubi Dardanius habitus et Troia vidit
 594. At quoad cætera erat

NOTES.

572. *Prorumpit*: in the sense of *emittit*.
 573. *Candente favilla*: with hot, or burning embers.

574. *Lambit*: in the sense of *tangit*.

576. *Eructans*: in the sense of *evomens*.
Avulsa: torn loose.

577. *Glomerat*: and whirls about melted rocks into the air.

578. *Fama est*: there is a report, that the body of Enceladus, half consumed by lightning, is pressed under this mass of matter; and that ponderous Ætna being placed upon him, casts up flames from its burst furnaces; and as often as he, &c.

Virgil here gives us the fabulous account of the origin of this burning mountain, and the cause of its eruptions. Enceladus was the chief of the Giants, and the son of Titan and Terra. In the war of the Giants against the gods, he was struck with the thunderbolt of Jupiter, and placed under mount Ætna, by way of punishment: and, as often as he turns his weary side, an eruption follows. Ovid places Typhæus, another of the Giants, under the same mountain. *Insuper*: in the sense of *super*.

580. *Expirare*: in the sense of *emittere*.

583. *Immania monstra*: in the sense of *infanda prodigia*. *Illam noctem*: in the sense of *per illam noctem*.

584. *Perferimus*: we endure or suffer. *The cause of this eruption was unknown*

to them—the appearances were new and unexpected. Hence they may be called with propriety, *immania monstra*.

585. *Ignes*: lights of the stars. *Polus lucidus*: nor the heaven bright in the stary firmament. *Polus*, by synec. put for the whole heaven.

587. *Intempesta nox*: profound darkness. It properly signifies the darkest time of night—midnight. Here it denotes the quality of that night in particular, when one face of thick darkness prevailed through the whole night, like that which prevailed at the midnight hour. *Nimbo*: in the sense of *nebulofo aère*.

588. *Primo Eoo*: with the first dawn. *Eous*, the star Venus. When it rises before the sun, it is called Lucifer; when setting after him, Hesperus: here put for the dawn of day. *Aurora*. See Geor. i. 249.

590. *Confecta supremâ*: wasted away with extreme leanness. *Confecta agros* with *forma*.

591. *Nova forma viri ignoti*: simply, a man unknown to us.

594. *Tegmen consertum*: his covering sowed, or fastened together with thorns. It probably consisted of the leaves of trees. Rucus says, *vestis contexta spinis*. *At cætera*: but as to other things—his stature, gait, language, &c. he was a Greek.

596. *Habitus*: in the sense of *vestes*.

al, paulum aspectu conterritus hæsit,
 gradum : mox sese ad litora præceps
 recibusque tulit : Per sidera testor,
 s, atque hoc cœli spirabile lumen,
 Teucris ; quascunque abducite terras :
 Scio me Danais è classibus unum,
 icos fateor petiisse Penates.
 sceleris tanta est injuria nostri,
 in fluctus, vastoque immergite ponto.
 anibus hominum periisse juvabit.
 genua amplexus, genibusque volutans
 Qui sit, fari, quo sanguine cretus,
 quæ deinde agitet fortuna, fateri.
 Iextram Anchises, haud multa moratus,
 atque animum præsentis pignore firmit.
 positâ tandem formidine, fatur :
 ex Ithacâ, comes infelicis Ulyssei,
 remenides : Trojam, genitore Adamasto
 ansissetque utinam fortuna ! profectus.
 m trepidi crudelia limina linquunt,
 socii vasto Cyclopiis in antro

600 600. O Teucris, inquit,
 testor vos per sidera, per
 Superos
 602. Scio me esse
 unum

605

608. Hortamur cum
 fari, qui sit, et ex quo
 sanguine cretus est; de-
 inde fateri, quæ

610

614. Achemenides est
 nomen mihi : profectus
 sum Trojam

615

616. Hic socii imme-
 mores mei deseruere me
 in vasto antro Cyclopiis,
 dum

NOTES.

: hesitated—paused.

: in the sense of *precor*.

pirabile lumen : by this vital
 air—by this light (air) of hea-
 ven breathe, and by which we
 live : in the sense of *air*, vel

Penates. The *Penates* pro-
 te household gods—the gods of
 the house. Hence the word came to
 house and country, and what-
 ever held most dear, by metonymy.

quo : for which—for his being a
 having taken part in the war.
Sceleris injuria. Rûmus says,
minis. Si scelus meum tantum
 me.

ite : in the sense of *projicite* :
 cast me into the sea.

reco, &c. Dr. Wharton makes
 reflections upon this passage.
 he, can more forcibly strike the
 than these circumstances of
 Trojan, sheltered in a wood,
 own coast, and hearing strange
 noises during a dark and moon-
 und not knowing whence the
 winds proceeded, or by what they
 occasioned. At daybreak, how
 great the surprise, to see the
 face of a man, who first runs for-
 with great precipitation, as if
 assistance ; but suddenly starts
 sight of Trojan habits and arms.
 covering himself a little, he re-
 mends himself into their hands, what-
 is the consequence. Received

into a vessel, he gives them the dreadful
 narration of Polyphemus, informs them that
 this was the island of the Cyclops, begs
 them to leave it instantly, and concludes
 most pathetically, that if he must die, it
 would be some comfort to him to perish by
 the hands of men, and not by monsters.

607. *Amplexus* : embracing our knees,
 and falling upon his own knees, he clung
 to us. Servius observes, that the several
 members of the body were consecrated to
 particular deities : the ear, to memory ; the
 knees, to mercy ; the right hand, to faith.
 Suppliants were accustomed to throw, or
 cast themselves upon their knees, and em-
 brace those of the person of whom they
 asked or begged any thing.

608. *Cretus* : in the sense of *ortus*.

610. *Haud multa moratus* : delayed not
 a moment.

611. *Præsenti pignore*. The right hand
 among all nations is considered a pledge of
 friendship. *Præsens* here signifies, ready—
 propitious. So *adsum*, I am present, signi-
 fies also, to favor—to be propitious.

613. *Ithacâ* : an island in the Ionian sea.
 It formed a part of the dominion of Ulysses.
Hodie, Isola del Compare.

614. *Adamasto* : Adamastus my father be-
 ing a poor man. He mentions his poverty as
 an excuse for his going to the war ; it was
 not his choice. Sinon pleads the same ex-
 cuse. See *Æn.* ii. 87. *Utinam* : I wish the
 same state of poverty had remained to me !

617. *Cyclopiis*. Polyphemus is here meant.
 It is said he was the son of Neptune and
 Thoosa, the daughter of Phorcys. It is
 said that Ulysses, on his return from Troy,

618. Ejus domus in- Deseruere. Domus sanie dapibusque cruentis,
 tus est opaca, ingens, et Intus opaca, ingens : ipse arduus, altaque pulsat
 plena sanie Sidera ; Di, talem terris avertite pestem ! 6
 Nec visu facilis, nec dictu affabilis ulli.
 Visceribus miserorum, et sanguine vescitur atro.
 623 Egomet vidi, cùm Vidi egomet, duo de numero cùm corpora nostro
 ille resupinus in medio Prensa manu magnâ, medio resupinus in antro,
 antro frangeret duo cor- Frangeret ad saxum, sanieque aspersa natarent 6
 pora de nostro numero, Limina : vidi, atro cùm membra fluentia tabo
 prensa magnâ manû, ad Manderet, et tepidi tremerent sub dentibus artus.
 saxum
 628. Fecit id quidem Haud impunè quidem : nec talia passus Ulysses,
 haud impunè : nec Ulys- Oblitusve sui est Ithacus discrimine tanto.
 ses passus est talia Nam simul expletus dapibus, vinoque sepultus 6
 Cervicem inflexam posuit, jacuitque per antrum
 Immensus, saniem eructans ac frustra cruento
 Per somnum commixta mero ; nos, magna precati
 Numina, sortitique vices, unâ undique circùm
 Fundimur, et telo lumen terebramus acuto 6
 Ingens, quod torvâ solum sub fronte latebat,

NOTES.

visited Sicily, and the straits of Messina. He lost a part of his fleet in the whirlpool of Charybdis. This was a dangerous place to all who attempted to pass the straits. It gave rise to this proverb : *Incidit in Scyllam, qui vult vitare Charybdim*, implying that in avoiding one evil, we frequently fall into a greater. But no whirlpool is now to be found, sufficiently large to answer to the description given by the poets and other ancient writers. It is probable some change has been effected in this part of the sea in the course of time.

621. *Nec facilis visu* : nor is he easy to be looked upon, nor easy to be spoken to by any one. His terrific aspect fills you with dread, and deprives you of the power of speech. Servius says : *Cujus possit etiam aspectus ferre formidinem* ; and Stephens : *Cujus ne aspectum quidem facile quis sustineat*.

625. *Limina aspera*. *Limen* properly signifies the threshold of the door ; also the door itself, by meton. If it be taken in this sense here, then *limina aspersa sanie natarent* may mean : the door being bespattered with the blood, trickled or ran down. Rûmus says, *porta*. It may be taken either way.

627. *Manderet* : in the sense of *devoraret*.

629. *Ithacus* : a name of Ulysses, from *Ithaca*, his native island. *Tanto discrimine* : in so important a crisis—in so great danger.

631. *Inflexam* : bent, or reclined. Persons in a complete state of intoxication are unable to hold their heads erect. They recline them either upon their shoulders or breast. This was the case with Polyphemus. His head was reclined before he lay down to sleep.

632. *Immensus*. Some read *immens* to agree with *antrum*. But *immensus* is preferable, referring to the dimensions of Polyphemus. *Frusta commixta* : pieces human bodies) mingled with bloody wine. *Per somnum* is to be connected with *erant*.

634. *Sortiti vices* : having drawn by our parts to act, all at once, we surround him from all quarters, and dig out. Donatus thinks it should be *tenebramus*, instead of *terebramus* : we darken, or extinguish the light of his eye : which we express, as he thinks, the quickness or celerity of their action. But Homer whom Virgil here follows, expressly mentions the circumstance of the boring out the monster's eye ; and compares the action of Ulysses and his companions to carpenter boring a piece of timber. (*cûmfundimur*, is probably here used in sense of the middle voice of the Greeks.)

636. *Latebat* lay concealed ; because his eye was shut in sleep. *Quod sed* &c. The Cyclops are represented as having only one eye, and that one in the forehead. This is doubtless a fiction. Such people ever existed. Eustathius explains the fable thus : that in violent passion, men see only one single object, as passion directs ; in other words, see with one eye only : and further, that passion transports men into savages, and renders them brutal and sanguinary, like Polyphemus ; and he, who by reason extinguishes that passion, may be said to put out the eye. Others explain it by alleging that Polyphemus was a man of uncommon vision and penetration, who is therefore presented as having only one eye, and

- rgolici clypei aut Phœbeæ lampadis instar :
 tandem læti sociorum ulciscimur umbras.
 et fugite, ô miseri, fugite, atque ab litore funem
 impito. 640
 am, qualis quantusque cavo Polyphemus in antro
 anigeras claudit pecudes, atque ubera pressat ;
 entum alii curva hæc habitant ad litora vulgò
 andi Cyclopes, et altis montibus errant.
 ertia jam Lunæ se cornua lumine complent, 645
 ùm vitam in sylvis, inter deserta ferarum
 ustra domosque traho, vastosque ab rupe Cyclopas
 rospicio, sonitumque pedum vocemque tremisco.
 ictum infelicem, baccas, lapidosaque corna
 ant rami, et vulsis pascunt radicibus herbæ. 650
 mnia collustrans, hanc primùm ad litora classem
 onspexi venientem : huic me, quæcunque fuisset,
 addixi : satis est gentem effugisse nefandam.
 os animam hanc potiùs quocunque absumite leto.
 Vix ea fatus erat, summo cùm monte videmus 655
 xum inter pecudes vastâ se mole moventem
 astorem Polyphemum, et litora nota petentem :
 lonstrum horrendum, informe, ingens, cui lumen
 ademptum.
 runca manum pinus regit, et vestigia firmat.
 unigeræ comitantur oves : ea sola voluptas, 660
 amonque mali : *de collo fistula pendet.* 660. Comitantur eam :
 ea est sola voluptas ipsæ

NOTES.

- ur his brain, to denote his superior wisdom and sagacity ; but that Ulysses out-kicked him, and was said, for that reason, put out his eye.
647. *Phæbea lampadis* : the lamp of Phœbe—the orb of the Sun. The Grecian old was large enough to cover the whole sun : and as that was of an oval form, the comparison denotes both the figure and magnitude of this eye.
649. *Miseri*. He calls them miserable, or fortunate, in having come to this coast, and being exposed to such danger. *Sed rite*. This interruption in his speech is merely beautiful. The fear of the Cyclopes, and the recollection of the dangers, which he had escaped, rush upon his mind, and stop him for a moment, to give the Trojan advice to flee immediately. He then resumes the subject.
- He informs them that there were on the coast a hundred other *infandi Cyclopes*, and Cyclopes, such, and as huge as Polyphemus.
645. *Tertia cornua Lunæ, &c.* By this we are to understand that it had been about the third lunar month since he had been in that happy situation : *cùm traho vitam, &c.*
647. *Deserta lustra* : the deserted dens, or mountains.
649. *Infelicem* : poor—scanty. *Corna* : the fruit of the cornel tree. It is round, and protected by a hard shell.
650. *Pascunt* : in the sense of *nutriunt*. *Dant* : in the sense of *præbent*.
651. *Collustrans* : in the sense of *circumspiciens*.
652. *Addixi me huic* : I have surrendered myself to it, whatever it may be—I have given myself up into your hands ; do with me as you please.
654. *Vos potiùs absumite* : take away this life of mine by any death, rather than leave me behind to die by the hands of these monsters of rapacity. *Absumite* : in the sense of *perdite*.
658. *Cui lumen* : whose eye had been taken out. *Cui* : in the sense of *cujus*. The dat. is frequently used by the poets in the sense of the gen. *Est* is to be supplied with *ademptum*.
659. *Trunca pinus* : a cut pine guides his hand. From this we may form some idea of his stature. His staff is the trunk of a pine. Heyne reads *manu* : in his hand.
661. *Mali* : in the sense of *miseria vel doloris*. *Fistula pendet de collo*. These words are probably spurious. They are left out in some editions. Heinsius, Donatus, and Heyne reject them. Nor does Homer mention any such circumstance ;

- Postquàm altos tetigit fluctus, et ad æquora venit,
Luminis effossi fluidum lavit inde cruorem,
Dentibus infrendens gemitu : graditurque per æquor
Jam medium, necdum fluctus latera ardua tinxit. 665
666. Nos trepidi *cepi-* Nos procul inde fugam trepidi celerare, recepto
mus celerare fugam pro-
cul inde, supplice, sic
merito, recepto à nobis
669. *Polyphemus* son- Sensit, et ad sonitum vocis vestigia torsit.
sit hoc, et torsit
670. Nulla potestas Nec potis Ionios fluctus æquare sequendo ;
datur illi affectare nos
dextrâ ; nec potis est
673. Exterrita *fuit* Intremuere undæ, penitusque exterrita tellus
penitus
679. *Tales* quales cùm Concilium horrendum : quales cùm vertice celso
æriæ quercus, aut coniferæ
682. Acer metus agit Constiterunt, sylva alta Jovis, lucusve Dianæ.
socios præcípites excu- Præcípites metus acer agit quocunque rudentes
tare Excute, et ventis intendere vela secundis.

NOTES.

whom Virgil here imitates. *Ea sola voluptas*, &c. probably refers to his sheep.

663. *Inde*: in the sense of *deinde*. Or, perhaps it may be considered merely expletive.

665. *Fluctus*: in the sense of *aqua*.

668. *Certantibus*: in the sense of *laborantibus*.

669. *Sonitum vocis*. This may refer to the sound of *their voices*. For though it is said they went off silently; this can only mean, they did it with as little noise as possible. There must have been some, to give the necessary orders. But more probably to the sound of their oars; for *vox* sometimes signifies any sound whatever.

670. *Affectare dextrâ*: to grasp or seize with his right hand.

The common reading is *dextram*, but this is more difficult. Heyne reads *dextra*; which is approved by Valpy, although he retains *dextram*. Davidson observes some ancient copies have *dextrâ attrahere*.

671. *Fluctus*: in the sense of *mare*. He could not equal the depth of the sea.

673. *Undæ intremuere*. Dr. Trapp says, this is a most noble hyperbole. Some there are, who think it too bold. But they not only forget the prerogative of poetry, but the real nature of fear; which always swells and heightens its object. *Penitus*: in the sense of *intimè*.

674. *Immugiit*. in the sense of *remugiit*.

675. *Genus*: in the sense of *gens*. Some copies read *gens*.

677. *Lumine*: in the sense of *oculo*. *Nequicquam*: in vain; because we were out of their reach.

679. *Concilium*: in the sense of *turbam*.

680. *Coniferæ cyparissi*: such as when the ærial oaks, or cone bearing cypresses stand together with their lofty tops, &c. The cypress tree bears a fruit resembling the figure of the cone; hence called *conifera*. The *quercus* was sacred to Jove; hence *alta sylva Jovis*: and the cypress was sacred to *Proserpina* or *Diana*; hence *lucus Diane*.

682. *Præcípites*: in the sense of *celeræ*. *Quocunque*: for *quocunque modo*, in any direction or way whatever.

683. *Excute rudentes*. *Rudentes* may be taken for those ropes, which seamen call the sheets. By the help of these, they draw in the sail when they wish to go near the wind; or let it out when they sail before it, or with a fair wind. It is usually fastened to the extremity of the sail, or to the boom or yard which extends the sail. That it does not here mean the *cables*, will appear, when we consider that they had already cut their cables, *incidere funem*, verse 667 supra, and were out at sea. *Excute rudentes*, therefore, will be, *to let out, to loose or extend the sheets*, so as to sail before the wind. This is more fully expressed by *intendere vela secundis ventis*, to spread the sails to the favorable winds. It was not so much the object of *Æneas*, in this juncture, to proceed on his direct course, as to sail in

Contra, jussa monent Heleni Scyllam atque Charybdim :
Inier utramque viam, leti discrimine parvo, 685

Ni teneant cursus ; certum est dare lintea retrò.

Ecce autem Boreas angustà à sede Pelori .

Missus adest : vivo prætervehor ostia saxo

Pantagiæ, Megarosque sinus, Tapsunque jacentem.

Talia monstrabat relegens errata retrorsum

Litora Acheinenides, comas infelicis Ulyssci.

Sicanio prætenta sinu jacet insula contra

Plemmyrium undosum : nomen dixere priores

Ortygiam. Alpheum fama est huc, Elidis amnem,

690. Relegens retrorsum litora errata jam antè à se

690 694. Fama est Alpheum amnem Elidis egisse sibi occultas vias huc subter mare ; qui amnis exiens è tuo oro, O Arethusa, nunc

NOTES.

any direction, so as to escape the hands of the Cyclops. Heyne says, *explicare, intendere, evolvere rudentes*. See 267. supra.

684. *Contra jussa Heleni*: on the other hand, the commands of Helenus warn (my companions) of Scylla and Charybdis. That they may not hold their course in either way, in so great danger (small a distance) of death, it is determined to sail backward. That we may not pass near Scylla and Charybdis, nor near the monster Polyphemus, and his associates ; in either way, we should be in imminent danger of death, we determine to spread our sails backward. The usual explication of this passage refers *utramque viam*, to *Scylla and Charybdis*: implying that the passage between the rock Scylla and the whirlpool Charybdis was dangerous, and *parim à morte distare*. The explanation, referring *utramque viam* both to the straits of Messina, and the Cyclops, appears the easiest. In order to shun the dangers of each, they determined to sail back into the open sea, or from whence they came. The wind probably at that moment blew from the south, and prevented them from pursuing their direct course. But shifting to the north, they changed their purpose, and sailed down the eastern shore of Sicily. This, and the two following lines, Heyne conjectures are an interpolation.

685. *Discrimine*: in the sense of *spatio, vel distantia*: also, of *periculo*.

686. *Ni*: in the sense of *ne*. *Lintea*: in the sense of *vela*.

687. *Pelori*. Pelorus is the northern promontory of Sicily, forming, with Italy, the straits of Messina, so called from a city of that name on the Sicilian shore. These straits are about one mile and a half wide. The wind blowing from them, was fair for him to sail down the eastern shore of Sicily, according to the direction of Helenus. It is here called *Boreas*, because it came from the north. Æneas speaks of this wind as a person sent, or commissioned by Heaven to aid and assist him: *Missus adest. Angusta sede*. Rumus says: *angusto fretu*.

689. *Pantagiæ ostia*. Pantagia was a small river, whose mouth (*ostia*) was en-

closed on each side with a steep rock. The prep. *è*, vel *ex*, is understood before *vivo saxo*. *Megaros Sinus*: the bay of Megara. This bay lies between the river Terias and Syracuse. In this bay was Tapsus, a peninsula, which lay low, and almost level with the sea.

690. *Monstrabat*: Acheinenides pointed out to us these things, as he was sailing back along the shores, along which he had wandered before.

Virgil here follows the opinions of those who make Ulysses to have sailed from the country of the *Lutophagi* in Africa, to the southern part of Sicily ; and turning the promontory of *Pachynum*, sailed along the eastern shore, and visited Ætna, and the country of the Cyclops. The course of Æneas being to the south, was the reverse of that of Ulysses. Acheinenides, therefore, might be said to *sail back again*, with the greatest propriety. Dr. Wharton observes, that Virgil is an exact observer of probability. If it should be objected by any one, that Æneas was a perfect stranger to this coast, and could not be supposed acquainted with the several places, which he passed ; an answer is at hand: Acheinenides, who had lately passed along the same shores, pointed them out to him.

691. *Infelicis*: unfortunate. This may refer in general to the disasters he suffered in his return from Troy ; and particularly the loss of a part of his fleet in the straits of Messina. The return of Ulysses from Troy, is the subject of the Odyssey.

692. *Insula prætenta*: an island lies in front of the Sicilian bay, over against boisterous *Plemmyrium*. This was a promontory near Syracuse, against which the waves from the sea beat. Hence the epithet *undosum*. Between this promontory and Syracuse lay the island of *Ortygia*.

693. *Priores*: in the sense of *maiores*.

694. *Alpheum*. Alpheus, a celebrated river of the Peloponnesus, rising from the mountain *Stymphalus*, running in a westerly direction, passing through a part of Arcadia and Elis, falls into the Sinus Cypariææus.

- 696
- 700
- 706
- 710
697. *Ut eramus jussi Heloru, veneramur* Occultas egisse vias subtor mare ; qui nunc Ore, Arethusa, tuo Siculis confunditur undis. Jussi numina magna loci veneramur : et inde Exsupero præpingue solum stagnantis Helori. Hinc altas cautes projectaque saxa Pachyni Radimus ; et fatis nunquam concessa moveri Apparet Camarina procul, campique Geloi, Immanisque Gela, fluvii cognomine dicta. Arduus inde Agragas ostentat maxima longè Mœnia, magnanimùm quondam generator equorum Teque datis linquo ventis, palmosa Selinus : Et vada dura lego saxis Lilybeia cæcis. Hinc Drepani me portus et illætabilis ora Accipit. Hic, pelagi tot tempestatibus actus, Heu ! genitorem, omnis curæ casûsque Jevamen, Amitto Anchisen : hic me, pater optime, fessum Deseris, heu ! tantis nequicquam erepte periclis.

NOTES.

696. *Arethusa*. This was a fountain on the west side of the island of Ortygia. The poets feigned that Alpheus, the river-god, being in love with the nymph Arethusa, rolled his stream from Elis under ground, passing through the sea, without intermingling with it, and arose up in this fountain, unmingling his waters with those of the nymph. What makes this fable the more absurd, is, that the distance between the Peloponnesus and Sicily is not less than 450 miles. *Egisse* : in the sense of *fecisse*. *Ore* : in the sense of *fonte*. *Undis* : in the sense of *aquis*.

698. *Exsupero* : in the sense of *prætereo*. It is sometimes written, *exupero*. *Helori*. Helorus, or Elorus, was a river falling into the sea, a little to the north of the promontory *Pachynum*. It overflowed its banks like the Nile of Egypt, and rendered the country fertile, through which it passed. Hence the epithet *stagnans*, overflowing—stagnating.

699. *Pachyni*. The southern promontory of Sicily was called *Pachynum*. *Hodie, Capo Passaro*.

701. *Camarina*. The name of a lake at the southern part of Sicily, near a city of the same name, built by the people of Syracuse. In the time of a plague, which the inhabitants imagined originated from its stagnant waters, they consulted the oracle of Apollo concerning the expediency of draining it. The oracle advised them to let it remain, alleging it would be better to endure its noxious vapors, than to remove it. This explains the words : *nunquam concessa moveri fatis* ; never permitted by the fates to be removed. However, the people made the experiment, and they found the words of the oracle true. For the enemy entered on the ground where the lake stood, and took the city. *Hodie, Lago di Camarina*. *Campi Geloi* : the plains of *Gelas*. *Geloi* : an adj.

of *Gelas*, or *Gela*, a river not far from Camarina, near the mouth of which stood *Gela*, once a large (*immanis*) and respectable city, founded by the Rhodians and Crotans. It was destroyed by the *Aggrigentini*.

702. *Dicta cognomine* : called after the name of the river.

703. *Agragas* : a city situated at the mouth of a river of the same name. It was built on the summit of a hill, or mountain : hence called *arduus*, high. It was one of the largest cities of Sicily. Its horses were celebrated for their performance at the Olympic games. Hence, *quondam*, &c. once the breeder of generous horses.

705. *Selinus* : a city whose plains abounded in palm-trees. Hence the epithet *palmosa*. *Datis* : in the sense of *faventibus*.

706. *Lilybeia* : an adj. from *Lilybeum*—the western promontory of Sicily. The water here is said to be shoal to the distance of three miles from the land, and the bottom rocky. Hence *lego* : I coast along the Lilybeian shallows, dangerous (*dura*) with latent rocks. *Rusus* interprets *dura* by *aspera*. In this sense it will allude to the roughness of the sea, occasioned by the rocks lying on the bottom.

707. *Portus Drepani*. *Drepanum* (*hodie Trepani*) a city and harbor a few miles to the north of the promontory just mentioned. Here *Æneas* lost his father. He therefore calls it *illætabilis ora* : an unjoyous coast. It is said the inhabitants still show his tomb.

708. *Actus* : in the sense of *jactatus*.

709. *Jevamen* : in the sense of *solatium*.

710. *Fessum* : weary—worn out with toils and misfortunes.

711. *Erepte* : voc. agreeing with *optime pater*. In placing the death of *Anchises* here, Virgil differs from *Strabo*, who represents *Æneas* as arriving in Italy with his father, and his son *Ascanius*.

Nec vates Helenus, cū multa horrenda moneret,
 Hos mihi prædixit luctus; non dira Celæno.
 Hic labor extremus, longarum hæc meta viarum.
 Hinc me digrossum vestris Deus appulit oris.
 Sic pater Æneas, intentis omnibus, unus
 Fata renarrabat Divūm, cursusque docebat:
 Conticuit tandem, factoque hic fine quievit.

713. Dira Celæno non
 prædixit
 715. Hic *scilicet* extre-
 mus labor

718. Fine narrationis

NOTES.

712. *Moneret*: in the sense of *prædiceret*.

714. *Hic extremus*: this line may be taken in two senses either to mean the end of Anchises' labor, and the termination of his long voyage, or that the death of his father was to Æneas the greatest of all his afflictions, and the end of his voyage toward the Italian coast. Rusus takes it in the former sense; Mr. Davidson in the latter.

715. *Deus appulit*: a god directed me, departing hence (from the coast and port of Drepanum) to your shores.

717. *Unus renarrabat*: he alone related the purposes (decrees) of the gods (toward him,) and declared his wanderings. *Unus*. in the sense of *solus*.

718. *Quievit*: he rested—he went to rest. Segrais observes that the second and third books may be recited in two hours. The story did not appear long to Dido and the guests: for he ceased, *intentis omnibus*, and at midnight too, nor will they appear long to any reader of taste and judgment.

QUESTIONS.

How did Æneas employ his time during his residence at Antandros?
 How many ships had he when he set sail?
 At what time of the year did he set sail?
 How long probably after the capture of the city?
 To what place did he direct his course?
 What city did he found in Thrace?
 What did he call the name of it?
 What did he call his followers from this circumstance?
 Did he soon abandon the idea of remaining in Thrace?
 Why did he thus abandon it?
 Who was Polydorus?
 How came he by his death?
 From Thrace, to what place did Æneas direct his course?
 Where is Delos situated?
 Of what cluster of islands is it one?
 How was he here received?
 Who was at that time king of the island?
 For what is this island famous?
 What is the fable or story respecting it?
 From what Greek word is the name derived?
 What is the signification of that word?
 Did he consult the oracle of Apollo at this place concerning the land destined to him?
 What answer did he receive?
 How did his father Anchises interpret that answer?
 From Delos, to what place did he sail?
 What prevented him from making a settlement in Crete?
 What did he call the city, which he there founded?
 Why did Æneas go to Crete?

Who were the founders of the Trojan race?
 Of what country were they natives?
 From Crete, to what country was he directed to sail?
 How did he receive this instruction?
 What befel him soon after he set sail?
 What land did he first make?
 In what sea are the Strophades?
 By whom were these islands inhabited?
 Who was the chief of the Harpies?
 Did she give to Æneas any intimation of suffering and want, before he should find a permanent settlement?
 How was this prediction accomplished?
 From these islands, which way did he direct his course?
 At what places did he land?
 What games did he celebrate?
 For what was this coast celebrated?
 Between whom was the battle fought?
 From Actium, to what part of Epirus did he proceed?
 What surprising news did he hear on entering the port?
 Was the meeting of his friends very interesting as well as unexpected?
 What does Dr. Trapp observe of it?
 How was Andromache employed at that time?
 What effect had the sight of Æneas and the Trojans upon her?
 Leaving Epirus, what sea did he first pass over?
 How many miles is Italy from Epirus in that place?
 What was the name of the promontory, where he landed?
 What course did he then take?

Why did he not pass through the strait of Messina?
Where does this strait lie?
What is the navigation of it—safe or dangerous?
What renders it dangerous?
Why is Sicily sometimes called *Trinacria*?
What are the names of its three promontories?
Where did Æneas first land on this island?
What famous mountain was near?
How long did he remain?
Was there an eruption at that time?
What effect had it upon the Trojans?
What is the fabulous account of the cause of an eruption?
Is this very far from the true cause?
Who were the inhabitants of that part of Sicily?
Who was at that time their king?
From what circumstance were they called *Cyclops*?

How large was their eye said to be?
What was their employment according to the poets?
Who had been upon this coast a short time before the arrival of Æneas?
To what place was Ulysses bound?
What misfortune befel him in the strait of Messina?
What did he do to Polyphemus?
Why did he thus punish him?
From whom did Æneas receive this account of the Cyclops?
How many of these giants were there then on the island?
Who was Achemenides?
On what part of Sicily did Æneas afterward land?
What is the name of the port?
What loss befel him here?
Does this close the account, which Æneas gave to Dido at her request?
When does the poem open?
Where was Æneas at that time?

LIBER QUARTUS.

THIS book opens with the love of Dido for Æneas, and her conference with her sister Anna upon the subject. Juno perceiving her passion, conceived the plan of forming a connexion between them. To effect this the easier, she endeavors to draw Venus over to her views. In the mean time, Æneas and Dido prepare to go on a party of hunting; and while in the chase, Juno raises a violent tempest. The thunder rends the skies, and torrents of rain fall. The party seek shelter wherever they can. Through a device of Juno, Æneas and Dido repair to the same cave, where the goddess consecrates their nuptials. Fame immediately spread the news abroad; and it reached the ears of Iarbas, king of the Getuli, the reputed son of Jupiter Ammon. He had formerly proposed a match with Dido, who rejected his offers. As soon as he heard that she was married to a stranger, he was transported with rage, mingled with grief. In this state of mind he made complaint to his father, who, taking pity on him, sends Mercury to dissolve the match, and to order Æneas to prepare to leave Carthage for Italy. In obedience to his commands, he privately makes the necessary preparations for setting sail. Dido perceiving his movements, endeavors to dissuade him from his purpose, in the tenderest and most affectionate strain; but it had no influence over him. Being warned a second time, he weighs anchor in haste, and the love-sick Queen beholds him leaving her coast. The sight wrung her soul, and drew from her lips the most severe reproofs and bitter imprecations. She enjoins it upon her people to revenge the injury done to her, and to pursue his descendants with irreconcilable hatred. Having ordered a funeral pile to be erected, she ascends it, and with her own hand puts an end to her existence. The nature of the subject renders this book highly interesting; and it is considered one of the finest in the *Æneid*.

At regina, gravi jamdudum saucia cura,

NOTES.

1. *Regina*. Dido sometimes called Eliza, was a Tyrian princess. Josephus informs us her father's name was *Melginus*. He obtained his information from the records of the Tyrians; and Theophilus of Antioch

calls him *Melten*. Her grandfather was *Badesorus*, and her great grandfather was Ithobalus, called in Scripture *Ethbnael*, whose daughter Jezebel was married to Ahab, king of Israel. Virgil, however, makes the name

it venis, et cæco carpitur igni.
i virtus animo, multusque recursat
mos: hærent infixi pectore vultus,
: nec placidam membris dat cura quietem. 5
i Phœbeâ lustrabat lampade terras,
mque Aurora polo dimoverat umbram

6. *Postera Aurora*
lustrabat terras Phœbeâ
lampado

NOTES.

er to be *Behu*. *Æn.* i. 625. Marol-
ren a list of the kings of Tyre, and
us an abbreviation of *Ithobalus*,
of Pygmalion and Dido; but he
ulous and traditional accounts,
uld always be received with cau-
iong other things, what renders
t doubtful, is, that he brings Dido
tage of action more than a hun-
before the destruction of Troy.
e death of his father, Pygmalion
he throne. He was an avaricious
l stopped at nothing by which he
ase his riches. He conceived the
rdering *Acerbas*, or *Sicharbas*, the
usband of his sister. Virgil calls
us, softening the name to make
re easily into his verse. *Sichæus*
ichest of all the Tyrians. Pyg-
etted his treasures; but there was
possess them while he was living.
re formed the purpose of taking
life. He came upon Ithm unex-
und slew him while he was per-
devotions before the altar. This
deed, the base prince had the ad-
onceal, for some time, from his
length the whole matter was laid
ido by the ghost of her deceased
nd she was admonished to flee
y. Having collected what trea-
ould on so sudden an emergency,
g some vessels that were then
sea, she set sail, accompanied by
er countrymen: and, after a long
is voyage, she arrived in Africa.
to have been her purpose to join
ymen, who, many years before,
us and Carchedon, had formed a
, to which they gave the name of
it 15 miles from the place where
r stands. This place was after-
ered famous by the death of the
ita, who was hence called *Cato*,
Dido met with a welcome recep-
as desired to build a city on the
o she landed. For this purpose,
sed a tract of country of the na-
y of whom joined her, together
from Utica. She called her city
r *Carthage*, which, in the *Phœni-*
Hebrew languages, signifies a *new*
teed about 700 years, and was
by the Romans under *Scipio*, in
if Rome 603, and before Christ
Rollin's *An. His.* lib. ii. ch. 1.
re some who say that Dido, on

her arrival in Africa, found Carthage al-
ready built, and that she only fortified it,
and added a tower or citadel, which she
called *Byrsa*. This word is evidently from
the Hebrew *Bosra*, which means a fortifica-
tion, or fortified place. The Greeks, mis-
taking the meaning, or overlooking it, sup-
posed, from the similarity of the words, that
it was the same with their *Byrsa*, which
means a bull's hide. Virgil followed the re-
ceived opinion. See *Æn.* i. 367. It has been
the general opinion that Virgil, in making
Æneas and Dido cotemporary, is guilty of
an anachronism. Bochart is positive of this,
and says that all the ancient chronologers
of any credit, place the destruction of Troy,
at least 60 years before the reign of Saul,
king of Israel; and the time of Dido's build-
ing *Byrsa*, the fortress of Carthage, at least
200 years after it, making 260 years to in-
tervene between the destruction of Troy,
and the building of *Byrsa*. In this case, the
destruction of Troy will be 1160 years be-
fore the Christian era. Sir Isaac Newton,
however, in his chronology, has brought it
down nearly 300 years; and thus makes
Æneas and Dido cotemporary. However
the case may be, it was undoubtedly a re-
ceived opinion among the Romans, that they
were cotemporary, and this was sufficient
for the poet; and even if he knew otherwise,
he acted prudently in following the general
opinion, since it contributed so much to the
embellishment of his poem.

Jamdudum: a long while. Servius ex-
plains it by *nimium*, or *relementius*. Though
it were only a short time since *Æneas* came
to Carthage, yet, with respect to Dido's
passion, and the impatience of her love, it
might be said to be a long time. *Cura*:
Rueus says, *solicitudine*.

2. *Alit vulnus*: she nourishes a wound in
her veins, and is consumed by the secret fire
of love. This is said in allusion to Cupid's
arrow and torch; the former to wound, and
the latter to inflame. *Cæco igni*. Valpy
says, "a concealed passion."

3. *Multa viri virtus*: the many virtues of
the hero, and the many honors of his race,
recurs to her mind. By his father, *Æneas*
descended from the royal family of Troy;
and, by *Venus* his mother, from Jove him-
self.

6. *Phœbeâ Lampade*: with the lamp of
Phœbus, that is, with the sun. By *Tapine-*
sis. *Polo*: in the sense of *cele*.

8. *Malè sana regina* Cùm sic unanimem alloquitur malè sana sororem
 alloquitur Anna soror, quæ me suspensam insomnia terrent!
 10. *Quis novus hospes* Quis novus hic nostris successit sedibus hospes! 10
 hic successit Quem sese ore ferens! quàm forti pectore et armis!
 12. *Eum esse genus* Credo equidem, nec vana fides, genus esse Deorum.
 Deorum Degeneres animos timor arguit. Heu, quibus ille
 Jactatus fatis! quæ bella exhausta cane-
 Si mihi non animo fixum immotumque sederet, 15
 16. *Ne vellem sociare* Ne cui me vin-
 clo vellem sociare jugali,
 me cui in jugali vin-
 clo, Postquàm primus amor deceptam morte fefellit;
 postquàm meus primus Si non pertæsum thalami tædæque fuisset;
 amor fefellit me Huic uni forsân potui succumbere culpæ.
 24. *Sed optem vel* Anna, fatebor enim, miseri post fata Sichæi 20
 ima tellus dehiscat mihi, Conjugis, et sparsos fraternâ cæde penates,
 vel pater omnipotens adigat me fulmine ad um-
 bras, pallentes umbras Solus hic inflexit sensus, animumque labantem
 Erebi, profundamque Impulit: agnosco veteris vestigia flammæ.
 noctem, priusquàm, O Sed mihi vel tellus optem prius ima dehiscat,
 pudor, ego violò te Vel pater omnipotens adigat me fulmine ad umbras, 25

NOTES.

8. *Malè sana*: the love-sick queen addressed her concordant sister. *Unanimem*, here, is very emphatical. It implies that there was such a harmony and agreement subsisting between them, that they both seemed to be animated with the same soul: (of *corpus* and *animus*.) *Malè sana*: *Malè*, here, has the force of *non*. The queen was so in love with *Aeneas*, that she disregarded the sober dictates of reason, and her better judgment. Valpy says, "with disturbed mind." *Insomnia*: dreams. *Suspensam*: in the sense of *solicitam*.

11. *Quem sese ferens ore*: what an illustrious person, showing himself (to be) by his countenance! of how great fortitude and prowess!

The *Quàm forti pectore et armis*, is an elliptical expression. It is thus filled: *Quàm forti pectore est ille; et quàm fortibus armis*. The preposition *è*, or *ex*, being still understood, governing the ablative cases. By the *forti pectore*, we are to understand his fortitude in undergoing hardships, and supporting misfortunes: and by the *armis*, his courage and prowess in arms.

13. *Timor arguit*: fear shows a base and ignoble mind. As fear argues a base and ignoble mind, so courage and valor bespeak a noble and divine original. The poet has filled the speech of *Dido* with these abrupt half sentences, and made her speak incoherently, on purpose to show the confusion and perturbation of her mind.

14. *Exhausta*: drawn out—endured to the last. Not only begun, but accomplished, and with resolution brought to an end. Here is plainly an allusion to the draining of some bitter cup to the very last drops. A participle from *exaurio*. *Fatis*. The word *fa-*

tum signifies, sometimes, as in this place—distress—misfortunes—calamities.

14. *Canebat*: in the sense of *narrabat*.

15. *Sederet*: in the sense of *maneret*.

16. *Sociare*: to connect myself in marriage with any one.

17. *Primus amor*: after my first love deceived me, disappointed by the death of my husband. She had pictured to herself an uninterrupted course of conjugal felicity, of which she was disappointed by the death of her husband. This led her to enter into the resolution of never forming a second connexion.

18. *Si non pertæsum fuisset*: if I had not been weary (displeased) with the marriage bed, and nuptial torch, perhaps, &c. *Tædæ*. It was a custom among the Romans to carry a torch before the newly married wife, when she was conducted to the house of her husband. Hence it is often put for the nuptials themselves.

19. *Potui*: I might yield to this one fault. *Potui*: in the sense of *potuissem*.

Second marriages were considered disreputable among the Roman women, as showing a want of respect for the memory of the deceased, and as conveying a suspicion of incontinency.

But *culpa* is sometimes taken simply for the indulgence of the passion of love, however innocent.

21. *Fraternâ cæde*. *Sichæus* was murdered, by her brother, at the altar. Hence the murder is called *fraternal*. *Fata*: in the sense of *mortem*. See note 1. *supra*.

22. *Inflexit sensus*: he alone hath changed my inclinations, and made an impression upon my wavering mind.

Pallentes umbras Erebi, noctemque profundam,
Antè, pudor, quàm te violo, aut tua jura resolvo.
Ille in eos, primus qui me sibi junxit, amores
Abstulit; ille habeat secum, servetque sepulchro.
Sic effata, sinum lachrymis implevit obortis.

Anna refert: O luce magis dilecta sorori,
Solane perpetuâ mœrens carpère juventâ?
Nec dulces natos, Veneris nec prœmia nôris?
Id cinerem, aut Manes credis curare sepultos?
Esto: ægram nulli quondam flexere mariti,
Non Libyæ, non antè Tyro: despectus Iarbas,
Ductoresque alii, quos Africa terra triumphis
Dives alit: placitone etiam pugnabis amori?
Nec venit in mentem, quorum consederis arvis?
Hinc Getulæ urbes, genus insuperabile bello,
Et Numidæ infræni cingunt, et inhospita Syrtis:
Hinc deserta siti regio, latèque furentes

28. Ille *Sichæus* abstulit meos amores, qui

30

31. O *tu*, magis dilecta sorori lucè, sola-ne mœrens carpère in perpetuâ juventâ?

34. Credis cinerem *Sichæi*, aut sepultos

36. *Esto*: Iarbas despectus est, aliique ductores

40

NOTES.

26. *Erebi*: the place of the dead—the infernal regions.

27. *Antè*. The *antè* here is plainly expletive. *Præ* goes before it, and is to be connected with *quàm*. Some copies have *violen* and *resolvam*. *Pudor*: in the sense of *pudicitia*.

30. *Implevit sinum*: she filled her bosom with flowing tears. *Servius* and *Turnebus* take *sinum*, here, for the cavity of the eye. But the common import of the word is much more expressive, as it shows her tears to be much more copious, and paints her passion as more violent. *Refert*: in the sense of *respondet*. *Luce*: in the sense of *vita*.

32. *Sola-ne carpère*: will you fade and wither away, mourning alone as a widow through all your youth, &c. *Ruæus* says, *ex sola consumeris dolens per totam juventutem*. But *carpère* may be used in the sense of the Greek middle voice. The meaning is obvious.

35. *Nulli mariti*: no suitors moved you sorrowing—while your loss was fresh in your memory, and your grief unabated. *Mariti*: in the sense of *proci*. *Ægram*: in the sense of *dolentem*. *Te* is understood.

36. *Iarbas*. Among the many who made suit to *Dido*, was *Iarbas*, a rich and powerful prince of Africa, and reputed son of *Jupiter Ammon*. But *Justin* gives a very different account of the matter from the one given here by the poet. He says, *Iarbas*, having gotten ten of the principal Carthaginians, demanded of them *Dido* in marriage; and, in case of a refusal, he threatened to declare war against them. Fearing to deliver the message to the queen, they said the king demanded a person who might teach him and his people the arts of civilized life; but that no one could be found who was willing to leave his relations and friends to

undertake the business; upon this the queen rebuked them, and declared that if the safety of his country required it, any one should be willing to give up even his life. They then opened the whole matter, saying, the very thing she had enjoined on others, she had to perform herself, if she would consult the good of the city. Being taken by this device, after much lamentations, and many invocations of her husband, she declared that she would obey the call of her country. Having passed three months in this manner, she caused a funeral pile to be erected in one part of the city, as if to appease the *Manes* of her departed husband, and to offer sacrifices for him before her nuptials. She ascended the pile, and taking a sword in her hand, said to her people, that she would go to her husband as they required, and, with her own hand, put an end to her existence. While Carthage remained, she was worshipped as a goddess.

37. *Terra dives triumphis*. It appears from *Servius*, that the Africans were the inventors of triumphal shows. Some say they never triumphed. But *Justin* tells us that *Asdrubal*, in particular, was honored with four triumphs. *Placito*: in the sense of *grato*. *Ne* is interrogative.

40. *Getulæ urbes*. The *Getuli* were a brave and warlike people, to the south of Carthage. *Hinc*, when it has its correspondent *hinc*, the former is rendered, *on the one side*; and the latter, *on the other side*.

41. *Numidæ*. The *Numidians*, again, were a people fierce and uncivilized, lying to the westward. *Inhospita Syrtis*. Both the greater and the less *Syrtis* lay in the *Sinus Libycus*, to the north and east of Carthage, and rendered the navigation dangerous.

42. *Deserta siti* rendered desert by drought.

- Barcæi. Quid bella Tyro surgentia dicam,
Germanique minas ?
45. *Ego equidem reor* Dis equidem auspiciis reor, et Junone secundâ, 4
Iliacas carinas tenuisse Huc cursum Iliacas vento tenuisse carinas.
cursum huc vento, Dis Quam tu urbem, soror, hanc cernes ! quæ surgere regnâ
auspiciis, et Junone Conjugio tali ! Teucrûm comitantibus arinis,
secundâ. Punica se quantis attollet gloria rebus !
 Tu modò posce Deos veniam, sacrisque litatis, 5
 Indulge hospitio, causasque innecte morandi ;
 Dum pelago desævit hyems, et aquosus Orion ;
 Quassatæque rates, et non tractabile cælum.
54. *Animum jam in-* His dictis incensum animum inflammavit amore,
censum amore Spemque dedit dubiæ menti, solvitque pudorem. 54
 Principio delubra adeunt, pacemque per aras
 59. *Sed Junoni ante* Exquirunt : mactant lectas de more bidentes
omnes, cui jugalia vin- Legiferæ Cereri, Phæboque, patrique Lyæo
cla sunt curæ. Junoni ante omnes, cui vincla jugalia curæ.
 60. *Pulcherrima Dido* Ipsa tenens dextrâ pateram pulcherrima Dido, 60
ipsa tenens pateram dextrâ fundit vinum in-
dextrâ fundit vinum in- ter media cornua can-
ter media cornua can- dentis vaccæ :
dentis vaccæ : Aut ante ora Deûm pingues spatiat ad aras,

NOTES.

43. *Barcæi.* These were a people to the east, inhabiting a dry and barren country. *Quid dicam :* why shall I mention the wars arising from Tyre, and the threats of your brother ? Justin says, when Pygmalion understood that Dido had fled her country, and taken with her much treasure, he determined to pursue her ; but was dissuaded from his purpose by his mother, and the threats of the gods.
45. *Junone secunda.* Juno is here particularly named, because she presided over marriage, and because Carthage was under her peculiar protection. *Auspiciis :* in the sense of *fautoribus*, vel *auctoribus*. *Secundâ :* in the sense of *propitia*.
49. *Quantis rebus :* by what noble deeds will the Carthaginian glory exalt itself, the arms of the Trojans accompanying yours ?
50. *Sacris litatis :* sacrifices being offered. The proper signification of *litare*, is, to propitiate by sacrifice. *Sacris :* in the sense of *victimis*.
51. *Innecte :* devise causes for detaining him.
52. *Desævit.* Ruens takes this in the sense of *desæriet*, the present for the future.
53. *Non tractabile :* in the sense of *procellosum*, vel *serenum*. *Cortum :* the air or weather. *Aeneas* arrived in Africa, it is probable, in the latter part of autumn, some time before the approach of winter. It appears to be the plan of Anna to detain him during the pleasant part of the season, until the navigation should become dangerous, and when it would be imprudent to set sail ; in the hope that having passed so long a time with them, he might be persuaded finally to settle at Carthage, and give over his intended purpose of settling in Italy.
54. *Incensum :* burning, or inflamed with love.
55. *Dubiæ :* wavering. *Solvit pudorem* removed her scruples in regard to disrespect to the memory of her late husband. *Valpy*
57. *Exquirunt pacem per aras :* they seek peace by the altars. This refers to the way of prying into the entrails of the victims, in order to know the will of the gods. *Bidentes lectas de more.* It was a regulation that no victims should be offered to the gods, but such as were without blemish. *Bidentes,* properly sheep of two years old.
58. *Legiferæ Cereri.* Ceres was the daughter of Saturn and Ops, and the goddess of husbandry. It is said, she was the first institutor of laws, especially those of marriage. See Ecl. v. 79. *Phæbo.* Dido offers sacrifices to Phæbus, as the god who presided over futurity, that he might send her favorable omens. See Ecl. iv. 10. To father Bacchus, as the god of mirth and jollity, that he might crown the match with joy. See Ecl. v. 69. And especially (*ante omnes*) to Juno, as the goddess who presided over nuptials. *Cui vincla jugalia curæ :* to whom the marriage knot is for a care. See *Æn.* i. 4.
61. *Fundit, &c.* This was according to the manner of the Romans performing sacrifice. After the *immolatio*, which consisted in throwing corn and frankincense, together with the *mola*, (which was made of bran or meal mixed with salt and water, upon the head of the victim, the priest sprinkled wine between the horns.
62. *Spatiatur :* she walks before the images (*ora*) of the gods, &c. It was a custom among the Romans for matrons to walk on holy days, in a grave and solemn

natauratque diem donis, pecudumque reclusis
 pectoribus inhians, spirantia consulit exta.
 Heu, vatū ignaræ mentes! quid vota furentem,
 Quid delubra juvant? est mollis flamma medullas
 Interea, et tacitum vivit sub pectore vulnus.
 Uritur infelix Dido, totâque vagatur
 Urbe furens: qualis coniectâ cerva sagittâ,
 Quam procul incautam nemora inter Cressia fixit
 Pastor agens telis, liquitque volatile ferrum
 Nescius: illa fugâ sylvas saltusque peragrat
 Dictæos: hæret lateri lethalis arundo.
 Nunc media Æneam secum per mœnia ducit;
 Sidoniasque ostentat opes, urbemque paratam.
 Incipit effari, mediâque in voce resistit.
 Nunc eadem, labente die, convivium quærit;
 Iliacosque iterum demens audire labores
 Exposcit, pendetque iterum narrantis ab ore.
 Post, ubi digressi, lumenque obscura vicissim
 Luna premit, suadentque cadentia sidera somnos;
 Sola domo mœret vacuâ, stratisque relictis
 Incubat: illum absens absentem auditque videtque:
 Aut gremio Ascanium, genitoris imagine capta,
 Detinet, infandum si fallere possit amorem.
 Non cœptæ surgunt turres, non arma juvenus
 Exercet, portusve, aut propugnacula bello
 Tuta parant: pendent opera interrupta, minæque
 Murorum ingentes, æquataque machina cœlo.

65 65. *Eam furentem*

69. *Talis, qualis cer-
 va, sagittâ coniecta.
 70 quam pastor agens telis
 fixit incautam procul
 inter Cressia nemora,
 liquitque volatile fer-
 rum in vulnere, nescius
 75 facti*
 74. *Nunc Dido ducit
 Æneam secum*

79. *Ore Æneæ nar-
 rantis*
 80. *Ubi omnes digressi
 sunt ad quietem*

83. *Ille absens audit-
 que videtque*
 85

NOTES.

manner, before the altars, with torches in their hands. *Ora*: in the sense of *statuas*, or *imagines*.

63. *Instaurat*: she passes the day in offerings. *Rusus* says, *renovat sacrificia per diem*.

64. *Inhians*: prying into—exploring attentively. *Spirantia*: throbbing—palpitating. *Extæ*: properly the part which we call the lungs, including the heart, liver, &c.

65. *Vatum*: in the sense of *extispicium*.

66. *Mollis flamma est*: a gentle flame consumes. *Est*: in the sense of *edit*. *Furentem*: in the sense of *amantem*. *Tacitum*: concealed.

69. *Qualis cerva*. This is a very proper comparison, and agrees almost in every circumstance. There is a peculiar beauty in the *heril lateri lethalis arundo*, which strongly images the fast hold that the arrows of Cupid had gotten of Dido's heart. *Cressia*: an adj. Cretan.

71. *Ferrum*: in the sense of *arundinem*.

74. *Mœnia*: properly the fortifications of a city. *Rusus* says, *munitimenta*.

77. *Eadem*: the same entertainment she had received the preceding night.

81. *Luna obscura vicissim*: the moon, in turn obscure, withdraws her light. This shows the approach of day. When the

stars disappear in the superior light of the sun, they are said to set; so when the sun disappears, and withdraws his light, they become visible, and are said to rise. The same may be said of the moon. *Vicissim*, after having given light in her course.

82. *Relictis stratis*. The couch on which Æneas had been sitting, and which he had just left to retire to rest.

84. *Capta*: taken, or captivated with the resemblance of his father, she hugs, &c.

88. *Pendent*: stand, or remain. *Interrupta*: in the sense of *imperfecta*. *Ingentes minæ murorum*. Heyne takes this simply for the high walls, (*alti muri*), which by their altitude, presented a threatening aspect. Valpy is of the same opinion: but most interpreters take *minæ murorum* to be the fortifications built upon the walls, which presented a threatening appearance to an enemy. Hortensius and *Rusus* are of opinion, they were huge and unfinished parts of the wall, which seemed to threaten a ruin, and presented a terrific appearance.

89. *Machina*. By this we are most probably to understand the engines used in raising stones, beams, and timber generally, for carrying on the building. Heyne says, *moles—edificium*, referring to the buildings themselves.

90. Quam (*Didonem*) simul ac Saturnia, chara conjux Jovis, persensit peste teneri
Chara Jovis conjux, nec famam obstare furori,
Talibus aggreditur Venerem Saturnia dictis :
Egregiam verò laudem, et spolia ampla refertis
Tuque puerque tuus, magnum et memorabile numen
Una dolo Divum si fœmina victa duorum est :
Nec me adeò fallit, veritam te mœnia nostra,
Suspectas habuisse domos Carthagini altæ.
Sed quis erit modus ? aut quò nunc certamina tanta ?
Quin potiùs pacem æternam pactosque hymenæos
Exercemus ? habes, totà quod mente petisti :
Ardet amans Dido, traxitque per ossa furorem.
Communem hunc ergò populum, paribusque regamus
Auspiciis : liceat Phrygio servire marito,
Dotaletque tuæ Tyrios permittere dextræ.
Olli, sensit enim simulata mente locutam,
Quò regnum Italiæ Libycas averteret oras,
Sic contrà est ingressa Venus : Quis talia demens
Abnuat, aut tecum malit contendere bello ?
Si modò, quod memoras, factum fortuna sequatur.
Sed fatis incerta feror, si Jupiter unam
Esse velit Tyriis urbem, Trojâque profectis :
98. *Modus nostræ contentionis*
103. *Liceat Didoni servire*
107. *Contrà Venus ingressa est respondere olli sic; enim sensit eam locutam esse simulatâ mente, quò averteret*

NOTES.

90. *Peste* : in the sense of *amore*. Ruvius says, *veneno*.

93. *Spolia* : in the sense of *victoriam*.

94. *Numen*. This is the reading of Heyne, after Pierius, Heinsius, and Burmannus. It is also approved by Valpy, though he retains the common reading, *nomen*. In a note upon this passage, he has *numen*, and observes that *vestrum* is understood. "Your divine power will be nobly employed," says he. Heyne makes this turn to the words: *Magnum verò et memorabile erit numen vestrum, si vos duo Dei circumveneritis unam fœminam*. He takes *numen* in the sense of *poteslas*, vel *potentia*. *Nomen* is the common reading. This part of Juno's speech is extremely satirical. *Tuus puer*: Cupid. He was the son of Jupiter and Venus.

98. *Aut quò nunc*: or, for what purpose now are so great contentions? Juno and Venus took opposite sides in the affairs of Æneas and the Trojans. The former is always represented their bitterest enemy, and the latter their warmest friend. The whole of Juno's speech is artful, and the plan deep laid. She now proposes to lay down their arms, to conclude a lasting peace—to form a match between Æneas and Dido, and by these means unite the Trojans with the Carthaginians into one people. This plan, could she have brought it about, would have been to her a complete victory over her antagonist. The common reading is *certamine tanto*. Heyne reads *certamina tanta*, which is much easier, and he says, is the true reading.

99. *Hymenæos*: match.

102. *Regamus hunc populum*. The meaning plainly is: Let us rule this people (*munem*) composed of Trojans and Carthaginians, with equal authority and power. Let them be both equally under our protection and auspicious influence. *Ausp* in the sense of *poteslas*.

103. *Phrygio*. Servius, and some of say, that *Phrygio*, here, is a word of tempt, and implies that Æneas was in and in slavery, as the *Phrygians* then. But Virgil uses the words *Phrygius Trojanus* promiscuously. Beside, Juno, the hypocrite, and would, therefore, indolently avoid every expression that might be offensive, or render her suspected.

expression *servire marito* is in allusion to of the three ways of contracting marriage among the Romans, (viz.) *Cœemptio*: the parties solemnly bound themselves each other by the ceremony of giving taking a piece of money. By this the man gave herself over into the power of man, and entered into a state of liberal vitute, or subjection to him.

104. *Dotalet*: as a dowry. *Dos* is properly the patrimony of the wife—any thing given to the husband with the wife. *Tamenpe, regnum Carthaginiis*.

105. *Olli*: for *illi*, by *antithesis*.

110. *Feror incerta fatis, si*: I am rendered uncertain by the decrees of the gods, &c.

- Miscerive probet populos, aut fœdera jungi.
 Tu conjux : tibi fas animum tentare precando.
 Perge ; sequar. Tum sic excepit regia Juno :
 Mecum erit iste labor : nunc quâ ratione, quod instat,
 Confieri possit, paucis, adverte, docebo.
 Venatum Æneas, unâque miserrima Dido,
 In nemo ire parant, ubi primos crastinus ortus
 Extulerit Titan, radiisque retexerit orbem.
 His ego nigrantem commixtâ grandine nimbum,
 Dum trepidant alæ, saltusque indagine cingunt,
 Desuper infundam, et tonitru cælum omne ciebo.
 Diffugient comites, et nocte tegentur opacâ.
 Speluncam Dido dux et Trojanus eandem
 Devenient. Adero, et, tua si mihi certa voluntas,
 Connubio jungam stabili, propriamque dicabo.
 Hic Hymenæus erit. Non adversata, petenti
 Annuit, atque dolis risit Cytherea repertis.
 Oceanum interea surgens Aurora reliquit.
 It portis, jubare exorto, delecta juvenus
 Retia rara, plagæ, lato venabula ferro,
 Massylque ruunt equites, et odora canum vis.
 Reginam thalamo cunctantem ad limina primi
 Penorum expectant : ostroque insignis et auro
 Stat sonipes, ac fræna ferox spumantia mandit.
 Tandem progreditur, magnâ stipante catervâ,
- regnum Italiæ ad Liby-
 cas oras
 113. Tu es ejus con-
 jux : fas est tibi tentare
 115. Nunc, adverte tu,
 docebo paucis verbis, qua
 ratione, id, quod instat,
 possit confieri.
 120
 121. Dum alæ trepi-
 dant, cinguntque saltus
 indagine, ego desuper
 infundam his nigrantem
 nimbum, grandine com-
 mixta, et ciebo omne
 cælum tonitru.
 125. Si tua voluntas
 sit certa mihi
 128. Cytherea non ad-
 versata annuit ei petenti.
 130 atque risit dolis reperti-
 135

NOTES.

114. *Excepit* : replied—answered.
 117. *Venatum* : a sup. in *um*, of the verb *venar*, put after the verb *ire*. Dido is here called *miserrima*, most unhappy, on account of the issue of her love.
 119. *Titan* : in the sense of *Sol*. See *Ecl. iv. 6.* and *Geor. iii. 48.* *Radiisque* : and shall have disclosed the world by his beams. The poets pretended that light sunk into the ocean every night, and was every morning brought from hence by the returning sun. Hence the propriety of the verb *extulerit*.
 121. *Dum alæ*. By *alæ*, Servius understands the horsemen, or riding hunters, who are termed *alæ*, wings, because they covered the foot as the cavalry of an army. Or *alæ* may signify the horsemen in general spread over the ground, like stretched out wings. *Trepidant* very strongly expresses the hurry and bustle of a company of horsemen, flying and scampering over the ground in quest of their prey. *Indagine*. By this some understand the arranging of the hounds, and the placing of them in proper places for taking the game : but *Ruæus*, and most commentators, take it for the *nets* and *toils* in which the game was taken. For *alæ*, *Ruæus* has *equites*.
 126. *Jungam* : I will join them in firm wedlock, and will consecrate her to be his own. I will give her over to be his peculiar property.
 127. *Hic Hymenæus erit* : this shall be a marriage. Some take the meaning to be that *Hymen* should be present. But this would be unnecessary, since the nuptials were to be performed by *Juno*, without the assistance of any other. See *Geor. iii. 60.* *Cytherea*, a name of *Venus*. See *Æn. i. 229.*
 130. *Jubare* : in the sense of *luce vel diluculo*.
 131. *Retia rara* : the wide nets, the toils, the spears of broad point, and the Massilian horsemen, &c. rush forth.
 132. *Odora vis canum*. *Vis* is here used in the sense of *copia*, or *multitudo*. And *odora*, in the sense of *odorum*, by *antiptosis* : a multitude of strong scented dogs. *Massyli*. They were a people of Africa, placed by Virgil to the westward of *Carthage*. Little is known concerning them.
 133. *Primi* : in the sense of *primores*.
 135. *Stat sonipes insignis* : her horse stands ready, richly decked in purple and gold. *Stat* : in the sense of *adest*. To take it literally would ill agree with the fine image of the courser here given ; *ferox mandit spumantia fræna*. *Insignis* : in the sense of *ornatus*.
 137. *Circumdatus Sidonium* : covered with a Tyrian cloak. The *chlamys* was both a military and hunting dress. It was a loose upper garment, which covered the breast-plate, and folded about the left arm to de-

138. Cui *est* pharetra
ex auro Sidoniam picto chlainydem circumdata limbo :
Cui pharetra ex auro ; crines nodantur in aurum ;
Aurea purpuream subnectit fibula vestem
Necnon et Phrygii comites, et lætus Iulus, 140
Incedunt : ipse ante alios pu cherrimus omnes
Infert se socium Æneas, atque agmina jungit :
Qualis, ubi hybernæ Lyciam Xanthique fluentæ
Deserit, ac Delum maternam inuisit Apollo, 142
Instauratque choros, mixtique altaria circum 145
Cretesque Dryopesque fremunt, pictique Agathyrsi :
Ipse jugis Cynthii graditur, mollique fluentem
Fronde premit crinem fingens, atque implicat auro
Tela sonant humeris. Haud illo segnior ibat 150
Æneas ; tantum egregio decus enitet ore. 150
151. Postquam ven-
tum *est* in altos montes, atque invia lustra,
Ecce feræ saxi dejectæ vertice capræ
Decurrere jugis : aliâ de parte patentes
Transmittunt cursu campos, atque agmina cervi
Pulverulenta fugâ glomerant, montesque relinquunt. 155
At puer Ascanius mediis in vallibus acri 156
Gaudet equo : jamque hos cursu, jam præterit illos :
Spumantemque dari pecora inter inertia votis
Optat aprum, aut fulvum descendere monte leonem. 160
159. Optatque votis
spumantem aprum dari
sibi inter inertia pecora Interea magno misceri murmure cælum 160
Incipit : insequitur commixtâ grandine nimbus.
Et Tyrii comites passim, et Trojana juvenus,
Dardaniusque nepos Veneris, diversa per agros
Tecta metu petiere ; ruunt de montibus amnes.
Speluncam Dido dux et Trojanus, eandem 165
Deveniunt : prima et Tellus et pronuba Juno

NOTES.

tend them from the wild beasts. The construction is a Grecism.

143. *Qualis*. The poet (*Æn.* i. 498.) compared Dido to Diana: here he compares Æneas to Apollo, her brother. It was a common opinion that, at certain times of the year, the gods changed the place of their residence. Servius says, it was believed that *Apollo* gave out oracles at *Patara*, a city of Lycia, a country of Asia Minor, during the six months of the winter; and at *Delos*, the remaining six months of the year. Hence he was called both *Patarrus* and *Delius*. *Fluenta*: in the sense of *fluvium*.

144. *Maternam Delum*. See *Æn.* iii. 75.

146. *Cretesque*: the *Cretans*, *Dryopes*, and painted *Agathyrsi*, mingled together, express their joy (*fremunt*) around the altars. When *Apollo* came, or was thought to come to *Delos*, the several people that came to consult his oracle, celebrated his arrival with hymns and dances. *Dryopes*. These were a people who dwelt at the foot of mount *Parnassus*. *Agathyrsi*. These were a people of *Scythia*, who used to paint their bodies with various colors. The nations

here mentioned seemed to be selected for *Apollo's* retinue, on account of their skill in archery.

148. *Premittit*: binds up. *Fingens*: adjusting it. *Molli fronde*: with a soft wreath of leaves. *Ruseus* says, *tenera coronâ*. *Auro*: in the sense of *aurea villa*.

149. *Haud segnior*: he moved not less graceful than he—than *Apollo* himself.

150. *Ore*: in the sense of *vultu*.

152. *Dejectæ*: dislodged—routed. *Jugis*: the sides of the rocks, or mountains.

154. *Transmittunt*: in the sense of *percurrunt*.

155. *Glomerant fugâ*: in their flight, they crowd together the dusty herds, &c. *Ruseus* says, *colligunt se in greges pulverulentos*.

159. *Optat votis*: he wishes with vows—he greatly wishes, that a foaming boar, &c.

163. *Dardanius nepos Veneris*: the Trojan grandson of *Venus*—*Ascanius*. *Tecta*: tectum signifies any covered place. Here shelters, or retreat from the storm.

166. *Tellus et pronuba*. *Pronuba*, a title of *Juno*, from her being the goddess of marriage: compounded of *pro* and *nuba*.

Dant signum : fulsere ignes, et conscius æther
Connubiis ; summoque ululârunt vertice Nymphæ.

Ille dies primus lethi, primusque malorum
Causa fuit : neque enim specie famâve movetur,
Nec jam furtivum Dido meditatur amorem :
Conjugium vocat : hoc prætexit nōmine culpam.

Exemplò Libyæ magnas it Fama per urbes :

Fama, malum, quo non aliud velocius ullum :

Mobilitate viget, viresque acquirit eundo :

Parva metu primò : mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.

Illam Terra parens, irâ irritata Deorum,
Extremam, ut perhibent, Cæo Enceladoque sororem

Progenit, pedibus celerem et pernicibus alis :

Monstrum horrendum, ingens : cui quot sunt corpore

Tot vigiles oculi subter, mirabile dictu ! [plumæ,

Tot linguæ, totidem ora sonant, tot subrigit aures.

Nocte volat cæli medio terræque per umbram

Stridens, nec dulci declinat lumina somno.

Luce sedet custos, aut summi culmine tecti,

Turribus aut altis, et magnas territat urbes .

Tam ficti pravique tenax, quàm nuntia veri.

Hæc tum multiplici populos sermone replebat

Gaudens, et pariter facta atque infecta canebat :

Venisse Æneam, Trojano à sanguine cretum,

Cui se pulchra viro dignetur jungere Dido :

Nunc hyemem inter se luxu, quàm longa, fovere,

167. Conscius connu-
biis *fulsit*

169. Ille dies primus
170 fuit causa lethi *Didoni*,
primusque fuit causa
malorum

175

178. Parens terra ir-
ritata irâ Deorum pro-
genit illam, ut *homines*
perhibent, extremam so-
rorem Cæo Encelado-
que, celerem pedibus, et
pernicibus alis

180

181. Monstrum hor-
rendum, ingens ; cui *sunt*
tot vigiles oculi subter,
mirabile dictu ! tot lin-
guæ, totidem ora sonant,
subrigit tot aures, quot
sunt plumæ in corpore.

185

191. *Canebat* Æneam
venisse, cretum à Troja-
no sanguine, cui viro
pulchra Dido dignetur
jungere se : nunc luxu
fovere inter se hyemem,
quàm longa est,

190

NOTES

Its primitive meaning is *bride-maid*. Some rank *Tellus* among the Divinities that presided over marriage. She gave signs of disapprobation by an earthquake, or some motion of the earth. *Servius* says, there was no omen more inauspicious to nuptials than this. *Juno* also gave her sign against the match, by rain and storms of hail. Flashes of lightning supplied the place of the nuptial torch ; and the only song was the howling of the mountain nymphs. These were all sad presages of the future.

169. *Ille dies primus fuit causa* : that day, the first (in an especial manner,) was the cause of death to *Dido* ; and the beginning (*primus*) of her woes.

170. *Specie fama-ve*. By the species we are to understand the appearance and deformity of the action, as it passed in review before her own mind ; and by *fama*, the scandal and infamy of it, in the eyes of the world.

172. *Prætexit* : palliates or covers. *Culpam* : in the sense of *crimen*.

174. *Fama malum quo* : Fame, a fiend, then which there is not another more swift, &c. In this account of fame, the Poet imitates *Homer's* description of discord. A judicious critic is of opinion that this description of fame is one of the greatest ornaments of the *Æneid*. It has not, however,

escaped censure. *Malum* : in the sense of *pestis* vel *monstrum*.

179. *Cæo Enceladoque*. These were two Giants, who took the lead in the war against the gods. They were the sons of *Titan* and *Tellus*. Their object in the war was to restore their father *Titan* to the throne, from which *Jupiter* had driven him. They attempted to attack Heaven, by putting mount *Ossa* upon *Pelion* ; but in the attempt they were chastised by *Jupiter*, in an exemplary manner. At this vengeance (*ira*) of the gods, *Tellus* was irritated ; and by way of revenge, produced *fame*, their youngest sister, swift on the foot, and on the nimble wing.

184. *Medio* : in the middle of heaven and earth—between heaven and earth. *Umbram* : in the sense of *tenebras*.

186. *Luce* : in the sense of *die*. *Custos* : a spy.

188. *Tam tenax* : as tenacious of falsehood and wickedness, as a messenger of truth.

189. *Sermone* : in the sense of *rumore*.

190. *Canebat* : she equally proclaimed facts and fictions.

193. *Nunc fovere luxu* : that now in luxury they caress one another during the winter, as long as it may be. *Hyemem quàm longa* : in the sense of *longam hye-*

- Regnorum immemores, turpique cupidine captos
 Hæc passim Dea sæda virum diffundit in ora. 196
 Protinus ad regem cursus detorquet Iarbam;
 Incenditque animum dictis, atque aggerat iras.
198. Hic satus Am- Hic Ammone satus, raptâ Garamantide Nymphâ,
 mono, Nymphâ Gara- Templa Jovi centum latis immania regnis,
 mantide raptâ, posuit Centum aras posuit; vigilemque sacraverat ignem, 200
 Jovi centum immania Excubias Divum æternas, pecudumque cruore
 templa in latis regnis, Pingue solum, et variis florentia limina sertis.
 posuit centum aras; sa- Isque amens animi, et rumore accensus amaro,
 craveratque Dicitur ante aras, media inter numina Divum,
 203. Isque amens ani- Multa Jovem manibus supplex orasse supinis: 205
 mi, et accensus amaro Jupiter omnipotens, cui nunc Maurusia pictis
 rumore, dicitur supplex orasse Jovem multa sup- Gens epulata toris Lenæum libat honorem,
 plex orasse Jovem multa sup- Aspicias hæc? an te, genitor, cum fulmina torques,
 pinis manibus, stans ante Nequicquam horremus? cæcique in nubibus ignes
 aras, inter media numina Terrificant animos, et inania murmura miscent? 210
 Divum. Fœmina, quæ nostris errans in finibus urbem
212. Cui dedimus litus Exiguam pretio posuit, cui litus arandum,
 Cuique loci leges dedimus, connubia nostra
 Reppulit, ac dominum Ænean in regna recepit

NOTES.

mem. Rumsus says, *traducere hyemem inter se luxu*.

194. *Cupidine*: by cupido, Servius informs us that the ancients understood an ungovernable and irregular passion of love—lust. *Captos*: enslaved.

198. *Hic Ammone satus*: this man, sprung from Ammon, had built to Jove, &c. Jupiter Ammon had a celebrated temple and oracle in Libya, on a spot of ground watered by a fountain, and enclosed by a pleasant grove. This temple is said to have been built by Bacchus, or Hercules. This Ammon some will have to be the same with Ham, the son of Noah. Sir Isaac Newton thinks him to have been the father of Sesostris, and cotemporary with Solomon, king of Israel. Iarbus was the son of this Jupiter Ammon, by the nymph Garamantis. *Aggerat*: in the sense of *auget*.

200. *Vigilem ignem*. Plutarch informs us that in this temple there was a lamp continually burning. This was also a custom common to many nations. *Posuit*: in the sense of *edificavit*.

201. *Excubias æternas Divum*: a perpetual watch of the gods—sacred to the service of the gods. *Solum*: a tract of ground enriched by the blood of victims.

202. *Limina florentia*: an entrance (into the temples) adorned with various garlands. *Amens animi*: distracted in mind; of *â*, privativum, and *mens*.

204. *Numina*: the shrines or statues, which represented the gods. *Supinis*. Rumsus says, *elatis*: properly, with the palm upwards.

206. *Qui nunc*: to whom the Moorish

nation, feasting on painted couches, &c. The *Maurusii*, vel *Mauri*, were inhabitants of Mauritania, an extensive country in Africa, bounded on the west by the Atlantic ocean, on the north by the Mediterranean sea, and on the east by Numidia and Carthage. It seems this news reached Iarbas, while he and his people were feasting upon the remains of the victims which had been offered to Ammon. At such banquets, it was usual to pour forth wine by way of libation to the gods—an offering of wine.

207. *Lenæum honorem*: simply, wine—the liquor of Bacchus. *Lenæus*, a name of Bacchus, used as an adj. derived from a Greek word, signifying a wine-press. *Epulata*: feasting, or having feasted.

209. *Cæci*: undirected—fortuitous. *Ignes*: lightnings. *Inania murmura*: vain, or empty sounds.

212. *Posuit*: in the sense of *condidit*. *Litus arandum*: the shore to be ploughed. The province or territory of Carthage is here called *litus*, because it lay along the sea coast—a tract of country to cultivate. *Pretio*. This alludes to the price paid, or stipulated to be paid, for her territory, or tract of country. See the following note.

213. *Cuique dedimus*: and on whom we imposed the laws of the place. We are told that Dido engaged to pay the Africans an annual tribute for the tract of country which she purchased for her colony. This, however, the Carthaginians afterwards refused to do, and was the cause of the first war in which they were engaged. Excepting this tribute, Carthage, from the first, was an independent sovereignty.

ille Paris, cum semiviro comitatu,
 l mentum mitrâ crinemque madentem
 us, raptò potitur: nos munera templis
 tuis ferimus, famamque fovemus inanem.
 us orantem dictis, arasque tenentem
 omnipotens: oculosque ad mœnia torsit
 et oblitos famæ melioris amantes.
 ic Mercurium alloquitur, ac talia mandat:
 ge, nate, voca Zephyros, et labere pennis:
 iumque ducem, Tyriâ Carthagine qui nunc
 at, fatisque datas non respicit urbes,
 ere, et celeres defer mea dicta per auras.
 um nobis genitrix pulcherrima talem
 it, Graiûmque ideò bis vindicat armis:
 e qui gravidam imperiis, belloque frementem
 regeret, genus alto à sanguine Teucri
 et, ac totum sub leges mitteret orbem.
 accendit tantarum gloria rerum,

215

217. Subnexus *quod*
 mentum madentemque
 crinem Mœonia mitrâ,
 potitur raptò

220. Omnipotens au-
 diit cum orantem in ta-
 libus dictis, tenentem-
 que aras, torsitque ejus
 oculos ad regia mœnia,
 et ad amantes oblitos
 225 melioris famæ.

226. Alloquereque
 Dardanium ducem, qui
 nunc expectat in Tyria
 Carthagine, nonque re-
 spicit urbes datas ei
 230 fatis

227. Ejus pulcherrima
 genitrix non promittit

NOTES.

Et nunc ille Paris. Here Iarbas means, Paris, to denote him effeminate a ravisher, who had carried off a whom he considered his own. In to this, he says, *potitur raptò*: he is the ravished prize. *Semiviro* co-with his effeminate train. This is illusion to the Phrygians, who were worshippers of the goddess *Cybele*, priests were eunuchs.

Mœoniâ mitrâ: a Mœonian, or Ly-tre. This was a kind of bonnet the Lydian and Phrygian women. part of dress unbecoming in men, specially when it had the fillets or with which it was tied under the arbas mentions it as a mark of ind badge of reproach. *Mœonia*: an e country in the Lesser Asia. It is d as an adj. Its more modern name z, from *Lydus*, one of its kings, as ells us. That part bordering upon d Caria, still retains its ancient Athenæus observes, that Homer at-the use of unguents to none of his rs in the *Iliad*, besides Paris. These ieffly for the hair. The use of them sidered a mark of effeminacy. Iar-refore says of Æneas, that his hair stened or besmeared with unguents e madentem.

Subnexus: in the sense of *subligatus*. *Quippe nos ferimus*: we to be sure ferings to thy temples, and cherish report of being thy offspring.

speaks by way of complaint. The hich we present unto thee are of l, and the report of thy being our ain and without foundation, or a wouldst not have suffered this evil pon me. Heyne observes, that the

words of Iarbas, *quippe*, &c. are extremely ironical. *Ironia acerba vocabulo, quippe, in-est*, says he. Both Rûmus and Heyne take *quippe* in the sense of *scilicet*. But *quippe* may be taken perhaps in the sense of *dum*: while we are presenting offerings unto thee, &c. Æneas is enjoying the ravished prize.

219. *Tenentem aras*. holding the altars. It was a custom in the more solemn acts of religion, to embrace the altars. It was especially so for suppliants.

221. *Amantes*: lovers—Æneas and Dido.

223. *Pennis*: in the sense of *alis*. Mercury was represented as having winged shoes, on which he was borne through the air. They were called *talaria*.

225. *Expectat*: in the sense of *moratur*.

228. *Bis vindicat*: preserved him twice, &c. Æneas was twice saved by Venus from impending death: once in a contest with Diomedes, when he was struck to the ground by the stroke of a huge stone, and would have been slain, had not Venus cast her veil over him, and carried him off from the fight; and a second time, when under her own conduct, he passed unhurt through the flames of Troy, and the midst of his enemies, during the sack of that city.

229. *Gravidam imperiis*. Rûmus says, *plenam regnis*. Servius says, *parituram imperia, vel unde multi imperatores possunt creari*. Heyne says, *quæ proferet multos potentes, et latè imperantes populos*. It appears to be in the sense of *paritura magnum imperium, populumque latè dominantem*. In which a mighty empire is about to be established, says Valpy.

231. *Proderet genus*: should evince or prove his descent, &c.

- nobis illum fore talem, Nec super ipse suâ molitur laude laborem :
 idedque bis vindicat Ascanio-ne pater Romanas invidet arces ?
 illum ab armis Graiûm : Quid struit ? aut quâ spe inimicâ in gente moratur ? 235
 sed promisit illum fore Nec prolem Ausoniam et Lavinia respicit arva ?
 istum, qui regeret Itali- Naviget. Hæc summa est : hic nostri nuntius esto
 am, gravidam imperiis, Dixerat. Ille patris magni parere parabat
 frementemque bello ; qui Imperio : et primûm pedibus talaria nectit
 proderet Aurea ; quæ sublimem alis, sive æquora supra, 240
 237. Hic esto illi nun- Seu terram, rapido pariter cum flamine portant.
 tius nostri Tum virgam capit : hæc animas ille evocat Orco
 Pallentes ; alias sub tristia Tartara mittit :
 Dat somnos adimitque, et lumina morte resignat.
 Illâ fretus agit ventos, et turbida tranat 245
 Nubila. Jamque volans apicem et latera ardua cernit
 Atlantis duri, cælum qui vertice fulcit :
 248. Atlantis, cui pi- Atlantis, cinctum assiduè cui nubibus atris
 niferum caput assiduè Piniferum caput et vento pulsatur et imbri :
 cinctum atris nubibus Nix humeros infusa tegit : tum flumina mento 250
 pulsatur et vento et im- Præcipitant senis, et glacie riget horrida barba.
 bri : nix infusa Hic primûm paribus nitens Cyllenius alis
 Constitit : hinc toto præceps se corpore ad undas
 Misit : avi similis, quæ circum litora, circum
 Piscosos scopulos, humilis volat æquora juxta. 255
 256. Haud aliter Cyl- Haud aliter, terras inter cælumque, volabat

NOTES.

233. *Molitur laborem* : undertakes the enterprise for his own glory.

235. *In gente inimicâ* : in a hostile nation. This is said by anticipation, because of the enmity which subsisted between Rome and Carthage in after times. *Struit* : in the sense of *parat*.

236. *Lavinia arva*. See *Æn.* i. 2.

239. *Talaria*. These were a kind of winged shoes, which the poets say the messengers of the gods wore—sandals.

241. *Flamine* : in the sense of *vento*.

242. *Virgam*. This was the celebrated rod, or Caduceus, presented to Mercury by Apollo, in return for his lyre. Mercury, in his way to Arcadia, observing two serpents going to fight, appeased them by casting down his rod between them. Hence a rod wreathed round with two serpents, became a symbol of peace. *Orco* : the place of the dead.

243. *Tartara* : the lowest part of hell—the place of the damned.

244. *Lumina morte resignat* : he opens eyes in death. This is the sense given to *resigno* by Turnebus, Davidson, and others. They think the poet alludes to a Roman custom of opening the eyes on the funeral pile, though shut all the time the corpse lay in the house. But Servius takes *resigno* in the sense of *claudo* : he closes, or shuts eyes in death. Rûsius says, *aperit oculos ex morte*, id est, *revertat corpora è morte*. This seems to be the opinion of Heyne.

247. *Atlantis duri*. Atlas is a very high

mountain, or rather range of mountains, commencing at the Atlantic ocean, to which it gives name, and running in an easterly direction, dividing Mauritania from Libya Interior. It is fabled that Atlas, king of Mauritania, was transformed into this mountain by Perseus, at the sight of his Gorgon's head, because he refused to treat him with hospitality. Virgil describes the mountain as retaining the form and shape of a man. Atlas was a very skilful astronomer and astrologer : this probably gave rise to the fable. His supporting heaven on his shoulder is explained, from the circumstance of the top of the mountain being lost in the clouds. Its top, or summit, was covered with perpetual snow. Hence, *nix infusa tegit humeros*.

248. *Cui* : in the sense of *cujus*.

250. *Mento senis* : from the chin of the old man.

252. *Cyllenius* : Cyllenius moving (*nitens*) on equal or balanced wings, stopped. This was a name of Mercury, from *Cyllene*, in Arcadia, the place of his birth. He was the son of Maia, the daughter of Atlas, by Jupiter.

254. *Similis avi*. The whole of this passage is in imitation of Homer, *Odyss.* lib. v. 43. The bird here alluded to, is supposed to be the coot, or cormorant.

256. *Volabat*. This and the two following lines, Heyne marks as spurious. They were probably left in an unfinished state. Bentley would alter *volabat* to *legabat*, which

Litus arenosum Libyæ, ventosque secabat,
Materno veniens ab avo Cyllenia proles.

lenia proles veniens ab
materno avo volabat
arenosum litus Libyæ,
inter terras cœlumque,
secabatque ventos

Ut primùm alatis tetigit magalia plantis,
Æneam fundantem arces, ac tecta novantem

260

Conspicit: atque illi stellatus iaspide fulvâ
Ensis erat, Tyrioque ardebat murice læna
Demissa ex humeris: dives quæ munera Dido
Fecerat, et tenui telas discreverat auro.

Continuò invadit: Tu nunc Carthaginis altæ
Fundamenta locas, pulchramque uxorius urbem
Extruis! heu, regni rerumque oblite tuarum!

265

Ipse Deum tibi me claro demittit Olympo
Regnator, cœlum et terras qui numine torquet:

Ipse hæc ferre jubet celeres mandata per auras:
Quid struis? aut quâ spe Libycis teris otia terris?

270

Si te nulla movet tantarum gloria rerum,
Nec super ipse tuâ moliris laude laborem;
Arcanum surgentem et spes hæredis Iuli

Respice: cui regnum Italiæ Romanaque tellus
Debentur. Tali Cyllenius ore locutus,

275

Mortales visus medio sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.

At verò Æneas aspectu obmutuit amens;
Arrectæque horrore comæ; et vox faucibus hæsit.

280

280. Comæ sunt ar-
rectæ

Ardet abire fugâ, dulcesque relinquere terras,
Attonitus tanto monitu imperioque Deorum.

Heu! quid agat? quo nunc reginam ambire furentem
Audeat affatu? quæ prima exordia sumat?

Atque animum nunc huc celerem, nunc dividit illuc;
In partesque rapit varias, perque omnia versat.

286

NOTES.

is the reading of Davidson; but without sufficient authority. Between heaven and earth, he flew along the sandy shore, and cut the winds.

258. *Ab materno avo.* Mercury was the son of Maia, the daughter of Atlas, which made him his grandfather on his mother's side. *Cyllenia proles:* simply, Mercury.

259. *Magalia:* neu. plu. either the huts of the African shepherds, mentioned Geor. iii. 340, or the towers and buildings of Carthage erected on the spot where the *magalia* once stood.

261. *Ensis erat illi stellatus:* there was to him a sword studded with yellow jasper. The hilt and scabbard were studded with gems, sparkling like stars, particularly with jaspers. Servius informs us it was a received opinion that there was a virtue in the jasper-stone, to assist orators in their pleadings, and that Græchus wore one of them for that purpose.

262. *Læna.* This was a thick double garment—a cassock. *Ardebat:* in the sense of *fulgebat*.

264. *Discreverat telas:* had distinguished

the web with a small thread of gold. *Rusus,* says, *distinxerat.*

265. *Invadit:* in the sense of *alloquitur.*

266. *Uxorius:* a slave to your wife. It refers to the pron. *tu*, understood.

267. *Oblite:* the voc. of *oblitus*, agreeing with *Æneas*, understood.

271. *Teris otia:* you waste your time.

Struis: in the sense of *facis*, vel *paras*.

276. *Tali ore:* in the sense of *tulibus verbis*.

277. *Reliquit:* in the sense of *mutavit*. Mercury had assumed a human form, *mortalis visus*, in his conference with *Æneas*; but as soon as he had ended his speech, *in medio sermone*, and before *Æneas* had time to make any reply, he left, changed, or put it off, and vanished from his eyes. *Sermo* is properly a conference between two or more persons, and, when one only has spoken, it is not complete or finished.

279. *Amens:* in the sense of *attonitus* vel *stupefactus*.

283. *Quo affatu:* in what words—by what address. *Ambire:* to speak to—to address.

285. *Dividit:* in the sense of *vertit*.

- Hæc alternanti potior sententia visa est.
Mnesthea Sergestumque vocat, fortemque Cloanthum:
289. *Jubet ut taciti* Classem aptent taciti, sociosque ad litora cogant,
aptent classem. Arma parent; et, quæ sit rebus causa novandis, 290
Dissimulent: scæpe interea, quando optima Dido
Nesciat, et tantos rumpi non speret amores,
Tentaturum aditus, et quæ mollissima fandi
293. *Interea statuit* Tempora; quis rebus dexter modus. Ocyûs omnes
scæpe tentaturum aditus, Imperio læti parent, ac jussa facessunt. 296
et quæ sint mollissima At regina dolos (quis fallere possit amantem ?)
tempora fandi; quis mo- Præsensit, motusque excepit prima futuros,
dos sit dexter rebus con- Omnia tuta timens. Eadem impia Fama furenti
ficiendis Detulit armari classem, cursumque parari.
301. *Talis qualis Thy-* Sævit inops animi, totamque incensa per urbem 300
as, excita Bacchatur: qualis commotis excita sacris
Thyas, ubi audito stimulant trieterica Baccho
Orgia, nocturnusque vocat clamore Cithæron.
Tandem his Æneam compellat vocibus ultrò:
305. *O perfide homo,* Dissimulare etiam sperasti, perfide, tantum 305
sperasti te posse Posse nefas, tacitusque meâ decedere terra?
Nec te noster amor, nec te data dextera quondam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hyberno moliris sidere classem,
Et mediis properas Aquilonibus ire per altum, 310
311. *O crudelis hospes!* Crudelis! Quid! si non arva aliena domosque
Quid? si tu non peteres Ignotas peteres, et Troja antiqua maneret;
Troja per undosum peteretur classibus æquor?

NOTES.

287. *Hæc alternanti*: this plan seemed the better to him, wavering in mind, and examining what had best be done in his present situation. -Rûmus says *consilium*, for *sententia*.

293. *Aditus*: the avenues or passages to her heart. *Quæ*: what might be the fittest or softest moments of addressing her, to obtain her consent. *Rebus*: for effecting his purposes.

298. *Excepit*: heard—found out. *Timens omnia tuta*: fearing all things when even safe—fearing danger when all things are safe. *Furenti*: in the sense of *ad aures furentis*, sive *amantis*. *Impia*: in the sense of *sæva*, says Heyne. *Detulit*: in the sense of *nuntiavit*.

300. *Inops animi*: devoid of reason.

301. *Qualis Thyas*: as a bacchanal roused at the moving of the sacred symbols, &c. *Servius* informs us that *commovere sacra* was a phrase used by the Romans to signify the opening of the solemnities of particular divinities, on their high festival days; when their sacred symbols were removed from their temples, in order to be carried about in pompous procession. This was particularly the case in celebrating the *Orgia*, or *mysteries of Bacchus*, when the statues of that god were removed from his temples,

and carried about in procession by his frantic votaries. The mysteries of Bacchus were celebrated every third year: hence they are called *trieterica*.

302. *Thyas*: a bacchanal; from a Greek word signifying to roar about in wild and frantic disorder.

303. *Nocturnus Cithæron*. Cithæron was a mountain in Boetia sacred to Bacchus. Here his mysteries were celebrated in the most distinguished manner by his infatuated followers. They were, for the most part, celebrated in the night. Hence *nocturnus Cithæron*. *Eam* is understood after *vocat*.

307. *Dextera quondam data*: thy right hand once given. This alludes to their marriage. Supra, 172. *Tenet* is to be supplied, or repeated, with each of the preceding nominatives.

309. *Moliris classem*: do you prepare your fleet in the winter season. The north winds were directly against Æneas in sailing from Africa to Italy. This speech of Dido is tender and persuasive. And since it appeared his purpose to sail to Italy, she endeavors to dissuade him from it, until the winter and contrary winds were over, in the hope that, by repeated instances of her affection and regard, he might be induced to

ugis? per ego has lacrymas dextramque tuam, te, 314. Ego oro te per
aliud mihi jam miseræ nihil ipsa reliqui, 315 has lacrymas, tuamque
inubia nostra, per inceptos Hymenæos; dextram (quando ipsa
quid de te merui, fuit aut tibi quicquam jam reliqui nihil aliud
neum; miserere domûs labentis, et istam, mihi miseræ) per nostra
quis adhuc precibus locus, exue mentem. 317. Aut si quicquam
ster Libycæ gentes, Nomadumque tyranni meum fuit dulce tibi,
infensi Tyrii: te propter eundem miserere
us pudor, et, quâ solâ sidera adibam, 320 miserere
rio. Cui me moribundam deseris, hospes? 321. Odere me, et Ty-
um nomen quoniam de conjuge restat. rii infensi sunt mihi:
oror? an mea Pygmalion dum mœnia frater 325 propter te eundem, meus
t? aut captam ducat Getulus Iarbas? pudor extinctus est, et
si qua mihi de te suscepta fuisset mea prior fama
gam soboles; si quis mihi parvulus aulâ 327. Siqua soboles sal-
Æneas, qui te tantum ore referret; tem suscepta fuisset mi-
uidem omnino capta aut deserta viderer. hi de te ante fugam; si
330 quis parvulus Æneas
at. Ille Jovis monitis immota tenebat
, et obnixus curam sub corde premebat.
pauca refert: Ego te, quæ plurima fando
are vales nunquam, regina, negabo
itam: nec me meminisse pigebit Elisæ; 334. O Regina, ego
amor ipse mei, dum spiritus hos reget artus. nunquam negabo te pro-
pauca loquar. Nec ego hanc abscondere furto meritam esse plurima de
ne finge, fugam; nec conjugis unquam me, quæ te vales enume-
rare fando
336. Dum ego ipse ere
memor mei, dum

NOTES.

the idea of it altogether. *Sidere*: use of *tempore*.
Hymenæos: in the sense of *amores*.
late sunt dulces, says Servius.
Intem: purpose—design of leav-

tyranni Nomadum: the kings of the
ia. The ancient Romans used the
annus and rex promiscuously.
tyrii infensi. She here alludes to
see of her brother to pursue her, as
mentioned.

pudor extinctus: my chastity is gone,
former fame, by which alone I reach-
urs.

uoniam hoc nomen: since this name
ains of the husband. It is to be
that Dido does not address him by
ring name of husband, but by that
er or guest, *hospes*: and she can
a him in no other light, since he is
leave her.

quid moror? what do I wait for?

quis parvulus: if any little Æneas
y to me in my hall, who only might
you in form, I should not, &c.
cient copies read *tamen*, instead of
who nevertheless should resemble

Some explain the words, *qui te
ferret ore*; as if Dido did not wish
to resemble Æneas in his mind,
nd hardness of heart, but only in

person and features. But this sentiment
does not very well agree with the present
strain of her discourse; which is full of ten-
derness, soft address, and moving expostu-
lation.

Since she could not enjoy his person, it
would have been some alleviation of her
distress, if she had a son by him, who might
only set the image of the father before her
eyes, if he could do nothing more. Heyne
reads *tamen*. Rûsius says, *qui representa-
rit te tantum modò vultu*.

330. *Capta*. Rûsius interprets this by
decepta, which is very harsh, and cannot be
the meaning of the speaker. *Capta* refers
to what she had said just before, 326 supra,
aut captam ducat Getulus Iarbas.

In order to paint her distress to Æneas in
the liveliest colors, she represents him as the
only person, on whom she could depend for
protection; and now he was going to abandon
her, considers herself forlorn, deserted,
and left a prey to her enemies, who had al-
ready, as it were, made her their captive.
This is the dreary image that haunts her
disturbed fancy by day, and her dreams by
night. See verse 466. infra.

333. *Refert*: in the sense of *respondet*.

337. *Loquar pauca pro re*: I will speak a
few things to the point in question. *Nec
ego speravi*: nor did I hope to conceal my
departure, &c. This is a reply to Dido's

- Prætendi tædas, aut hæc in fœdera veni.
 Me si fata meis paterentur ducere vitam
 Auspiciis, et sponte meâ componere curas;
 Urbem Trojanam primùm dulcesque ineorum
 Reliquias colerem; Priami tecta alta manerent;
 Et recidiva manu posuisssem Pergama victis.
345. *Grynæus Apollo* Sed nunc Italiam magnam Grynæus Apollo;
jussit me capessere magnam Italiam, Lyciæ Italian Lyciæ jussère capessere sortes.
sortes jussère me Hic amor, hæc patria est. Si te Carthaginis arces
 Phœnissam, Libycæque aspectus detinet urbis:
 Quæ tandem Ausoniâ Teucros considerare terrâ
 Invidia est? et nos fas extera quærere regna.
350. *Fas sit et nos* Me patris Anchisæ, quoties humentibus umbris
quærere Nox operit terras, quoties astra ignea surgunt,
 353. *Turbida imago* Admonet in somnis et turbida terret imago:
patris Anchisæ admonet Me puer Ascanius, capitisque injuria chari,
et terret me in somnis, Quem regno Hesperisæ fraudo et fatalibus arvis.
quoties Nunc etiam interpretes Divûm, Jove missus ab ipso,
 354. *Puer Ascanius,* ('Testor utrumque caput) celeres mandata per auras
injuriaque ejus chari capitis, quem fraudo regno
Hesperisæ, et fatalibus arvis, admonet me.

NOTES.

accusation, *dissimulare etiam*, &c. Verse 305, supra.

339. *Prætendi*. Ruæus takes this in the sense of *Prætexui*, in allusion to verse 172, where it is said of Dido, *prætexit culpam hoc nomine*: nor did I ever cover over our marriage with the name of husband, or come into the bands of Hymen.

Some take *prætendi* in the sense of *prætulî*: nor did I ever bear before me the nuptial torch: in allusion to a Roman custom of carrying lighted torches before the new married couple. In either case, the plain meaning is: I had no part in our nuptials—I consented not to them; nor did I enter into any contract of that nature. This answers Dido's charge against him: *Nec te noster amor*, &c. Verse 305, supra.

340. *Si fata paterentur*: if the destinies had permitted me to lead my life, &c.

This passage furnishes the critics with a pretext to condemn Æneas of ingratitude and insensibility. Was it not enough, say they, for him to let Dido know that he was forced by the Destinies elsewhere, without insulting her with an open declaration, that he preferred other objects to her? But we shall not think Æneas so much to blame, if we consider the true meaning of his words. Dido had urged him to stay; he answers, it is not in his power, because the Destinies opposed it: in proof of it, he assures her that if they had left him to his own choice, he would never have left his native country: he would have rebuilt Troy, which now lay in ashes. This is not saying; if I were at liberty, I would forsake you and return, and rebuild Troy; but I would never have formed any other design than that of repairing the desolation of my

country. What makes the objection appear the more specious is, that Virgil uses *colui* for *coluisssem*; but there are many instances where the imperfect of the sub. has same signification with the plup., and plain that it has in the present instance both from the sense, and the use of *posui* in the following line, with which the ceding verbs are connected. *Auspiciis* the sense of *voluntate*. *Curas*: in the sense of *negotia*, says Heyne.

344. *Recidira*: rebuilt—raised up after fall. *Posuisssem*: in the sense of *restituissem*.

345. *Grynæus Apollo*. The epithet *Grynæus* was given to Apollo from *Grynæus* city of *Æolia*, near which was a grove called *Grynæum*, where Apollo had an oracle of great antiquity, and also a splendid temple.

346. *Lyciæ sortes*. *Lycia*, a maritime country of *Asia Minor*, in which was city *Patara*, where Apollo had a famous temple and oracle. This and some of *Oracles* were called *Sortes*, because they terminated the fate of the person by casting or drawing lots, throwing dice, or by such method, which was thought to be under the immediate direction of the god.

350. *Fas*. This word properly signifies divine law—what is right or lawful—al duty towards God. *Et*, often, as here, in the sense of *etiam*, vel *quoque*.

355. *Fatalibus arvis*: fields destined him by fate.

Æneas had all along been directed to Italy, under the assurance of a peaceful settlement. This country the gods had destined to him.

357. *Testor utrumque caput*: I call to witness each god, viz. Mercury and J.

Detulit. Ipse Deum manifesto in lumine vidi

Intantem muros, vocemque his auribus hausi.

Desine meque tuis incendere, teque querelis:

360

Italiam non sponte sequor

Talia dicentem jamdudum aversa tuetur,

Huc illuc volvens oculos, totumque pererrat

Luminibus tacitis, et sic accensa profatur:

Nec tibi Diva parens, generis nec Dardanus auctor, 365

Perfide, sed duris genuit te cautibus horrens

Caucasus, Hyrcanæque admorunt ubera tigres.

Nam quid dissimulo? aut quæ me ad majora reservo?

Num fletu ingemuit nostro? num lumina flexit? [est?

Num lachrymas victus dedit? aut miseratus amantem

Quæ quibus anteferam? jam jam nec maxima Juno,

Nec Saturnius hæc oculis pater aspicit æquis.

Nusquam tuta fides. Ejectum litore, egentem

Excepi, et regni demens in parte locavi:

Amisam classem, socios à morte reduxi.

Heu! furiis incensa feror. Nunc augur Apollo,

Nunc Lyciæ sortes, nunc et Jove missus ab ipso

Interpres Divûm fert horrida jussa per auras.

Scilicet is Superis labor est, ea cura quietos

Sollicitat. Neque te teneo, neque dicta refello. 380

I. sequere Italiam ventis; pete regua per undas.

362. *Dido jamdudum aversa tuetur illum dicentem*

375 374. *Excepi cum ejectum litore, egentem omnium; et demens locavi eum in parte regni*

NOTES.

Caput, by synec. is here put for the whole body, or person: so also in line 354. Valpy understands it of Dido and Æneas. But he is singular in this. Rûmus says, *utrumque Deum*.

359. *Hausi his auribus*: I drew his voice into these ears—I heard his voice. This is a pleonasmus common to most languages. It adds strength to the affirmation.

360. *Incendere*: to trouble—afflict.

362. *Aversa*: in the sense of *infensa*.

363. *Pererrat*: surveys him all over.

364. *Tacitis*: steady—fixed.

365. *Nec tibi Diva*, &c. Dido, finding Æneas deaf to all her entreaties, after recalling all the fine things she had said of him, verse 12 *et sequens*, breaks forth into the most bitter invectives: Nor is a goddess your parent—nor Dardanus the founder of your race; but frightful Caucasus brought you forth among its hard rocks, and the Hyrcanian tigers gave you suck.

Caucasus: a very inhospitable mountain, which divides Scythia from India. It lies between the Caspian and Euxine seas. *Hyrcania tigres*: Hyrcania, a country in Asia, anciently a part of Parthia, lying between *Media* on the west, and *Margiana* on the east; and having the Caspian sea on the north. It is subject to the Persians. *Hodie, Tabarestan*. This country was infested with the most savage beasts. *Admorunt*: they moved their tents to you.

368. *Majores* in the sense of *majores injurias*.

369. *Num ingemuit nostro*: did he sigh at my tears? did he move his eyes, &c. This refers to 331 supra: *Ille Jovis monitis inmota tenebat lumina*.

371. *Quæ quibus anteferam*: what things can I mention before these? Rûmus says: *Inter quæ omnia signa immanitatis, quam alii majora dicam*. Valpy says: how shall I express myself? to which feeling shall I first give utterance? But the words will bear another meaning: before whom can I carry these things? viz. my complaints. To this we are led from considering what follows; as if Dido had said: to whom can I apply for redress? since neither powerful Juno, nor father Jove regards my sufferings with equal eyes. There is justice neither in heaven nor earth.

373. *Ejectum*: shipwrecked.

375. *Reduxi*: in the sense of *servavi*. See Æn. vii. 431. *Amisam*: in the sense of *quassatam*.

376. *Nunc augur Apollo*. She here alludes to what Æneas had said before, verse 345, *et sequens*. *Feror*: in the sense of *rapior*.

381 *I, sequere Italiam ventis*, &c. This Quintilian gives as an instance of the ironical style. Nothing is more in character of an injured lover, than to order him to do the very thing, which was contrary to his

382. Spero equidem te hausurum supplicia in mediis scopulis, et sæpe vocaturum Dido nomine, si pia numina possunt efficere quid
Spero equidem mediis, si quid pia numina possunt, Supplicia hausurum scopulis, et nomine Dido Sæpe vocaturum. Sequar atris ignibus absens Et, cùm frigida mors animâ seduxerit artus, 386 Omnibus umbra locis adero. Dabis, improbe, pœnas:
387. Hæc fama tuarum pœnarum veniet mihi sub imos
Audiam, et hæc Manes veniet mihi fama sub imos. His medium dictis sermonem abrumpit, et auras Ægra fugit, seque ex oculis avertit et aufert, Linquens multa metu cunctantem et multa parantem Dicere. Suscipiunt famulæ, collapsaque membra 391 Marmoreo referunt thalamo, stratisque reponunt. At pius Æneas, quanquam lenire dolentem Solando cupit, et dictis avertere curas;
395. Labefactus quoad animum magno amore, tamen exsequitur jussa
Multa gemens, magnoque animum labefactus amore: Jussa tamen Divûm exsequitur, classemque revisit. 394 Tum verò Teucri incumbunt, et litore celsas Deducunt toto naves: natat uncta carina; Frondentesque ferunt remos, et robora sylvis Infabricata, fugæ studio. 400
401. Cernas Trojanos migrantes, ruentesque
Migrantes cernas, totâque ex urbe ruentes. 402. Ac veluti cùm formicæ memores hyemis populant ingentem acervum farris, reponuntque in tecto
Ac veluti ingentem formicæ farris acervum Cùm populant, hyemis memores, tectoque reponunt: It nigrum campis agmen, prædamque per herbas

NOTES.

inclinations. Servius observes too, that Dido commands in a way that implies dissuasion, by mentioning the winds and the waves, which served to remind him of his danger; and by using the word *sequere*, as if Italy fled from him.

382. *Spero equidem*: I hope indeed you will suffer punishment among the intervening rocks, &c. *Hausurum*: part. fut. of *haurio*: to drink. This seems to be used in allusion to the death which she hoped he would die, that is, by drowning. This was reckoned the peculiar punishment reserved by Heaven for perfidious lovers. *Dido*: a Greek acc. of the contracted nouns.

384. *Absens sequar*, &c. The meaning is: that the remembrance of Dido, whom he had abandoned, though absent, would still haunt his guilty mind, like a grim fury. This satisfaction she should have in life; and when death should separate her soul and body, and her ghost, *umbra*, should be at liberty to range over the universe, it should also haunt him wherever he went. *Atris ignibus* refers probably to the representation of the furies, armed with torches; which Cicero explains of the stings and torments of a guilty conscience.

386. *Umbra adero*: I, a shade, or ghost, will be present with you, &c.

387. *Hæc fama veniet*: this news shall come to me under the lowest shades. The ancients observed a threefold distinction in the immortal part of man, viz.: the *Umbra*,

phantom or shade, which commonly frequented the place where the body was buried; or haunted those abodes to which had been accustomed in life: the *Manu* which were confined to the lower regions; and the *Spiritus*, which returned to heaven its original abode. *Manes* is frequent taken for the place of the dead, by metaphor which is the meaning here.

388. *Auras*: in the sense of *lucem*.

389. *Ægra fugit auras*: faint, she fled the light—she withdrew from further converse with Æneas, into her private apartment. Here, quite overcome, she fainted, as we may suppose, when her servants came to her aid, and placed her upon her bed. “She withdrew from the light to her apartment,” says Valpy. Some think she fainted quite away, and ceased to breathe; but this is inconsistent with what follows: *avertit*, *aufert*, &c.

390. *Multa*. The *multa* in the preceding part of the line, appears entirely expletive.

393. *Dolentem*: referring to Dido. Some copies have *dolorem*, as Heyne informs us.

398. *Deducunt*: launch the lofty ship along the whole shore.

399. *Ferunt remos*: they bring from the woods green (unwrought) oars, and rough timber; such was their hurry and impatience to be gone. *Frondentes*: covered with leaves—not even stripped of the leaves.

403. *Tecto*: in their cells, or holes

Convectant calle angusto : pars grandia trudunt
Obnixæ frumenta humeris : pars agmina cogunt,
Castigantque moras : opere omnis semita fervet.

Quis tibi tunc, Dido, cernenti talia sensus ?
Quosve dabas gemitus, cùm litora fervere latè
Prospiceres arce ex summa, totumquæ videres
Misceri ante oculos tantis clamoribus æquor ?
Improbe amor, quid non mortalia pectora cogis !
Ire iterum in lachrymas, iterum tentare precando
Cogitur, et supplex animos submittere amanti ;
Ne quid inexpertum, frustrà moritura, relinquat.

Anna, vides toto properari litore : circùm
Undique convenère : vocat jam carbasus auras,
Puppibus et læti nautæ imposuère coronas.
Hunc ego si potui tantum sperare dolorem—
Et perferre, soror, potero. Miseræ hoc tamen unum
Exsequere, Anna, mihi : solam nam perfidus ille
Te colere, arcanos etiam tibi credere sensus ;
Sola viri molles aditus et tempora nôras.
I, soror, atque hostem supplex affare superbum :

405

408. Quis sensus erat
tunc tibi

410 410. Videresque totum
æquor misceri

412. Quid non cogis
mortalia pectora perpe-
trare

415

419. O soror, si ego
potui sperare hunc tan-
tum dolorem, potui per-
ferre ; et potero perferre
eum.

421. Nam ille perfidus
homo solebat colere te
solam, etiam credere ar-
canos sensus tibi : tu sola
nôras molles aditus

NOTES.

405. *Convectant* : they carry often. By using this verb, the poet represents those animals marching backward and forward, and returning frequently to their cells, full laden with their booty, like soldiers reaping the spoils of an enemy. *Pars obnixæ* : a part, shoving with their shoulders, push along the large grains.

406. *Moras* : in the sense of *morantes* : those that delay. Frequent allusions have been made by poets of all ages to the ants, as examples of industry, wisdom, and foresight. "Go to the ant, thou sluggard, consider her ways, and be wise," says Solomon. Modern observation has not discovered in them any such instances of industry. On certain days they carry out of their cells, and expose to the warmth of the sun, their eggs ; but we find no store of provisions laid up against approaching want. For during the cold season of the year, they lie in a torpid state, and require no food.

409. *Fervere* : to be all in a bustle—to be busily occupied.

412. *Improbe* : in the sense of *crudelis*, vel *sehemens*.

414. *Cogitur ire iterum* : she is forced again to go into tears, again to try him by supplication, &c. As the poet had used *cogis* just before, so here he repeats the same word, and shows the constraining power of love in Dido's conduct—she is forced, in spite of her pride, her resentment, her resolutions, and her imprecations.

Animos. *Animus*, in the plu. properly signifies the affections or passions of the mind. The meaning of the passage is : she is forced again to have recourse to tears, again to try him with prayers, and to submit her passions, her resentment, her pride, and

her indignation, to love—to give up all to the superior power and efficacy of her love.

415. *Moritura frustrà*. Commentators are not agreed upon the meaning of the word *frustrà* in this place. Servius connects it with *inexpertum*. The meaning then will be : that she might not leave any thing unattempted, though in vain ; since she was resolved to die. But it is more like a lover to entertain some glimmering hope as long as the dear object is within reach. The better meaning is : lest by leaving any thing unattempted, or untried, she should die in vain—she should seem to throw away her life.

416. *Properari* : there is a hastening, stir, or bustle around on the whole shore. This verb is used impersonally.

418. *Nautæ imposuere* : the joyous mariners have placed garlands on the sterns. It was a custom among sailors to deck the sterns of the ship, both at sailing and landing. The reason for this was, that on the sterns was a chapel in honor of the gods *Pelæci*, who were considered the patrons and protectors of the ship.

419. *Si ego potui sperare*, &c. Rumeus obscures this, and the following line, by connecting them closely together. It is plain there is an ellipsis of the words *potui perferre*, which must be supplied. This sudden and abrupt transition is perfectly agreeable to the temper of Dido's mind, and shows the propriety of *potero* being in the future : which otherwise cannot be justified on any principles of language.

421. *Exsequere* : do—perform.

422. *Colere* : in the sense of *amare*.

424. *Hostem*. This word sometimes was used by the ancients in the sense of *hospes*

425. Ego non juravi Non ego cum Danais Trojanam exscindere gentem 4
 Aulide juravi, classinve ad Pergama misi :
 Nec patris Anchisæ cineres Manesve revelli.
 Cur mea dicta negat duras demittere in aures ?
 Quò ruit ? extremum hoc miseræ det munus amanti :
 Expectet facilemque fugam, ventosque ferentes. 4
 Non jam conjugium antiquum, quod prodidit, oro ;
 Nec pulchro ut Latio careat, regnumque relinquat
 Tempus inane peto, requiem spatiumque furori ;
 Dum mea me victam doceat fortuna dolere.
 Extremam hanc oro veniam : miserere sororis ! 4
 Quam mihi cùm dederit, cumulatam morte remittam.

NOTES.

a guest or stranger. Cicero says: *Apud majores nostros, is dicebatur hostis, quem nunc peregrinus dicimus.*

426. *Aulide* : abl. of *Aulis*, a town upon the strait, which separates Eubœa from Beotia, nearly opposite Chalcis. Here the Greeks, on their way to the siege of Troy, took an oath never to return to their country, till they had destroyed that city.

427. *Revelli* : in the sense of *violavi*.

428. *Demitters* : to admit—receive.

430. *Ferentes* : in the sense of *secundos*. *Munus* : benefit—favor.

431. *Non jam oro* : I do not now plead our former marriage, which he hath violated. *Antiquus* sometimes signifies, honorable. This is the sense Mr. Davidson gives to the word in this place.

433. *Peto inane tempus* : I ask a little time as a respite, and a space for (allaying) my love. *Ad extinguendum amorem*, says Rûmus.

435. *Veniam* : request—favor.

436. *Quam mihi cùm*. This verse has very much perplexed commentators, and divided their opinions. The readings, also, are various. Rûmus' reading is most generally approved. He makes the following comment upon the passage : *Cùm contulerit mihi hoc beneficium paulò longioris moræ, hanc extremam gratiam, remittam illum, sinam abire, et adjiciam meam mortem, quasi cumulum rotis ejus.*

The meaning of this much disputed passage will in a great measure depend upon the reading either of *cumulatum* or *cumulatam*. Servius reads : *Quam mihi cùm dederit, cumulatam morte relinquam*, referring to her sister Anna. *Morte relinquam*, he takes in the sense of *sola morte relinquam te*. Here *cumulatam* is made to agree with the pron. *te*. But of this it is difficult to make any sense. Nor will it be easier, if we refer the *cumulatam* to *veniam*, as some commentators have done. Heyne reads : *Quam mihi cùm dederit, cumulatam morte remittam*, referring likewise to Anna. *Cumulatam remittam*, he takes in the sense of *cumulatè*

referam, and *morte* in the sense of *antequam moriar*, vel *grata ero per totam vitam usque ad mortem*. This must appear to the most superficial reader a forced and unwarranted exposition ; and nothing but the difficult attending the reading could have led the learned commentator into it. Valpy observes of this exposition of Heyne, that "though stated by him with considerable confidence, it appears forced and improbable."

If we consider the passage as referring to Æneas, it will be rendered easier. In that case, we must read *cumulatum*. Rûmus considers it in this view, but appears to be mistaken the sense of *cumulatum*, and thereby given to the words, *cumulatam morte remittam*, a turn which they very hardly bear. *Adjiciam meam mortem, quasi cumulum rotis ejus*, says he. By *adjiciam meam mortem*, we are to understand that Dido informed her sister of her resolution to kill herself, and that she makes a direct declaration to that effect. But from the subsequent part of the story, it appears to have been her anxious solicitude to come from her that desperate resolution. As by *cumulum rotis ejus*, we are given to understand that her death was an object of desire to Æneas—that it would afford him pleasure, and be a source of gratification to him. But this is altogether inconsistent with those feelings which he manifested towards her, verse 393 supra, et sequens ; and also with those tender expressions of his in the sixth book, when he met her in the regions below. See verse 450, et sequens.

Hortensius reads *cumulatam*, and takes in the sense of *abundè pensatum* : abundantly, or fully compensated, or required.

Dido had besought Æneas to stay a little time longer with her, till the weather should be more favorable for his departure, and he was resolved to leave her ; and till should bring her mind the better to bear loss. This was the *extremam veniam*, last, the only favor she asked of him ; if granted to her, she would dismiss him

orabat, talesque miserrima fletus
 fertque soror : sed nullis ille movetur
 aut voces ullas tractabilis audit :
 int ; placidasque viri Deus obstruit aures. 440
 innoso validam cum robore quercum
 reæ, nunc hinc, nunc flatibus illinc
 cer se certant ; it stridor, et altè
 int terram concusso stipite frondes :
 scopulis : et quantum vertice ad auras 445
 tantum radice in Tartara tendit.
 his assiduis hinc atque hinc vocibus heros
 et magno persentit pectore curas :
 nota manet ; lachrymæ volvuntur inanes.
 rô infelix fati exterrita Dido 450
 rat : tædet cœli convexa tueri.
 s inceptum peragat, lucemque relinquat ;
 dicremis cum dona imponeret aris,
 m dictu ! latices nigrescere sacros ;

441. Ac velut cum
 Alpini Boreæ nunc hinc,
 nunc illinc certant inter
 se flatibus erucere quercum
 validam annoso
 robore.

445. Tendit tantum
 radice ad Tartara, quan-
 tum vertice tendit ad
 æthereas auras.

453. Cum imponeret
 dona thuricremis aris,
 vidit sacros latices.

NOTES.

his departure, fully compensated
 for the favor and indulgence, by

e conforms to the usual language
 nted lovers, who suppose they
 greatest possible favor upon those
 by dying for their sake. See
 verses 59 and 60. The most
 jection to this interpretation is,
 ideo a declaration of her death ;
 not necessarily imply, that it
 by her own hand. Her grief,
 l affliction, in consequence of his
 become insupportable, and bring
 rave.

r all the ingenuity displayed by
 ors, *cumulatum*, perhaps, is to be
 usual acception. *Cumulatum*
tam : I will dismiss him loaded,
 ed, with my death—with the re-
 l consciousness of being the cause
 th, by leaving me in this cruel

ears the least objectionable of
 n that has been proposed. Nor
 ssarily include the idea of sui-
 o may be supposed to declare,
 h he should comply with her re-
 tarry with her till the weather
 orable for his departure, yet that
 eventually be unable to support
 d that grief and disappointment
 he cause of her death.

suggestion, I acknowledge my
 to a distinguished classical
 our own country.

serrima soror : her sister, most
 carrier, and again carries, such
 a piteous messages. *Preces cum*
 says Hayne.

439. *Tractabilis* : in the sense of *exora-
 bilis*.

442. *Boreæ*. The north wind is here
 called Alpine, from the circumstance of the
 Alps lying north of Mantua, and a great
 part of Italy. And the poet would give us
 to understand that the north wind had its
 seat among those mountains, and from
 thence descended in storms, and mighty
 blasts.

446. *Tantum radice*. This is said accord-
 ing to the opinion of those naturalists, who
 suppose the roots of the tree equal to the
 body. *Tartara* : neu. plu. properly the
 lowest part of hell—that place which the
 poets assign for the punishment of offenders.
In Tartara : toward Tartarus—downward.
 It is opposed to *ad æthereas auras* : toward
 heaven—upward.

448. *Curas* : in the sense of *dolores*.

449. *Inanes* : his tears are useless—una-
 vailing, both with respect to himself and Di-
 do ; as they produced not the effect which
 she desired, and altered not his steadfast re-
 solution.

451. *Tædet* : it irketh her to behold the
 canopy of heaven. *Convexa*, neu. plu. of
convexus, taken as a substantive. It appears,
 hence, that *convexus* in Latin, has a differ-
 ent meaning from *convex* in English. The
 convex face of heaven to us is invisible. It
 is the vaulted arch, or canopy alone, which
 we can behold—the *cava cali convexitas*, as
 Dr. Clark explains it. So, also : *in convexo*
memorum, in the bosom, or under the shelter
 of the bending groves. And Justin, speak-
 ing of the actions of Xerxes, says : *montes*
in planum ducebat, et convexa vallium æqua-
bat.

455. Effata est hoc vi-
sum nulli, non etiam
460. Hinc voces, et
verba viri vocantis eam
visa sunt exaudiri, cum
obscura nox teneret ter-
ras: solaque bubo saepe
vires est queri ferali car-
mine super culminibus,
et ducere
466. Aeneas ipse ferus
agit eam furentem in
somnia; semperque vi-
detur sibi relinqui sola,
semper incommata ire
longam viam, et quere-
re
- Fusaque in obscenum se vertere vina cruorem. 455
Hoc visum nulli, non ipsi effata sorori.
Præterea, fuit in tectis de marmore templum
Conjugis antiqui, miro quod honore colebat,
Velleribus niveis et festâ fronde revinctum.
- Hinc exaudiri voces et verba vocantis 460
Visa viri, nox cum terras obscura teneret:
Solaque culminibus ferali carmine bubo
Sæpe queri, et longas in fletum ducere voces.
Multaque præterea vaturn prædicta piorum
Terribili monitu horrificant. Agit ipse furentem 465
In somnis ferus Aeneas: semperque relinqui
Sola sibi, semper longam incommata videtur
Ire viam, et Tyrios desertâ quærere terrâ.
Eumenidum veluti demens videt agmina Pentheus,
Et solem geminum, et duplices se ostendere Thebas:
Aut Agamemnonius scenis agitaturs Orestes, 471
Armatam facibus matrem et serpentibus atris
Cum fugit; ultricesque sedent in limine Diræ.
Ergo ubi concepit furias, evicta dolore,
Decrevitque mori; tempus secum ipsa modumque 475

NOTES.

455. *Obscenum cruorem*. Servius explains *obsceum*, by *malis ominis*, of bad omen. So says Heyne. *Vina fusa*: the wine poured out upon the altar, to turn, &c.

457. *Fuit in tectis*: there was in the palace a marble chapel of her former husband. By *templum*, some understand the sepulchre of Sicheus, which Dido had caused to be built in her palace, and which she had consecrated to his memory. Others think it to have been a chapel, or shrine, sacred to his memory. Others again take it to be an image or statue sacred to his memory. Servius thinks Virgil had reference to the custom of the Romans, of the bride, when she came to the door of her husband's house, which was garnished with flowers and leaves, binding about the posts woollen fillets, and washing them over with melted tallow to keep out enchantments and sorcery. According to him, Dido, in building this temple to Sicheus, had devoted herself to him forever, by performing the same nuptial rites towards him as if he had been living; and thereby signified her resolution never to marry again. But this appears a refinement. It is much easier to consider it a reference to the general custom of adorning the door-posts of temples with fillets of wool, especially on holy-days.

461. *Viri*: of her husband calling her.

462. *Bubo*: the owl. *Ferali carmine*: in a mournful strain—cry. *Sola*: some copies have *sera*, in reference to the time of her singing; which is generally late at night. *Voces*: notes.

464. *Piorum*. Some copies have *prio-*

rum: but *piorum* is the best. It is a proper epithet of prophets. Heyne reads *piorum*.

469. *Eumenidum*: as crazy Pentheus sees bands of furies, and a double sun, and Thebes to show itself double. The poet here compares the fury of Dido with that of the frantic *Pentheus* and *Orestes*. *Pentheus* was king of Thebes in Boetia, son of Echion, and grandson of Cadmus. He prevented his subjects from worshipping Bacchus, and commanded that god to be put in prison; for which he was deprived of his senses by the god. After this, he went to mount Cithæron, where the bacchanals were celebrating their orgies. As soon as they saw him, they set upon him, and tore him in pieces. See Ovid Met. 3. 700. Virgil here speaks of the furies as being an army (*agmina*) whereas they were only three in number. See Geor. i. 278.

470. *Et solem*. This line is taken from Euripides.

471. *Orestes*. He was the son of Agamemnon. He is said to have been haunted by the ghost of his mother, *Clytemnestra*, whom he had slain, and by the furies. He went to the oracle of Apollo, at Delphi, to consult in the business, and was informed that he had been acquitted by the court of *Areopagus*, at Athens. Whereupon the furies blocked up the door, so that he could not get out. He, however, made his escape. Hence the expression, *sedent limine*: they sit in the door. See Æn. iii. 331. *Agitatus*: acted, or exhibited on the stage.

474. *Concepit*: received or admitted.

Exigit; et, mœstam dictis aggressa sororem,
 Consilium vultu tegit, ac spem fronte serenat;
 Inveni, germana, viam, gratare sorori,
 Quæ mihi reddat eum, vel eo me solvat amantem.
 Oceani finem juxta Solemque cadentem,
 Ultimus Æthiopum locus est: ubi maximus Atlas
 Axem humero torquet, stellis ardentibus aptum.
 Hinc mihi Massylæ gentis monstrata sacerdos,
 Hesperidum templi custos, epulasque draconi
 Quæ dabat, et sacros servabat in arbore ramos,
 Spargens humida mella, soporiferumque papaver.
 Hæc se carminibus promittit solvere mentes,
 Quas velit; ast aliis duras immittere curas;
 Sistere aquam fluviis, et vertere sidera retrò:
 Nocturnosque ciet Manes. Mugire videbis
 Sub pedibus terram, et descendere montibus ornos.
 Testor, chara, Deos et te, germana, tuumque
 Dulce caput, magicas invitam accingier artes.
 Tu secreta pyram tecto interiore sub auras

480

485 487. Hæc promittit se
 posse solvere illas mentes,
 quas velit; ast immittere
 duras curas aliis
 492. O chara germana,
 testor Deos et te, tuum-
 490 que dulce caput, me in-
 vitam accingier ad hæc
 494. Tu secreta erige
 pyram in interiore tecto
 sub auras; et superim-
 ponas arma viri

NOTES.

476. *Exigit*: she concludes—fixes upon.
Aggressa: in the sense of *compellans*.

477. *Serenat spem fronte*: she brightens,
 (or clears up) hope on her countenance. She
 shows it on her countenance. *Vultu*: vi-
 sage—looks.

481. *Æthiopum*. Ethiopia is properly a
 country of Africa, now called *Abyssinia*.
 But the name was frequently applied by the
 ancients to any country lying in a warm cli-
 mate. *Æthiops* is compounded of two Greek
 words, and means a person of a tawny com-
 plexion—one scorched by the heat of the
 sun.

482. *Aptum*: fitted—adorned—bespan-
 gled with refulgent stars. See 247, supra.
Axem: for *caelum*.

483. *Massyla gentis*. The *Massyli* or
Massyli were a people between the rivers
Nabea and *Muhucha*, both of which fall into
 the Mediterranean. Hence the adj. *Massy-
 lus*. *Sacerdos*: in the sense of *saga*. *Mon-
 strata*: was shown to me. *Est* is under-
 stood.

484. *Custos templi Hesperidum*. The gar-
 dens of the *Hesperides*, Virgil places in Mau-
 ritania, near the shore of the Atlantic, and
 not far from the town of *Lixus*. There
 are, however, various opinions respecting
 their situation. The *Hesperides* were the
 fabled daughters of Atlas, or of *Hesperus*,
 his brother, and the nymph *Hesperia*. Their
 father gave them gardens, in which were
 trees producing golden apples. Hercules,
 at the command of Eurystheus, king of *My-
 cene*, stole the apples, having slain the
 dragon that kept them. These apples were
 sacred to Venus.

The truth of the matter is this: the *Hes-
 perides* were shepherdesses of noble birth,

whose flocks produced wool of a reddish
 color, somewhat resembling gold, which
 Hercules plundered, having slain their keep-
 er, whose name was *Draco*. The Greek
 word for sheep, signifying also apples, made
 the poets feign that Hercules stole the apples
 of the *Hesperides*: and their keeper's name
 being *Draco*, led them to pretend they were
 kept by a dragon. See *Ecl. vi. 61*.

486. *Soporiferum papaver*. As the dragon
 was always to be awake, a question arises,
 how the priestess came to feed him with
 poppy. To solve this there are several con-
 jectures. Some will have it that poppies
 mixed with honey, was his food, and had no
 effect to lay him asleep. Others say it was
 to procure sleep for him at certain intervals.
Servius thinks that the poppy, which pro-
 cures sleep to men, has a contrary effect
 upon dragons, and keeps them awake.
 Others again, to avoid this difficulty, make
 a full stop after *ramos*, connecting this line
 with the following one. Some again think
 it is only mentioned to show the skill of the
 Sorceress, that she was even able to lay the
 wakeful dragon asleep. But as this animal
 had a hundred heads, we may suppose that
 they kept awake and slept by turns. She
 is said to be the keeper, *custos*, of the tem-
 ple, because she gave food to the dragon,
 and supported him.

487. *Solvere mentes*: to free minds from
 love by her magic rites (*carminibus*) or
 charms.

493. *Accingier invitam*: that I was un-
 willing to betake myself to these magic arts.
Accingier: by paragon, for *acingier*. The
 verb here is used in the sense of the Greek
 middle voice. It has a reflex signification

- Erige : et arma viri, thalamo quæ fixa reliquit 485
 Impius, exuviasque omnes, lectulum jugalem,
 Quo perii, superimponas. Abolere nefandi
 Cuncta viri monumenta jubet monstratque sacerdos.
 Hæc effata silet : pallor simul occupat ora.
 Non tamen Anna novis prætexere funera sacris 500
 Germanam credit : nec tantos mente furores
 Concipit ; aut graviora timet, quàm morte Siches.
 Ergò jussa parat.
 At regina, pyrâ penetrali in sede sub auras
 Erectâ ingenti, tædis atque ilice sectâ, 506
 Intenditque locum sertis, et fronde coronat
 Funereâ : super exuvias, ensenique relictum,
 Effigiemque toro locat, haud ignara futuri.
 Stant aræ circùm : et crines effusa sacerdos,
 Tercentum tonat ore Deos, Erebumque, Chaosque, 510
 Tergeminamque Hecaten, tria virginis ora Dianæ.
 Sparserat et latices simulatos fontis Averni ;
 Falcibus et messæ ad Lunam quæruntur ahenis
 Pubentes herbæ, nigri cum lacte veneni.

NOTES.

495. *Arma viri.* The sword which Æneas left hanging in Dido's bedchamber.

498. *Jubet* : the priestess orders and directs me to burn all the memorials of the cursed man. These she had just mentioned—his sword—his clothes—the bridal bed, &c.

500. *Prætexere* : in the sense of *celare*.

504. *Penetrali sede* : in the inner court—middle of the palace.

505. *Tædis.* The *tæda* or *tæda* was a tree of a resinous nature, of which torches were made. The *illex* was a species of oak called the holm. Of these two kinds of wood the funeral pile was constructed.

506. *Intendit* : in the sense of *cingit*.

508. *Effigiem* : she places his image on the bed upon his clothes and sword.

One of the rites of magic was to prepare an image of the person against whom the enchantment was designed, either of wax or wool, and use it in the same manner as they would have used the person himself if he had been present. Or, *super* may be taken in the sense of *insuper* (moreover) ; or *super-locat* may be considered a compound word in the sense of *superimponit*. The meaning will then be, that the image, the clothes, and sword, were placed upon the bed without any reference to their situation.

510. *Tonat ore* : she thunders out with her voice three hundred gods. Servius informs us, that in the sacred rites of *Hecate* in particular, they used to imitate thunder ; which gives a reason for the use of the word *tonat*. *Hortensius* would read *sonat*. We are not to suppose that the priestess invoked the precise number of three hundred gods—

that definite number is used for an indefinite number. *Erebum.* Erebus was the son of *Chaos* and *Nox*. For aiding the Titans in their war against the gods, he was changed into a river, and placed in the lowest part of hell. He is one of the infernal gods. *Chaos.* He was the most ancient of the gods, and the father of them all, according to Hesiod. *Geor.* iv. 347.

511. *Hecaten.* Hecate is called *tergeminam* from the circumstance of her having three names. In heaven she is called *Luna* ; on the earth *Diana* ; in hell *Proserpina*. Hecate was not so properly her name, as an epithet given her to denote her hundred various qualities ; or because she was appeased by a hundred victims. From a Greek word signifying a hundred. The goddess was painted with three heads, one of a horse, another of a dog, and another of a man. Hence *tria ora virginis* : the triple form of the virgin.

512. *Sparserrat* : she had sprinkled the fictitious (or substituted) waters of the lake Avernus. In performing magic rites, those materials requisite to the occasion, that could not be conveniently procured, were allowed to be emblematically represented ; as in the present case. *Averni.* Avernus, a lake in Campania, fabled to be the entrance of hell. Its waters were of a very noxious quality, which occasioned an unwholesome atmosphere ; inasmuch so, that it was shunned by birds of every kind. Its name is of Greek origin. See *Geor.* iv. 493.

514. *Pubentes herbæ* full blown herbs, cut by moonlight, are sought for. The

Queritur et nascentis equi de fronte revulsus,
Et matri præreptus amor.
Ipsa molâ manibusque piis, altaria juxta,
Unum exuta pedem vinculis, in veste recinctâ,
Testatur moritura Deos, et conscia fati
Sidera : tum, si quod non æquo fudere amantes
Curæ numen habet justumque memorque, precatur
Nox erat, et placidum carpebant fessa soporem
Corpora per terras, sylvæque et sæva quierant
Æquora : cùm medio voluntur sidera lapsu :
Cùm tacet omnis ager, pecudes, pictæque volucres,
Quæque lacus latè liquidos, quæque aspera dumis
Rura tenent, somno positæ sub nocte silenti
Lenibant curas, et corda oblita laborum.
At non infelix animi Phœnissa : neque unquam
Solvitur in somnos, oculisve aut pectore noctem
Accipit. Ingeminant curæ, rursusque resurgens
Sævit amor, magnoque irarum fluctuat æstu.
Sic adèd insistit, secumque ita corde volutat :
En ! quid ago ? rursusne procos irrisa priores

515 515. Et amor *equæ*
revulsus de fronte nas-
centis equi, et præreptus
matri

517. *Dido ipsa mori-*
tura, exuta quod unum
520 *pedem vinculis, in ro-*
cincta veste, stans juxta
altaria, molâ piisque
manibus, testatur Deos,
et sidera conscia fati.
Tum precatur numen,
525 *si quod justumque me-*
morque habet amantes
junctos non æquo fudere
curæ sibi.

526. Quæque latè te-
nent liquidos lacus, quæ-
que *tenent* rura aspera
530 *dumis, omnes positæ sub*
silenti nocte lenibant cu-
ras somno ; et corda obli-
ta sunt laborum.

NOTES.

dews, which were thought to distil from the moon upon herbs, were reckoned favorable for magic. Those herbs, however, were to be cut with brazen sickles, *ahenis falcibus*. *Lacte* : in the sense of *succo*.

516. *Et amor revulsus* : and the love (of the mare) torn from the forehead of a newly foaled colt. The poet here means what is called the *hippomanes* ; of which there are two kinds. See *Geor.* iii. 280. *et sequens*. The one here meant is very different from the one there described. According to the account given of it by the ancients, it was a lump of flesh growing on the forehead of the foal just brought forth, which the mare presently devours, or else she loses all affection for her young, and denies it suck. Its being so greedily sought after by the mother, is the reason of its being called her *lore*. The circumstance just mentioned gave rise to the vulgar opinion of its efficacy in philtres, love potions, and magic rites.

518. *Exuta pedem*. It appears from this passage that Dido put herself in the habit of a sorceress. According to Ovid, it was their custom to strip bare one of their feet, and to be clad in a loose flowing robe. *Rurus* takes *recincta*, in the sense of *succincta* ; but in this he differs from most commentators. Heyne takes it in the sense of *soluta*.

520. *Non æquo federe* : by this we are to understand an *inequality* in the love and affection of the parties—in an unequal match : where love is not reciprocated.

522. *Nox erat*. The whole of this description is most beautiful, and, at the same time, perfect image of nature. Dr. Trapp objects to it as imperfect. But it is to be observed that the poet did not design

it as a description of night in general ; but only of a calm and serene one, in order that he might set off to greater advantage the opposite image of Dido's anxiety and disquietude. And indeed nothing could give us a more lively idea of her restless situation, than thus to set it forth in opposition to the universal quiet and repose which reigned over all nature beside. She is so far from partaking of the blessings of sleep with the rest of the world, that the silence and solitude of the night, which dispose others to rest, only feed her care, and swell the tumult of her passion.

524. *Lapsu* : in the sense of *cursum*.

527. *Tenent* : in the sense of *involunt*.

528. *Lenibant curas*, &c. This beautiful line Heyne marks as spurious, and concludes the sentence at *silenti*. It is not found in some ancient MSS.

529. *Phœnissa*. Dido is so called, because she was a native of *Phœnicia*, a country lying on the eastern shore of the Mediterranean ; within the boundaries of which was the kingdom of Tyre. The words *leniebat curas* are to be supplied.

530. *Noctem* : in the sense of *quietem*.

532. *Irarum* : passions—affections. *Amor sævit*. Hero love is represented as a mighty sea, which had been for some time calm and still ; but now begins to rise in furious waves, and rack her soul with a variety of tumultuous passions. *Volutat* : in the sense of *cogitat*.

534. *Rurus-ne irrisa*, &c. *Rurus* and *Servius* take *rurus* in the sense of *recusum* : shall I in turn have, &c. Dido had rejected the match of Iarbas and others ; and shall she now pay court to them, as they had

- Experiar? Nomadumque petam connubia supplex, 545
 Quos ego sum totiès jam dedignata maritos?
 Iliacas igitur classes, atque ultima Teucrum
 Jussa sequar? quiane auxilio juvat antè levatos,
 Et benè apud memores veteris stat gratia facti?
 Quis me autem, fac velle, sinet? ratibusque superbis 540
 Invisam accipiet? nescis heu, perdita, necdum
 Laomedontæ sentis perjuria gentis?
 Quid tum? sola fugâ nautas comitabor ovantes?
 An Tyriis, omnique manu stipata meorum,
 Insequar? et quos Sidoniâ vix urbe revelli, 545
 Rursus agam pelago, et ventis dare vela jubebo?
 Quin morere, ut merita es, ferroque averte dolorem.
 Tu lachrymis evicta meis, tu prima furentem
 His, germana, malis oreras, atque objicis hosti.
 Non licuit thalami expertem sinè crimine vitam 550
 Degere more feræ, tales nec tangere curas?
 Non servata fides cineri promissa Sichæo.
 Tantos illa suo rumpebat pectore questus.
 Æneas celsâ in puppi, jam certus eundi,
 Carpebat somnos, rebus jam ritè paratis. 555
 Huic se forma Dei, vultu redeuntis eodem,
 Obtulit in somnis, rursusque ita visa monere est;
 Omnia Mercurio similis, vocemque, coloremque,
538. Quiane juvat me
 eos antè levatos fuisse
 meo auxilio; et gratia
 veteris facti stat apud eos
 benè memores ejus?
 540. Autem fac me
 velle sequi eos, quis
 543. Quid tum agen-
 dum est? ego-ne sola
 fugâ comitabor
 544. An stipata Tyriis,
 omnique manu meorum
 civium insequar eos
 552. Fides promissa
 Sichæo cineri non ser-
 vata est.
 556. Forma Dei re-
 deuntis eodem vultu ob-
 tulit se huic in somnis,
 visaque est rursus ita
 monere eum: similis
 Mercurio quoad omnia,

NOTES.

formerly done to her? *Irrisa*: mocked—despised. Ruræus says, *contemnenda*.

536. *Dedignata sum*: disdained as husband.

537. *Ultima*: the lowest—basest.

538. *Quia-ne juvat*: because it delighted me formerly, that they should be relieved by my assistance; and the grateful remembrance of my former deed remains with them, duly mindful of it? Dido here speaks ironically. Some copies have *exilio*, in allusion to the friendly retreat which Dido gave to Æneas and his followers: but *auxilio* is the most approved reading.

541. *Invisam*: hated—an object of their aversion. Some copies have *irrisam*. This is the reading of Ruræus. Heyne reads, *invisam*, and assures us it is the best.

542. *Necdum sentis*, &c. Here Dido alludes to the well known story of Laomedon, who defrauded the gods, Neptune and Apollo, of their hire for building the walls of Troy. See Geor. i. 502. *Laomedontæ*: an adj. in the sense of *Trojanæ*.

543. *Ovantes*: in the sense of *latantes*, vel *triumphantes*. It is applicable to mariners in general, who usually set out with acclamations of joy: but here it is to be considered in that particular, in which Dido viewed them as triumphing over her in their departure. *Insequar*. Some copies have *inferar*. This is the reading of Heyne, and *Valpy* after him.

544. *Stipata*: in the sense of *comitata*.

546. *Rursus agam*: shall I again conduct on the sea, those whom with difficulty I forced from the Sidonian city? *Sidonia*: an adj. from *Sidon*, which formed a part of the kingdom of Tyre: here in the sense of *Tyria*. *Revelli*: this expresses the difficulty of her former enterprise.

248. *Tu, Germana, evicta*: thou, O sister overcome by my tears, thou first, &c. *Furentem*: in the sense of *amantem*. Dido here alludes to the speech of her sister. See verse 32. *supra*, and following. Anna could not bear to see her pine away in mournful widowhood, and therefore dissuaded her from it, and encouraged a love for Æneas.

550. *Non licuit*: was it not lawful for me, without blame, to lead a life free from the marriage bed, &c. Some copies have *expertam vitam*: a life having experienced the marriage bed. But the other is evidently the most approved reading.

Though Dido here seemingly approves of a single life; by representing it as the life of a savage beast, she in fact condemns it; and insinuates that marriage is the most perfect society, and distinguishes the life of man from that of brute animals.

551. *Tangere*: to know, or experience.

558. *Similis Mercurio omnia*: like Mercury in all things. All the commentators make this god to be Mercury himself, except *Catrou*. He thinks it to be some other god, who assumed the likeness of Mercury.

- Et crines flavos, et membra decora juvenas :
 Nate Dea, potes hoc sub casu ducere somnos ? 560
 Nec, quæ circumstant te deinde pericula, cernis ?
 Demens ! nec Zephyros audis spirare secundos ?
 Illa dolos dirumque nefas in pectore versat, 563. Illa Dido certa
 Certa mori, varioque irarum fluctuat æstu. mori versat dolos
 Non fugis hinc præceps, dum præcipitare potestas ? 565
 Jam mare turbare trabibus, sævasque videbis 566. Dum potestas
 Collucere faces ; jam fervere litora flammis ; est tibi præcipitare
 Si te his attigerit terris Aurora morantem.
 Eia age, rumpe moras : varium et mutabile semper
 Fœmina. Sic fatus nocti se immiscuit atræ. 570
 Tum verò Æneas, subitis exterritus umbris,
 Corripit è somno corpus, sociosque fatigat :
 Præcipientes vigilate, viri, et considite transtris :
 Solvite vela citi. Deus æthere missus ab alto,
 Festinare fugam, tortosque incidere funes, 575
 Ecce iterum stimulat. Sequimur te, sancte Deorum, 576. Ecce Deus mis-
 Quisquis es, imperioque iterum paremus ovantes. sus a. alto æthere ite-
 Adsis, ô, placidusque juves, et sidera cœlo rum stimulat me festi-
 Dextra feras ! Dixit : vaginæque eripit ense mare fugam, incidereque
 Fulmineum, strictoque ferit retinacula ferro. 580 tortos funes.
 Idem omnes simul ardor habet : rapiuntque, ruuntque .
 Litora deseruere : latet sub classibus æquor.
 Adnixi torquent spumas, et cœrula verrunt. 583. Cœrula mæris
 Et jam prima novo spargebat lumine terras
 Tithoni croceum linquens Aurora cubile : 585

NOTES.

560. *Sub hoc casu* : in this juncture or crisis of affairs.
 561. *Deinde* : this appears to be in this place entirely expletive. *Videtur otiorum esse*, says Heyne.
 563. *Versat* : in the sense of *meditatur*.
 566. *Turbare trabibus* : to be in commotion with ships. Heyne says, *impleri navibus Carthaginiensium* : and Rûsius, *agitari remis*.
 567. *Fervere* : to glitter—to shine with flames. The meaning is, that as soon as the morning shall return, Dido will pursue you with her ships, with torches and with flames. You must weigh anchor and be gone.
 570. *Fœmina* : a woman is something always variable, and subject to change. This is a singular construction. Mercury here insinuates that hatred may succeed to Dido's love for him ; which might induce her to seek revenge. *Umbris* : apparition.
 572. *Fatigat* : arouses his companions.
 573. *Vigilate* : wake quick—in haste. *Transtris* : the seats or benches on which the rowers sat.
 575. *Tortos funes* : the ropes, or cables, by which the ships were moored. Dr. Bentley thinks the *anchors* are intended ; but how *anchors* can be applied to them, I see not.
 576. *Sancte Deorum* : O holy one of the gods, whoever thou art, &c. This mode of expression is in imitation of the Greeks.
 578. *O adsis* : O may thou be propitious.
 579. *Dextra sidera* : favorable, or propitious stars in the heavens. *Feras* : give—grant.
 580. *Ferit* : in the sense of *secat*. *Fulmineum* : shining, glittering. Rûsius says, *coruscantem*.
 582. *Deseruere litora*. This change of the tense adds much to the description. They *hale off*, and *hurry away* ; and no sooner have they done this, than they *have left the shore*, and are completely out to sea.
 585. *Et jam Aurora* : and now Aurora, leaving the saffron bed of Tithonus, first spreads the earth over with early light. Tithonus was either the son or brother of Laomedon, king of Troy. On account of his beauty and gracefulness, Aurora fell in love with him, and endued him with immortality ; but not thinking to bestow on him perpetual youth and beauty, he grew so weak and exhausted by old age, that he wished for mortality. But the goddess not being able to restore it to him, in pity to his case, changed him into a grasshopper. See *Geor.* iii. 48. This is a most beautiful circumlocution to denote the early dawn, when the earth becomes first enlightened by the beams of the sun.

- Regina è speculis, ut primùm albescere lucem
 Vidit, et aquatis classem procedere velis;
 Litora que et vacuos sensit sinè remige portus :
589. Porcussa quoad Terque quaterque manu pectus percussa decorum,
 decorum pectus manu, Flaventesque abscissa comas : Proh Jupiter ! ibit 590
 abscissaque quoad fla-
 ventes comas, ait : Proh
 Non arma expedient, totaque ex urbe sequentur ?
 Diripientque rates alii navalibus ? ite,
 Ferte citi flammæ, date vela, impellite remos. 594
 Quid loquor ? aut ubi sum ? quæ mentem insania mutat ?
 Infelix Dido ! nunc te facta impia tangunt.
 Tum decuit, cùm sceptrâ dabas. En dextra, fidesque !
 Quem secum patrios aiunt portare Penates !
 Quem subiisse humeris confectum ætate parentem !
 Non potui abreptum divellere corpus, et undis 600
 Spargere ? non socios, non ipsum absumere ferro
 Ascanium, patriisque epulandum apponere mensis ?
 Verùm anceps pugnae fuerat fortuna : fuisset.
 Quem metui moritura ? faces in castra tulissem .
 Implèssemque foros flammis : natumque patremque 606
 Cum genere extinxem : memet super ipsa dedissem.
 606. Ego ipsa dedi- Cum genere extinxem : memet super ipsa dedissem.
 tam memet super eos. Sol, qui terrarum flammis opera omnia lustras ;
 Tuque, harum interpret curarum et conscia, Juno,
 Nocturnisque, Hecate, triviis ululata per urbes,

NOTES.

587. *Velis aquatis* : the sails were equally distended on each side of the mast. This shows that the wind blew fair, and directly after them : in nautical phrase, wing and wing.

593. *Diripient alii* : will not others tear my ships from the docks, and go in pursuit of him ?

596. *Nunc impia facta*. Mr. Davidson observes that this is the reading of the Cambridge edition, founded on the authority of Probus and the *Codex Medicus* ; and it makes the sense obvious. By *impia facta*, we are to understand the violation of her faith to Sicheus, and her amours with Æneas ; by which she brought on herself infamy and disgrace. Now she feels the weight of those actions, and the punishment due to her deeds. Rumeus and others, who read *fata*, take *impia* in the sense of *crudelia*. *Nunc ultima fata, dura sors, suprema dies instant tibi*, says Rumeus. Heyne and Davidson read *facta*.

599. *Subiisse* : to have carried, or borne upon his shoulders.

600. *Divellere*. There is here an allusion to the manner in which the Bacchanals tore the bodies of Orpheus and Pentheus in pieces.

602. *Apponere* : served him up to be feasted upon at his father's table. Reference is here had to the story of Progne, who, to be revenged upon Tereus, for his cruel treatment

of her sister Philomela, served up his son Itys for him at a banquet. See Ecl. vi. 78.

603. *Fortuna* : in the sense of *eventus*.

604. *Moritura* : in the sense of *cum creverim mori*. *Castra* : in the sense of *classem*.

605. *Foros* : the decks or hatches of his ships. *Extinxem* : by syn. for *extinxissem* : in the sense of *interfecissem*.

607. *Sol*. Dido invokes the sun, either because he is the supporter of life in general, or because, surveying all things here below, could be a witness of her wrongs ; Juno, because she was the goddess of marriage ; and Hecate, because she presided over magic rites ; the Furies, because they were the avengers of wrongs. *Flammis* : in the sense of *luce*.

608. *Interpres* : interpreter of these my cares (sorrows) and conscious of my wrongs. Servius takes *interpres* to mean, witness, judge, or arbitress. Rumeus interprets *curarum* by *nuptialium negotiorum*.

609. *Hecate ululata* : Hecate invoked, or called upon, &c. When Pluto ravished Proserpine, or Hecate, her mother Ceres traversed the earth in search of her with lighted torches, stopping at those places where two or three ways met, to invoke her name, which she did with a doleful outcry. Hence it became a custom in her sacred rites, for the matrons, on certain days, to go about the streets and crossways filling the

te ultrices, et Di morientis Elisæ,
 te hæc, meritumque malis advertite numen,
 tras audite preces. Si tangere portus
 um caput, ac terris adnare necesse est;
 fata Jovis poscunt: hic terminus hæret:
 lo audacis populi vexatus et armis,
 s extorris, complexu avulsus Iuli,
 um imploret, videatque indigna suorum
 a: nec, cum se sub leges pacis iniquæ
 lerit, regno aut optatâ luce fruatur;
 dat ante diem, mediâque inhumatus arenâ. 620
 precor: hanc vocem extremam cum sanguine
 fundo.

ros, ô Tyrii, stirpem et genus omne futurum
 te odiis: cinerique hæc mittite nostro
 a: nullus amor populis, nec fœdera sunt.
 re aliquis nostris ex ossibus ultor;
 ce Dardanos ferroque sequare colonos,
 olim, quocunque dabunt se tempore vires.
 litoribus contraria, fluctibus undas
 cor, arma armis: pugnent ipsique nepotes.

610

612. Si necesse est
 infandum caput tangere
 portus, ac

615. At vexatus bello
 et armis audacis populi
 extorris suis finibus,
 avulsus complexu Iuli

620

624. Esto nullus amor
 his populis, nec sunt

628. Imprecor litra
 contraria litoribus, un-
 das contrarias fluctibus,
 arma contraria armis

NOTES.

1 shrieks and howlings. *Nocturnis*
 The epithet *nocturnis* is used, be-
 lie rites of Hecate were celebrated
 night, and in a place where three
 et. See 511, supra.

Advertite: turn a due regard to my
 ings. Rurus and others understand
 iz, the wicked, to wit, the Trojans.
 seems not to agree with the tenor
 subject. Rurus says: *applicite nu-*
ritum à sceleratis huc. Heyne, on the
 and, says: *advertite vestrum numen*
potestatem) contra improbos et impios
 us. Davidson renders the words:
 ur divine regard to my wrongs.

Caput: properly, the head; by sy-
 whole body—here, *Æneas*.

Hæret: in the sense of *fixus sit*.

At bello vexatus. It was a prevailing
 among the ancients, that the pray-
 he dying were generally heard, and
 ut words prophetic. Thus Virgil
 Dido imprecate upon *Æneas* a series
 fortunes, which actually had their
 lishment in his own person, or in
 erity. After his arrival in Italy, he
 gaged in a war with Turnus, a bold
 rlike prince. He was torn from the
 of his son, and as it were an exile,
 to go to Etruria, to implore the as-
 of Evander. See *Æn.* viii. 80. He
 friends slain, and lie dead before his
 It is said he submitted to the terms
 advantageous peace with king La-
 among which it was stipulated that
 oians should abandon their native
 a, drop their appellation, and adopt
 the *Latinæ*. In the third year after

this treaty, in a war with the Tuscans, he
 was himself slain (*ut plerique tradunt*) by
 Mezentius their king, on the banks of the
 river Numicus, where his body was left un-
 buried, and finally carried off by its waters,
 and never more seen. The Romans and
 Carthaginians were bitter enemies to each
 other: no league, no religious obligations,
 could bind them in peace; and after Han-
 nibal arose, he proved himself Dido's aven-
 ger. He entered Italy with fire and sword;
 the Roman armies fled before him; and
 Rome itself was providentially saved from
 his conquering arms.

617. *Indigna*: cruel—undeserved.

620. *Cadat ante diem*: let him fall before
 his time—let him die an untimely death.

621. *Vocem*: in the sense of *verba*.

623. *Mittite hæc*: present these offerings
 to my ashes. This is said in allusion to the
 sacrifices that were offered to the dead.
 They were usually poured upon the tomb,
 and consisted of milk, wine, and blood.
Exercele: in the sense of *persequimini*.

625. *Exoriare aliquis ultor*: arise some
 avenger from my bones. This is much
 more forcible, and shows more fully the
 state of her mind, than if she had used the
 third person. Allusion is here made to
 Hannibal. *Dardanos colonos*: simply, the
 Trojans. *Dardanos*: an adj. from *Darda-*
nus, one of the founders of Troy.

627. *Olim*. This word signifies the fu-
 ture, as well as the past time: now, here-
 after, whenever power shall present itself.

628. *Contraria*: in the sense of *hostile*
vel infesta.

- Hæc ait : et partes animum versabat in omnes, 630
 Invisam quærens quàm primùm abruptore lucem
 632. Affata est Barcen Tum breviter Barcen nutricem affata Sichæi,
 Namque suam patriâ antiquâ cinis ater habebat :
 634. O chara nutrix, Annam, chara, mihi, nutrix, huc siste sororem :
 siste sororom Annam Dic corpus properet fluviali spargere lymphâ, 635
 huc mihi : dic ut prope- Et pecudes secum et monstrata piacula ducat.
 ret Sic veniat : tuque ipsa piâ tege tempora vittâ.
 639. Animus est mihi Perficere est animus, finemque imponere curis ;
 perficere sacra ritè in- Dardaniq[ue] rogu[m] capitis permittere flammæ. 640
 cepta, quæ paravi Sty- Sic ait. Illa gradum studio celerabat anili.
 gio Jovi, imponereque At trepida, et cæptis immanibus effera Dido,
 Sanguineam volvens aciem, maculisque trementes
 644. Interfusa quoad Interfusa genas, et pallida morte futurâ,
 trementes genas macu- Interiora domûs irrumpit limina, et altos 645
 lla, et pallida Conscendit furibunda rogos, ensemque recludit
 Dardanium, non hos quæsitum munus in usus.
 Hic postquam Iliacas vestes notumque cubile
 Conspexit, paulùm lachrymis et mente morata,
 Incubuitque toro, dixitque novissima verba : 650
 Dulces exuvix, dum fata Deusque sinebant,
 Accipite hanc animam, meque his exsolve curis.
 Vixi, et, quem dederat cursum fortuna, peregi ;
 Et nunc magna mei sub terras ibit imago.

NOTES.

635. *Spargere fluviali lymphâ* : to sprinkle her body with river water. It was a custom of the Greeks and Romans to wash their bodies before they performed sacrifice. See *Æn.* ii. 719. But this was only observed in regard to the superior gods. They sprinkled themselves only, when they were to offer sacrifice to the infernal gods, as in the present case.

636. *Pecudes* : in the sense of *victimæ*. *Monstrata* : in the sense of *jussa*, vel *designata*.

638. *Stygio Jovi* : Pluto. He was the brother of Jupiter, and in the division of the world, the infernal regions fell to him by lot. The epithet *Stygius* is added, from *Styx*, a well known fabulous river of hell.

640. *Permittere* : to commit the funeral pile of the Trojan (*Æneas*) to the flames. *Capitis* : by synec. for the body, or whole man—here, the Trojan, to wit, *Æneas*.

641. *Studio* : zeal—officiousness.

642. *Immanibus* : awful—horrid. *Effera* : in the sense of *effrata*.

644. *Interfusa* : spotted—streaked.

645. *Irrumpit* : she rushed into the inner apartment of the palace. It is plain that *limen* signifies any part of the house, as well as the threshold. The funeral pile was erected in *penetrâli side*, in the inner apartment. See 504, *supra*.

646. *Rogos*. The funeral pile was called *rogus*, before it was set on fire : while burn-

ing, it was called *pyra* ; and after it was consumed, *bustum* : all of which are derived from the Greek.

647. *Munus non quæsitum* : a present not designed, or gotten for such a use—for being the instrument of her death. From this, some infer that *Æneas* had made Dido this present of a Trojan sword—*Dardanium ensem*. But it is more probable that it was a present from Dido to *Æneas* ; and that in his hurry to be gone, he had left it with some other things, in her bedchamber—*Quæsitum*. Rûsus says, *comparatum*—Heyne, *paratum, acceptum, datum*.

652. *Curis* : troubles—sorrows.

654. *Et nunc* : and now my ghost (*imago*) shall descend illustrious to the shades below. *Mei* : in the sense of *mea*, agreeing with *imago*.

Turnebus thinks the epithet *magna* is used, because ghosts make their appearance at night, when to the affrighted imagination of the spectators, the object appears larger than life. But this is a very singular opinion. Dido is speaking in the language of majesty, and setting forth her illustrious deeds. She had built a flourishing city, and laid the foundation of a powerful kingdom—she had punished her brother for the death of her husband—she had reigned in glory—in a word, she had been happy in every instance, till the Trojan fleet visited her coast. In this situation of mind, nothing

melaram statui: mea moenia vidi;
 1, pœnas inimico à fratre recepi:
 nimium felix! si litora tantum
 Dardaniæ tetigissent nostra carinæ.
 os impressa toro, moriemur inultæ!
 mur, ait: sic, sic juvat ire sub umbras.
 unc oculis ignem crudelis ab alto
 et nostræ secum ferat omina mortis
 : atque illam media inter talia ferro
 aspiciunt comites, ensemque cruore
 m, sparsasque manus. It clamor ad alta
 ncussam bacchatur fama per urbem:
 gemituque, et fœmineo ululatu
 aunt: resonat magnis plangoribus æther.
 quam si immissis ruat hostibus omnis
 aut antiqua Tyros; flammæque furentes
 erque hominum volvantur perque Deorum.
 xanimis, trepidoque exterrita cursu,
 ora soror fœdang et pectora pugnīs,
 s ruit, ac morientem nomine clamat:
 germana, fuit? me fraude petebas?
 iste mihi, hoc ignes aræque parabant?
 ùm deserta querar? comitemne sororem
 noriens? eadem me ad fata vocâsses,
 as ferro dolor, atque eadem hora tulisset.
 struxi manibus, patriosque vocavi
 s; sic te ut positâ crudelis abessem?
 d me teque, soror, populumque, patresque

655

660 661. Crudelis Dardanus hauriat hunc ignem suis oculis ab alto, et
 664. Comites aspiciunt illam collapsam ferro inter media talia
 665 verba, ensemque spumantem, manusque ejus sparsas cruore
 671. Perque culmina Deorum
 672. Soror exanimis audit hæc, exterritaque trepido cursu, fœdang ora unguibus, et pectora pugnīs, ruit per medios, et clamat morientem sororem nomine
 675 676. Iste rogus parabat hoc mihi; isti ignes, aræque parabant hoc mihi?
 680. Struxi rogem etiam his manibus, vocavi patrios Deos vocâ, ut crudelis abessem te sic positâ? O soror, extinxisti me teque

NOTES.

more natural than for her to conceive
 of being of great and illustrious rank,
 wished even in the other world
 to be as she had been herself dis-
 tinguished in this.
 1. *epi pœnas*. She had recovered
 rather her own wealth, and the
 revenge which he murdered her hus-
 band with great propriety, therefore,
 the word *recepti*, when speaking of
 what she had taken of Pygmalion.
moriemur inultæ: shall I die unre-
 venged? let me die. Thus, thus, it de-
 scend to the shades below.
 2. *revenge* of Æneas and the Tro-
 jan fatal moment having arrived,
 presents her to us in the very act
 herself, by the turn of his verse.
 on of the *sic* sets her before us,
 as an instrument in her breast, and
 home with a kind of desperate
 y. *Impressa os toro*: having
 said, she said, &c.
hatur: in the sense of *discurrit*.
 in the sense of *commotam*, vel
sonant: in the sense of *resonat*.
it: falls. Rumus says, *subver-*

670. *Furentes*: the furious flames were
 rolling through the houses of men, and the
 (temples) of the gods. *Culmen* is properly
 the ridge of the house; by synec. put for
 the whole house.
 675. *Hoc illud fuit*: O sister, was this
 your design—was this the object you had in
 view, in erecting this funeral pile?
 677. *Deserta*: being thus abandoned, of
 what shall I first complain?
 678. *Fata*: in the sense of *mortem*.
 679. *Dolor*: pain—ache—anguish. Heyne
 says, *vulnus*.
 681. *Sic positâ*: thus lying dead.
 682. *Extinxisti*: thou hast destroyed me
 and thyself, &c. Some copies have *extinxi*,
 in the first person. By this Anna turns the
 reproach from Dido to herself. But most
 commentators prefer the second person. *Si-*
donios patres. By these we are to under-
 stand probably the Carthaginian senators,
 or the legislative branch of the government.
 It is plain that they are distinguished from
 the body of the people. *Extinxisti*: by
 syn. for *extinxisti*. *Dare*: in the sense of
ferre. *Lymphis*: in the sense of *aquæ*.
 This was a rite performed towards the bo-
 dies of the dead by their nearest relations.
 Hence the mother of Euryalus regrets that

683. *Date aquam ut Sidonios, urbeinque tuam. Date, vulnera lymphis*
ablum vulnura Ablum, et, extremus si quis super halitus errat,
Ore legam. Sic fata, gradus evaserat altos, 695
Seinianimemque sinu germanam amplexa fovebat
Cum gemitu, atque atros siccabat veste cruores.
Illa, graves oculos conata attollere, rursus
Deficit: infixum stridet sub pectore vulnus.
Ter sese attollens cubitoque innixa levavit, 690
Ter revoluta toro est: oculisque errantibus, alto
Quæsit cælo lucem, ingemuitque repertâ.
Tum Juno omnipotens longum miserata dolorem,
Difficilesque obitus, Irim demisit Olympo,
Quæ luctantem animam nexosque resolveret artus. 696
696. *Nam Proserpina Nam, quia nec fato, meritâ nec morte peribat,*
nondum abstulerat illi Sed misera ante diem, subitoque accensa furore;
flavum crinem vertice, Nondum illi flavum Proserpina vertice crinem
damnaveratque caput Abstulerat, Stygioque caput damnaverat Orco.
Stygio Orco, quia Ergo Iris croceis per cælum roscida pennis, 700
702. *Ego jussa fero Mille trahens varios adverso Sole colores,*
hunc crinem sacrum Devolat, et supra caput adstitit: hunc ego Diti
Diti; solvoque te ab isto Sacrum jussa fero, teque isto corpore solvo.
corpore.
705. *Omnis calor di- Sic ait: et dextrâ crinem secat. Omnis et unâ*
lapsus est. Dilapsus calor, atque in ventos vita recessit. 705

NOTES.

she had not shut his eyes, nor washed his wounds. *Æn.* ix. 485.

684. *Siquis extremus*: if any last breath remain, that I may catch it with my mouth. Virgil is here thought to allude to a ceremony among the Greeks and Romans: when a person was just expiring, the nearest relation put his mouth to his that he might catch the last breath. Rûmus interprets *super* by *adhuc*. *Super-errat* is evidently used in the sense of *supercesset*. The substitution of *esset* for *errat* makes the reading easy. Some copies have *esset*.

688. *Conata*: agreeing with Dido.

689. *Vulnus stridet*: the wound hisses, occasioned by the gushing out of the blood. *Infixum*: made.

693. *Dolorem*: pain. *Obitus*: departure—death.

695. *Resolveret animam*: might separate her soul and body. *Nexos artus*: compacted or united limbs.

696. *Quia nec fato*. The ancients divided death into three kinds: *natural*, *merited* or *deserved*, and *accidental*. The natural death was when a person accomplished the ordinary term of human life, or that space allotted to him in the councils of the gods. The merited or deserved death was, when a person was deprived of life by the immediate interposition of the gods for the pu-

nishment of atrocious conduct. The *casual*, or *accidental*, was, when a person took away his own life in some way or other: such an one was said to die before his time. This was the case with Dido.

697. *Furore*: passion. *Diem*: in the sense of *tempus*.

698. *Nondum illi*: Proserpine had not yet plucked for her the yellow lock, &c. The ancients had a notion that none could die till Proserpine, either in person, or by *Atropos*, had cut a lock of hair from the crown of their head. This was considered a kind of first-fruits to Pluto. This custom took its rise from sacrifices: when they used to pluck some of the hairs from the front of the victim, and cast them into the fire.

699. *Orco*: dat. of Orcus, a name of Pluto.

700. *Iris ergo*: dewy Iris flies through heaven. Iris was the messenger of the goddesses, especially of Juno. She is said to be the daughter of Thæumas and Electra. Servius observes that *Iris* is, for the most part, employed in matters of mischief, and contention. See *Æn.* v. 606. and ix. 803. *Iris*: the rainbow. This interesting appearance is occasioned by the rays of the sun, reflected by the vapors or drops of rain. It can only take place, or be seen, when the sun and cloud are opposite to each other, in regard to the spectator.

QUESTIONS.

the subject of this book?

its nature, and character?

When did it commence?

What did Juno propose to effect her?

What effecting the Trojans from Italy?

What effect a union between Dido and

the union dissolved?

What was it dissolved?

What was Æneas commanded to leave

Dido receive the information

ordered to leave her?

What did it had it upon her?

What did she pursue in order to

accomplish his purpose?

What was the match was concluded be-

and Æneas, was the news of

read abroad?

What was it spread?

What was Virgil imitate in the descrip-

tion?

What was farbas?

What did he previously proposed to

that proposition received?

What did it had the news of Dido's mar-

ried prince?

What was he occupied at that time?

What said to be his father?

What Jupiter Ammon?

What was y celebrated temple?

What was it situated?

What was Sir Isaac Newton make this

have been?

What was in the historian give a different

his matter?

What was he say of it?

What was the issue of it as related by

the character was Dido considered

her countrymen?

What was Dido?

What was the meaning of that word?

What was other name was she sometimes

What was the name of her father, ac-

crophus?

What was Virgil call him?

What was Marcellus call him?

What was probably, an abbreviation of *Ilho-*

was she married at Tyre?

What was Sichæus?

What was he did he hold?

What was the character of Pygmalion,

What was his deed did he perform?

What was his conduct afterward?

What was Dido informed of the cruel

What was the ice did the ghost of her hus-

band?

What was she do in consequence of that?

Did many of her countrymen accompany her?

What appears to have been her original purpose in leaving Tyre?

Had a colony of Tyrians previously settled in Africa?

Who were the leaders of that colony?

Where did they settle?

What did they call their settlement?

How was Dido received by her countrymen?

What did they desire her to do?

What did she call her city?

What is the meaning of that word in the

Phœnician language?

But do not some give a different account?

What do those historians say?

What did she call the town or citadel?

What is the meaning of *Byrsa* in the

Greek language?

To what mistake did that lead?

How have some attempted to explain that

story?

What does Rollin say of it in his history

of Carthage?

Did Dido purchase any tract of country

for her city?

What was the nature of the contract?

Did the Carthaginians perform it?

What was the consequence of their refusal?

Is it supposed by some that Virgil is guilty

of an anachronism in making Dido and

Æneas cotemporary?

What does Bochart say of it?

Upon what does he found his conclusions?

Does Sir Isaac Newton make a different

calculation?

How much later has he brought down the

destruction of Troy?

Is it a fair conclusion that it was a general

received opinion, they were cotemporary?

Was this sufficient ground for the poet to

assume it as a fact?

Does the introduction of Dido into the

Æneid add much to its embellishment?

How long did Carthage continue?

What was the character of its inhabitants?

Were the Carthaginians a powerful na-

tion?

Who was the most distinguished com-

mander and general among them?

By whom was Carthage finally destroyed?

In what year of Rome was that effected?

Finding she could not prevail upon Æneas

to remain at Carthage, what desperate re-

solution did Dido make?

Under what pretence did she order the

altar to be erected?

What effect had the departure of the

Trojans from her coast upon her?

Did she make any imprecation against

Æneas and the Trojans?

Was it realized with regard to Æneas, if we may believe history?

Was it realized in regard to the Romans, his descendants?

Was there always a jealousy subsisting between the two nations?

How many celebrated wars were waged between them?

How does the book conclude?

How did Dido put an end to her life?

LIBER QUINTUS.

THIS book opens with the departure of Æneas from Carthage. He had not been long at sea before a violent storm arose, which forced him to turn his course to Sicily. He entered the port of *Drepanum*. Here he is received with great cordiality and affection by king *Acestes*. After offering sacrifice, and celebrating the anniversary of his father's death, Æneas institutes four kinds of games in honor of him. These occupy from verse 114 to 602. In the mean time, the Trojan women, at the instigation of *Iris*, who was sent by Juno for that purpose, set fire to the ships, in the hope, by these means, to put an end to the voyage of which they were weary. At the intreaty of Æneas, Jupiter sent a heavy shower of rain, which extinguished the flames. Four of the fleet, however, were lost. Upon this *Nautes* advises Æneas, since he had lost part of his fleet, to leave in Sicily the aged, and all who were weary of the voyage. This advice was confirmed the following night by the ghost of Anchises, which appeared to him in a vision. It also directed him to go to the Sibyl of *Cumeæ*, who would conduct him to the infernal regions, where he should receive a fuller account of his own fortune, and of that of his race.

The hero followed the advice; and having founded a city, which he called *Acestes*, after his venerable friend, he set sail for Italy.

He had not long been at sea, before he lost *Palinurus*, the pilot of his ship, who fell overboard in sleep; after which Æneas took upon himself the duty and business of pilot.

This book is of a gay and lively nature, and very properly comes after the tragical account of Dido's unhappy end. The games are imitated from the 23d book of the *Iliad*, where Achilles is represented as instituting games in honor of his friend *Patroclus*.

INTEREA medium Æneas jam classe tenebat
Certus iter, fluctusque atros Aquilone secabat:
Mœnia respiciens, quæ jam infelicis Elisæ
Collucent flammis: quæ tantum accenderit ignem,

5. Sed duri labores
ex magno amore pol-
luto, *noti*; quidque fu-
rens fœmina possit fa-
cere, notum, ducunt

9. Sed undique cœ-
lum, et undique pontus
apparet

Causa latet: duri magno sed amore dolores
Polluto, notumque, furens quid fœmina possit,
Triste per augurium Teucrorum pectora ducunt.

Ut pelagus tenuere rates, nec jam ampliùs ulla

Occurrit tellus, cœlum undique, et undique pontus,

Olli cœruleus supra caput adstitit imber,

Noctem hyememque ferens: et inhorruit unda tenebris.

NOTES.

1. *Medium iter*. This is literally the middle of his course. But this, strictly speaking, cannot be; for he beheld the flames of Dido's funeral pile. *Ruëus* and *DavRison* take *medium* in the sense of *profundum*; and understand the phrase to mean, that Æneas had gotten into the full or deep sea. If we could read *mare* instead of *iter*, then there would be no difficulty in this interpretation.

2. *Certus*: determined on going. *Fluctus atros Aquilone*: he cut the waves blackened

by the wind; or he cut the blackened waves before the wind. *Aquilo*: the north wind, put for wind in general; the species for the genus. *Mœnia*: in the sense of *urbem*.

6. *Polluto*: in the sense of *læso*, vel *violato*.

7. *Per triste augurium*: through gloomy presages or conjectures.

8. *Ut*: in the sense of *quando*.

10. *Imber*: in the sense of *nubes* vpl *nimbus*. *Olli* for *illi*, by antithesis.

vernator puppi Palinurus ab altâ :
 uianam tanti cinxerunt æthera nimbi ?
 pater Neptune, paras ? sic deinde locutus,
 e arma jubet, validisque incumbere remis ;
 tque sinus in ventum, ac talia fatur :
 ime Ænea, non, si mihi Jupiter auctor
 at, hoc sperem Italiam contingere cælo.
 ransversâ fremunt, et vespere ab atro
 gunt venti : atque in nubem cogitur aër.
 obniti contrâ, nec tendere tantùm
 us : superat quoniam fortuna, sequamur :
 vocat, vertamus iter. Nec litora longè
 or fraterna Erycis, portusque Sicânos,
 ritè memor servata remetior astra.
 is Æneas : Equidem sic poscere ventos
 um, et frustrâ cerno te tendere contrâ.
 iam velis. An sit mihi gratior ulla,
 magis fessas optem demittere naves ;
 ue Dardanium tellus mihi servat Acesten,

12. Palinurus ipse
 gubernator exclamat ab
 altâ puppi: heu! quia-
 nam

15

21. Nos sufficimus nos
 tendere contrâ, nec tan-
 20 tùm obniti

24. Nec reor fida fra-
 terna litora Erycis, Si-
 canosque portus esse
 longè.

23. An ulla tellus sit
 25 gratior mihi, quòque ma-
 gis optem demittere fes-
 sas naves, quàm quæ
 servat mihi Dardanium
 Acesten, et quæ com-
 plectitur ossa patris An-
 30 chiæ in ejus gremio?

NOTES.

uianam : in the sense of *cur*.
videt, pater Neptune, paras? This
 is to Neptune gives us a very lively
 is wonder and astonishment.

ma : properly signifies any kind of
 its whatever—here the tackling of
 —the sails, spars and rigging of
 cription. Davidson confines it to

But this is not necessary. It was
 at all things should be stowed
 well as the sails reefed, that the
 it the better weather the storm.

liquat sinus : he turns the sail into
 —he brings the vessel more into
 —he lies, in nautical language,
 e wind.

ctor : the founder of our race.

lo : in this weather. *Vespere* : in
 of *occidente*.

ansversâ : an adj. neu. plu. taken
 verb in imitation of the Greeks.

e nos sufficimus : nor are we able
 ed against it, nor so much as to
 own—to bear up against the storm
 end against it.

or fida : I think the faithful frater-
 s of Eryx, &c. Eryx was the son

and *Venus*, according to common
 Some say, his mother was *Lycaste*,

a courtesan, who, on account of her
 nary beauty, was called *Venus*.

Following tradition, calls him the
 f Æneas, both being reputed to be
 of *Venus*. His grandfather was

who was slain by Pollux in a con-
 the gauntlet: upon which *Butes*

Sicily, and founded a city. *Eryx*,
 anner, was slain by Hercules. He

name to a mountain and city not
 the *Promontorium Lilybæum*.

modò ritè : if now, remembering

rightly, I measure over again the stars ob-
 served before. From the relative situation
 of those stars which he had observed upon
 the coast of Sicily, and from their corres-
 pondence with his present observations, he
 judges himself to be on that coast again.

27. *Tendere* : strove—contended.

28. *Viam* : in the sense of *cursum*. Turn
 your course before the wind. The south-
 west wind was favorable for them to go to
 Sicily.

29. *Demittere* : in the sense of *dirigere*.

30. *Acesten*. What is said of the origin
 of *Acestes*, is so incorporated with fable
 that little dependence can be placed upon it.
 The account, which *Dionysius Halicarnas-*
us gives, is probably the most correct. It
 appears that *Laomedon*, king of *Troy*, be-
 ing offended at some Trojan nobleman,
 caused him and his sons to be put to death.
Lycophron calls him *Phenodamus* : but *Ser-*
vius and *Pomponius* call him *Hippotes*. But
 thinking his daughters, who were three in
 number, less deserving his displeasure, the
 king sold them to some Sicilian merchants,
 on condition that they should transport them
 to some foreign country. A person of some
 distinction being on board, by the name of
Crinæus, *Crimisus*, or *Crimisus*, fell in love
 with one of them, whose name was *Egesta*,
 and married her. Soon after she bore a son,
 whom *Virgil* calls *Acesten*, but others *Egestes*,
 or *Egestes*. Upon the death of *Laomedon*,
 he obtained permission of *Priam* to return
 to *Troy* ; where he was during the siege
 and destruction of that city, when he con-
 tracted a friendship with *Æneas*. He after-
 ward returned to Sicily. The river *Crini-*
us being afterward called by his name, gave
 rise to the fabulous account of his birth.

- Et patris Anchisæ gremio complectitur ossa ?
 32. Ubi hæc dicta sunt? Hæc ubi dicta, petunt portus, et vela secundi
 Intendunt Zephyri: fertur cita gurgite classis:
 Et tandem læti nocte advertuntur arenæ. 33
35. At Acestes ex excelso vertice montis procul miratus adventum, sociasque rates, occurrit Acestes, Horridus in jaculis et pelle Libystidis ursæ: Troia Crimiso conceptum flumine mater
 39. Quem Troia mater genuit conceptum Crimiso flumine. Quem genuit. Veterum non immemor ille parentum, Gratatur reduces, et gazâ lætus agresti 40
 Excipit, ac fessos opibus solatur amicis.
42. Cùm postera clara dies fugâret stellas primo oriente, Æneas Postera cùm primo stellas oriente fugâret Clara dies; socios in cœtum litore ab omni Advocat Æneas, tumulique ex aggere fatur: Dardanidæ magni, genus alto à sanguine Divûm, 45
 Annus exactis completur mensibus orbis;
 Ex quo reliquias divinique ossa parentis
 Condidimus terrâ, mœstasque sacravimus aras.
50. O Di, vos, sic voluistis. Jamque dies, ni fallor, adest; quem semper acerbum, Semper honoratum, sic Di voluistis, habebô. 50
 51. Ego agerem hunc diem, si essem exul in Gætulis syrtibus, deprensus-ve. Hunc ego Gætulis agerem si syrtibus exul, Argolicove mari deprensus, et urbe Mycenæ: Annua vota tamen, solemnesque ordine pompas Exsequeretur; strueremque suis altaria donis. 55
 55. Nunc ultrâ adsumus ad cineres et ossa ipsius parentis, equidem reor haud sinè numine Divûm. Nunc ultrâ ad cineres ipsius et ossa parentis, Haud equidem sinè mente, reor, sinè numine Divûm,

NOTES.

33. *Gurgite*: in the sense of *mari*.
 34. *Læti*: *socii* is understood: my joyous companions.
 35. *Miratus*: observing—wondering at. Our arrival was unexpected, and a matter of wonder to him.
 37. *Horridus in jaculis*: rough with javelins, and the hide of an African bear. The word *horridus* is very applicable to the dress and equipage of a hunter, bearing his darts and javelins in his hands, and guarded against the savages of the mountains. In which character Acestes is here represented. *Libystidis*: an adj. from *Libyis*, and that from the noun *Libys*. Pliny says there were no bears in Africa, on account of its great heat. But there are many good authorities against him. *Solinus* says the Numidian bears excel all others in beauty and form: which is probably the reason that Virgil dresses Acestes in one of their skins.
 39. *Genuit*. in the sense of *peperit*.
 40. *Agresti gazâ*: with his homely fare. *Gaza* is a word of Persian origin, and signifies any kind of sumptuous expence, either in provision or furniture. *Nos* is to be connected with *reduces*.
 44. *Aggere*: *summitate*, says Ruæus.
 46. *Annus orbis*: the annual circle (to wit, a year) is completed.
 49. *Acerbum*: afflictive—sorrowful.
 50. *Habebô*: I shall consider. *Agerem*: I would observe, or keep.
 53. *Solemnes pompas*. This is peculiarly proper in this place. *Pompa* properly signifies a funeral or other procession; and, *exsequeretur*: I would perform the *exsequia*, or funeral obsequies; the principal of which was the following of the corpse to the grave, or funeral pile. Hence *exsequia* came to signify the whole funeral rites: from *sequor*, I follow.
 54. *Struerem altaria*: I would cover the altars with his own proper gifts. These were milk, wine, honey, and blood, poured upon the tomb. Upon these it was thought the *Umbra*, or shade of the deceased, fed, and especially upon the blood. Valpy says fit offerings.
 56. *Haud sinè mente*. Æneas here attributes their arrival in Sicily to the interposition of the gods, as if they designed it to afford him an opportunity of paying divine honors to his father. *Mente*: design. Ruæus says, *consilio*.
 58. *Lætum honorem*: the joyous festival. Ruæus interprets *honorem* by *sacrificium*. But it is plain that *honorem* includes every part of the rites and ceremonies which were performed upon that occasion, as well as the offerings or sacrifices.

Adsumus; et portus delati intramus amicos.
 Ergo agite, et lætum cuncti celebremus honorem:
 Poscamus ventos, atque hæc me sacra quotannis
 Urbe velit positâ templis sibi ferre dicatis.
 Bina boum vobis Trojâ generatus Acestes
 Dat numero capita in naves: adhibete Penates
 Et patrios epulis, et quos colit hospes Acestes.
 Præterea, si nona diem mortalibus alnum
 Aurora extulerit, radiisque retexerit orbem,
 Prima citæ Teucris ponam certamina classis
 Quique pedum cursu valet, et qui viribus audax,
 Aut jaculo incedit melior, levibusve sagittis;
 Seu crudo fudit pugnam committere cæstu;
 Cuncti adsint, meritæque expectent præmia palmæ.
 Ore favete, omnes, et cingite tempora ramis.
 Sic fatus, velat maternâ tempora myrto:
 Hoc Elymus facit, hoc ævi maturus Acestes,
 Hoc puer Ascanius: sequitur quos cætera pubes.
 Ille è concilio multis cum millibus ibat
 Ad tumultum, magnâ medius comitante catervâ.
 Hic duo ritè mero libans carchesia Baccho
 Fundit humi, duo lacte novo, duo sanguine sacro;
 Purpureosque jacinthos, ac talia fatur:
 Salve, sancte parens: iterum salvete, recepti

56. Et nos delati huc intramus
 59. Poscamus ventos ab eo, atque ut velit me, urbe positâ, quotannis ferre hæc sacra in templis dicatis sibi
 62. In singulis naves
 65
 67. Et qui incedit audax viribus
 70
 75. Ille ibat medius è concilio cum multis millibus ad
 80

NOTES.

60. *Positâ urbe*: a city being built—that is, after they had founded a city and erected temples in it dedicated to him.
 61. *Acestes generatus*. Acestes sprung from Troy, gives, &c. *Bina capita boum*: simply, two oxen.
 62. *Adhibete Penates*, &c. Servius is of opinion that the poet here alludes to the Roman custom called *Lectisternia*, or sacred banquets, prepared at the solemn games for the gods, whose images were placed on couches, and set down at the most honorable part of the table, as principal guests.
 64. *Si*: in the sense of *cum*.
 66. *Ponam*: in the sense of *instituum*. *Æneas* here institutes four kinds of games or sports—a rowing match—a foot race—a shooting match, and a gauntlet fight; and proposes suitable rewards for the victors in each.
 67. *Valet*: in the sense of *præstat*. *Incedit*: in the sense of *est*.
 69. *Fudit*: in the sense of *audet*.
 70. *Præmia meritæ palmæ*: rewards of meritorious victory—or rewards worthy of victory. *Palmæ*: in the sense of *victoriæ*: by motion.
 71. *Favete omnes ore*: *favete ore*, vel *favete lingua*, was the phrase made use of by the public criers before the celebration of solemn games or sacrifices. The import seems to be: Favor us with your religious attention—pronounce no words of bad omen that

- may profane the sacred ceremonies: or, let us have the concurrence of your prayers to render the gods favorable to us: or, lastly, aid us by your applause and joyful acclamations.
 72. *Velat tempora*. The poet here alludes to a practice among the Romans, of persons of every age and condition, who appeared at these solemn games, to wear a garland upon their heads. The myrtle was sacred to Venus; hence the propriety of the expression, *materna myrto*.
 73. *Maturus ævi*: a Grecism. In the sense of *profectus ætate*, vel *annus*.
 77. *Hic duo ritè*: here in due form offering, he pours on the ground, &c. *Carchesia*: large bowls without handles: plu. of *carchesium*. *Libans*: pouring out—offering. *Baccho*: for *vino*. *Mero*: pure—unmixed.
 80. *Iterum salvete*: Ye ashes revisited in vain, and soul and shade of my father, again hail.—*Cineres recepti nequicquam*. By these words Servius understands Anchises himself, whom Æneas rescued from the flames of Troy in vain; since he lost him before his arrival in Italy. But the sense given above is easier. Æneas lost his father a year before on his way to Italy; but, meeting with a storm, he was obliged to go to Africa. Now on his return he visits his tomb, &c. in a manner receives him again, but in vain, since it was not permitted that he should take him with him to Italy. *Animæque um-*

82. Non licuit *militum* Nequicquam cineres, animæque umbræque paternæ.
tecum quærere Italos Non licuit fines Italos, fataliaque arva,
fines Nec tecum Ausonium, quicumque est, quærere Tybrim.
85. Cùm ingens lu- Dixerat hæc : adytis cùm lubricus anguis ab imis
bricus angui- traxit sep-
tem gyros Septem ingens gyros, septena volumina traxit, 86
87. Cui terga cœruleæ Amplexus placidè tumulum, lapsusque per aras :
notæ incendebant, et cu-
jus squamam fulgor Cœruleæ cui terga notæ, maculosus et auro
 Squamam incendebat fulgor : ceu nubibus arcus
90. Tandem ille ser- Mille trahit varios adverso Sole colores.
pens longo agmine inter Obstupuit visu Æneas : ille agmine longo 90
 Tandem inter pateras et levia pocula serpens,
 Libavitque dapes, rursusque innoxius imo
 Successit tumulo, et depasta altaria liquit.
 Hôc magis inceptos genitori instaurat honores :
 Incertus, Geniumne loci, famulumne parentis 95
 Esse putet : cædit quinque de more bidentes,
 Totque sues, totidem nigrantes terga juvencos :
 Vinaque fundebat pateris, animamque vocabat
 Anchisæ magni, Manesque Acheronte remissos,
 Necnon et socii, quæ cuique est copia, læti 100
 Dona ferunt : onerant aras, mactantque juvencos
 Ordine ahena locant alii : fusique per herbam
 Subjiciunt verubus prunas, et viscera torrent.
 Expectata dies aderat, nonamque serenâ
 Auroram Phaëthontis equi jam luce vehebant. 106

NOTES.

bræque. Some consider these as genitives connected with and governed by *cineres*. Servius explains it upon the principles of Plato and Aristotle; who gave to man a fourfold soul—the intellectual, the sensual, the vital, and the vegetative. To each of these they assigned a shade or ghost. It is most probable the poet here, as elsewhere, uses the plural for the singular, in order to aggrandize his subject: that is, *animæ* for *anima*, and *umbræ* for *umbra*, in the voc. sing. This is the opinion of Ruëus and Heyne.

84. *Adytis.* The tomb of Anchises here is spoken of as a temple—a shrine.

87. *Cui:* in the sense of *cujus*. *Terga:* acc. plu. governed by *incendebant*, or some other verb of like import, understood.

88. *Fulgor maculosus:* a brightness variegated with gold—with a golden hue. *Incendebat:* made or rendered resplendent.

91. *Serpens:* a part. of the verb *serpo*, agreeing with *ille* in the preceding line.

92. *Libavit dapes:* tasted the banquet, and again, &c. The *dapes* was the offering to the shade of Anchises, spoken of 54, *supra*.

93. *Depasta:* fed upon—just tasted.

Instaurat: in the sense of *renovat*. *Honores:* in the sense of *sacrificia*.

95. *Incertus-ne:* uncertain whether he should consider him (the serpent) to be, &c. The ancients had a notion that there were

Genii appointed, some the protectors of countries and cities, and others the guardians of particular persons, who never left them even after death.

98. *Vocabat.* Æneas here not merely called upon his ghost to partake of the repast he had prepared, but invoked him as a god to be propitious to him, thereby deifying him.

99. *Manes remissos Acheronte:* the shade or ghost sent back from the dead to partake of the banquet. *Acheron:* a fabulous river of hell—often put for hell itself: or the place of the dead, as here.

100. *Quæ copia est cuique:* in the sense of *secundum copiam quæ est unicuique*.

101. *Onerant:* some copies have *onerantque*. Heinsius, Pierius, and Heyne omit the *que*.

103. *Viscere:* by this we are to understand the meat in general.

105. *Equi Phaëthontis:* the horses of the sun brought the ninth. &c. *Phaëton*, was the son of *Phœbus* and *Clymene*. He obtained from his father the management of his chariot for one day; but unable to govern the fiery steeds, he was precipitated into the Po. See Ovid. Met. 2. Here put for the Sun himself. The poets represented the sun as drawn in a chariot by four horses, whose names were *Pyrois*, *Eois*, *Æthon*, and *Phlegon*, all of Greek origin.

initimos et clari nomen Acestæ
 læto complêrant litora cœtu,
 sadas, pars et certare parati.
 incipio ante oculos, circoque locantur
 sacri tripodes, viridesque coronæ,
 pretium victoribus; armaque, et ostro
 stes, argenti aurique talenta:
 mmissos medio canit aggere ludos.
 ares ineunt gravibus certamina remis
 x omni delectæ classe, carinæ.
 Inestheus agit acri remige Pristin,
 Mnestheus, genus à quo nomine Memmi:
 ue Gyas ingenti mole Chimæram,
 i, triplici pubes quam Dardana versu
 terno consurgunt ordine remi.
 ue, domus tenet à quo Sergia nomen,
 invehitur magnâ; Scyllâque Cloanthus
 genus unde tibi, Romane Cluenti.
 ul in pelago saxum, spumantia contra
 iod tumidis submersum tunditur olim
 hyberni condunt ubi sidera Cori:
 silet, immotâque attollitur undâ
 t apricis statio gratissima mergis.
 n Æneas frondenti ex ilice metam
 signum nautis, pater: unde reverti
 longos ubi circumflectere cursus.

108. *Pars visura*
Æneadas, et pars parati
certare.
 111. *Pretium destina-*
tum victoribus
 110 113. *Tuba canit à me-*
dio aggere ludos com-
missos esse.
 115. *Quatuor carinæ*
delectæ ex omni classe,
pares gravibus remis
 115 117. *A quo nomine*
oritur genus
 118. *Gyas agit ingen-*
tem Chimæram ex in-
genti mole
 121. *Sergestusque, à*
 120 *quo Sergia domus tenet*
nomen, invehitur mag-
na Centauro; Cloan-
thusque invehitur cœru-
leâ Scylla; unde genus
est tibi
 125 127. *Silet in tranquillo*
cælo, attolliturque ex im-
motâ unda, languam
campus
 129. *Hic pater Æneas*
constituit viridem me-
 130 *tam ex frondenti ilice,*
languam signum nautis
unda.

NOTES.

sadas: in the sense of *Trojanos*.
i tripodes. The tripod was pro-
 of three-footed stool or table,
 re placed the sacred bowls and
 s for the libation. It is called
 count of its various uses in the
 of religion. We learn from Ho-
 e Greeks used to make presents
 their heroes and great men.
æz. The palm was the ordina-
 every conqueror at the games.
res this reason for it; because
 a fit emblem of fortitude, as it
 hed, nor borne down by any
 it still maintains its growth,
 superior to opposition. *Per-*
 or colored. *Talentâ*: one talent

i in the sense of regit vel gu-
ri remige: with a valiant hand

o nomine: from whose name is
 f *Memmius*. In order to recom-
 lf to the noble families at Rome,
 as their origin from Trojans of
Genus: in the sense of *familia*.
s urbis: in the sense of *instar*

ilici versu: with a triple row of
 t Virgil says of the nature of
 is in anticipation; but it was

not necessary that he should conform ex-
 actly to chronological fact. The galley, it
 is well known, was not invented till long
 after, and was of various sizes. Some had
 two, some three, and others four banks, or
 rows of rowers: and, accordingly, they were
 called *Biremis*, *Tviremis*, *quadriremis*, &c.
 Their banks of rowers were raised, slopingly
 one above another, so that those of the
 second bench rested their feet where those
 of the first were seated, &c. *Remi consur-*
gunt terno ora. By this we are to under-
 stand that the oars rose together, and, as it
 were, kept time throughout the three rows.
Rucus makes a distinction between *versus*
 and *ordo*. The first, according to him, sig-
 nifies the series of oars reckoned horizontally
 from stern to stern. The *ordines* he makes
 to be the same oars reckoned vertically, or
 as they rose obliquely above one another.

121. *Domus*: properly the house, by me-
 tonymy, the family—race.

123. *Genus*: race—family.

125. *Olim*: continually—usually.

126. *Condunt*: cover over—hide them in
 clouds.

127. *Tranquillo*. In calm weather this
 rock was visible; but in storms it was cover-
 ed with waves, and resounded with the dash-
 ing of the waters. It rose above the sur-
 face like a plain.

132. *Ipsi ductores* Tum loca sorte legunt : ipsique in puppibus auro
longè effulgent in pup- Ductores longè effulgent ostroque decori :
pibus, decori auro os- Cartera populeâ velatur fronde juvenus,
troque. Nudatosque humeros oleo perfusa nitescit. 135
135. *Perfusa quoad* Considunt transtris, intentaque brachia remis :
nudatos humeros oleo Intenti expectant signum : exultantiaque haurit
nitescit. Corda pavor pulsans, laudumque arrecta cupido.
Inde, ubi clara dedit sonitum tuba, finibus omnes,
Haud mora, prosiluisse suis : ferit æthera clamor 140
Nauticus ; adductis spumant freta versa lacertis.
Infundunt pariter sulcos : totumque dehiscit
Convulsum remis rostrisque tridentibus æquor.
Non tam præcipites bijugo certamine campum
Corripuere, ruuntque effusi carcere, currus : 145
145. *Currus non tam præcipites corripuere campum* Nec sic immissis aurigæ undantia lora
Concussere jugis, pronique in verbera pendent.
Tum plausu fremituque virûm, studiisque faventûm
Consonat omne nemus, vocemque inclusa volutant
Litora ; pulsati colles clamore resultant. 150
151. *Gyas effugit ante alios : primusque elabitur undis inter turbam fremitumque.* Effugit ante alios, primusque elabitur undis
Turbam inter fremitumque Gyas : quem deinde Cloanthus
Consequitur, melior remis ; sed pondere pinus

NOTES.

134. *Populea fronde.* Servius observes, the reason of their wearing garlands of the poplar tree, was, that they were celebrating funeral games. Hercules, it is said, brought that tree from the infernal regions.

136. *Brachia intenta remis* : their arms are stretched to the oars. Rûsius has no stop after *remis*, but connects it with the following words. This, however, is not so easy : and, beside, it takes from the solemnity of the description. The verb *sunt* is understood.

138. *Pulsans pavor* : throbbing fear, and an eager desire of praise, draws their beating hearts. This is very expressive. It raises such palpitations in their breasts, as if it would draw their hearts out of their bodies. *Pulsans* is a very proper epithet to *pavor*, beating—palpitating.

139. *Finibus.* *Finis*, here, means the line, place, or bound, from which they start—the mark. *Sonitum* : the signal.

141. *Lacertis adductis.* Dr. Trapp observes, by this we are to understand the motions of the rowers, when, in pulling at the oar, they draw the arms close to the body. This they do, especially when they row with all their strength.

142. *Infundunt pariter sulcos* : they cleave furrows in the sea at the same time—they start all at once.

143. *Æquor convulsum* : the whole surface of the sea convulsed, &c. Some editions have *stridentibus*. But this violates the measure of the verse ; the first syllable of *stridentibus* being always long. Ancient

medals explain the matter ; on some of which there is plainly seen a *rostrum*, or beak of a ship with three teeth. *Tridentis*, of *tres* and *dens*.

144. *Præcípites* : in the sense of *celeris*. *Certamine* : the chariot race. *Bijugo* signifies or implies that two horses were yoked or harnessed in the chariot. Macrobius observes that Virgil here excels Homer. Indeed nothing can be more finely imagined, or represented more to the life. *Carcer* : the mark, or starting place ; *meta*, the goal or turning place. *Currus*, by meton. for *equi*.

146. *Nec aurigæ sic* : nor have the charioteers so shook, &c. *Jugis* : the yoke, by meton. put for the horses harnessed in it. *Immissis jugis* : the horses flying with loosened reins—at full speed.

148. *Studiis* : in the sense of *acclamationibus*.

149. *Litora inclusa*, &c. Rûsius observes that this is, by a figure called *commutatio*, for *volutant inclusam vocem*. Or perhaps *inclusa* may be taken here in the sense of *curva*.

151. *Primus*. Davidson has *primis*, agreeing with *undis*. He glides away on the nearest waves. *Primus* is however the easier, and conveys the same idea. It is the reading of Rûsius and others. *Resultant* : echo it back.

153. *Pinus* : the timber of the pine tree, put by meton. for the ship or galley made of it.

tenet. Post hos, æquo discrimine, Pristis
 rusque locum tendunt superare priorem. 155
 c Pristis habet; nunc victam præterit ingens
 rus; nunc unâ ambæ junctisque feruntur
 bus, et longâ sulcant vada salsa carinâ.
 que propinquabant scopulo, metamque tenebant;
 princeps, medioque Gyas in gurgite victor, 160
 om navis compellat voce Menœten:
 ntum mihi dexter abis? huc dirige cursum,
 ma, et lævas stringat, sine, palmula cautes:
 alii teneant. Dixit: sed cæca Menœtes
 mens, proram pelagi detorquet ad undas. 165
 versus abis? iterum, Pete saxa, Menœte,
 amore Gyas revocabat: et ecce Cloanthum
 it instantem tergo, et propiora tenentem.
 er navemque Gyæ scopulosque sonantes
 ter lævum interior, subitusque priorem 170
 it; et metis tenet æquora tuta relictis.
 erò exarsit juveni dolor ossibus ingens,
 chrymis caruere genæ: segnemque Menœten,
 decorisque sui, sociumque salutis,
 e præcitem puppi deturbat ab altâ. 175
 ibernâclo rector subit, ipse magister:
 urque viros, clavumque ad litora torquet.
 vis ut fundo vix tandem redditus inno est
 nior, madidâque fluens in veste, Menœtes,
 180 petit scopuli, siccâque in rupe resedit.
 t labentem Teucri, et risere natantem:
 os rident revomentem pectore fluctus.
 læta extremis spes est accensa duobus,
 to Mnestheoque, Gyam superare morantem.
 us capit antè locum, scopuloque propinquat: 185

163. Et sine ut pal-
 mula stringat lævas
 cautes

174. Oblitusque sui
 175 decoris, salutisque so-
 ciûm, deturbat segnem
 Menœten, præcitem

178. At ut Menœtes
 senior et gravis undis
 180 jam tandem vix reddi-
 tus est imo fundo:
 fluensquo in madida
 veste, petit summa sco-
 puli, reseditque

NOTES.

discrimine: in the sense of *intervallo*.
inno: in the sense of *occupare*, vel *ob-*

Tabet. This is the reading of Hein-
 ryc, Davidson, and others. Rûsus

Junctis frontibus. They moved on
 head and head. Neither one gain-
 ed other. It is of the same import
salis rostris.

salsa vada: the briny sea.

Princeps: in the sense of *primus*.
in: in the sense of *mari*.

ectorem: the helmsman—steersman.

Mihi. Rûsus conjectures that *mihi*
 merely expletive, as in many other
firma litus: keep close to or hug the

diversus: contrary—a different way.
Ille radit interior, &c. In the races
 customary to keep the *meta*, or goal,
 at hand. This will serve to explain
 the case. Cloanthus on the inside
) and nearer the *meta* than Gyas,

cut along the left way (*iter lævum*) and sud-
 denly passed Gyas, who just before had been
 ahead of him; *præterit Gyam modò priorem*.
 Both in the naval and chariot race the great
 art lay in turning as near the goal as possi-
 ble. For the nearer they kept to it, the
 shorter circumference they had to make, and
 the less distance to run. This was a great
 advantage to be gained, but it was attended
 with danger. *Subitus*. Some copies have
subitò. The sense is the same with either.
 Heyno has *subitò*, on the authority of Bur-
 mannus; but observes that the other is the
 more poetical.

172. *Juveni*: the dat. in the sense of the gen.

174. *Decoris*: in the sense of *dignitas*.

176. *Rector ipse*. Gyas hitherto had only
 acted as pilot. He now discharges the of-
 fice both of pilot and helmsman.

177. *Litora*: to the rock or goal.

178. *Redditus est*: issued or rose from
 with difficulty.

183. *Accensa est*: was kindled—arose

184. *Superare*: in the sense of *præterire*.

186. *Nec tamen ille prior praeunte carinâ :*
est prior, tota carinâ Parte prior, partem rostro premit æmula *Pristis.*
praeunte; una parte est At mediâ socios incedens nave per ipsos
prior; Æmula Pristis Hortatur Mnestheus: Nunc, nunc insurgite remis,
premit aliam partem Hectorei socii, Trojæ quos sorte supremâ 11
rostro. Delegi comites: nunc illas promite vires,
 Nunc animos; quibus in Gætulis syrtibus usi,
 Ionioque mari, Maleæque sequacibus undis.
194. *Ego Mnestheus* Non jam priua peto Mnestheus, neque vincere certo:
non peto prima loca Quanquam ô! sed superent, quibus hoc, Neptune, dedisti
- 196 *O utinam possem* Extremos pudeat rediisse: hoc vincite, cives, 12
 Et prohibete nefas. Olli certamine summo
 Procumbunt: vastis tremit ictibus ærea puppis,
 Subtrahiturque solum: tum creber anhelitus artus
 Aridaque ora quatit: sudor fluit undique rivis. 20
 Attulit ipse viris optatum casus honorem.
202. *Namque dum* Namque furens animi dum proram ad saxa suburget
Sergestus furens animi Interior, spatioque subit Sergestus iniquo;
suburget proram Infelix saxis in procurentibus hæsit.
 Concussæ cautes, et acuto in murice remi 20
 Obnixi crepuere; illisaeque prora dependit.

NOTES.

187. *Prior parte.* The meaning is, that *Sergestus* was ahead, but not by the whole length of his galley; only by a part of it.

190. *Hectorei socii:* my brave companions, whom I chose, &c. In order to animate them the more, he calls them *Hectorei*, as brave and valiant as Hector. Nothing can be more expressive. *Sorte:* in the sense of *ruinâ, vel exitio.*

192. *Gætulis:* African. The *Gætuli* were a people of Africa, not far from Carthage. The word is here used as an adj. *Syrtibus:* see *Æn. i. 111.* *Usi:* *sunt* is to be supplied.

193. *Ionio mari.* That part of the Mediterranean lying between Epirus, Italy, and Sicily, was called the Ionian sea. Through or over this sea *Æneas* passed with his fleet. *Maleæ.* Maleæ, a promontory of the Peloponnesus between the *Sinus Argolicus* and the *Sinus Laconicus*, extending about five miles into the sea. It was dangerous sailing near it. It gave rise to the proverb, *Maleam legens, obliviscere, quæ sunt domi.* The epithet *sequacibus*, given to the waves of that coast, represents them as so many fierce and devouring monsters, that pursued ships in order to overwhelm them.

195. *Quanquam, ô!* This is an instance where Virgil is eloquent even in silence. This abrupt exclamation is more expressive of the mind of *Mnestheus* than any words could have been, especially to those who saw the looks and gestures that would accompany his voice. Having observed that he did not strive with an expectation of conquering, he turns upon himself: *O that I could!* but let them conquer, to whom, *O Neptune, thou hast given that honor.*

197. *Nefas:* disgrace—ignominy, of being the last to come out. *Olli:* by antithesis for *illi*, they. *Procumbunt:* they put their oars with the greatest earnestness they spring upon them with all their strength.

199. *Solum subtrahitur:* the surface drawn from under them. Whatever is spread under any thing as its support and foundation is called in Latin *solum*, as the sea is a ship; the air to a fowl on the wing. So rapidly did the galley move that the surface of the sea seemed to withdraw from under her.

201. *Casus ipse:* chance itself—mere chance.

202. *Suburget proram:* while he pressed the prow to the rock on the inside, &c. *Interior,* between *Mnestheus* and the galley taking a nearer course to it. But he had not left to himself sufficient room, and was therefore forced to run his galley upon the part of the rock which projected farther than the other points of the same rock. *Ruse* reads *prorâ* in the abl. Heyne, *Davidso* and *Valpy*, read *proram*.

203. *Iniquo:* in the sense of *angusto.*

205. *Cautes concussæ:* the rocks were struck. In other words, the galley received a violent shock; for action and reaction are equal. *Murice.* *Murex* properly signifies the shell-fish, of the liquor of which, it was thought, purple color was made. Hence it is taken for the prominence of a rock which tapers into a sharp point like the shell of that fish.

206. *Crepuere:* in the sense of *fracti sunt.* The prow ran or slid up upon the rock, as in that elevated situation stuck fast.

- Consurgunt nautæ, et magno clamore morantur :
 Ferratasque sudes, et acutâ cuspide contos
 Expediunt, fractosque legunt in gurgite remos.
 At lætus Mnestheus successuque acrior ipso, 210
 Agmine remorum celeri, ventisque vocatis,
 Prona petit maria, et pelago decurrit aperto.
 Qualis speluncâ subito commota columba,
 Cui domus et dulces latebroso in pumice nidi,
 Fertur in arva volans, plausumque exterrita pennis 215
 Dat tecto ingentem : mox aëre lapsa quieto,
 Radit iter liquidum, celeres neque commovet alas :
 Sic Mnestheus, sic ipsa fugâ secat ultima Pristis
 Æquora ; sic illam fert impetus ipse volantem.
 Et primùm in scopulo luctantem deserit alto 220
 Sergestum, brevibusque vadis ; frustra que vocantem
 Auxilia, et fractis discentem currere remis.
 Inde Gyan, ipsamque ingenti mole Chimæram
 Consequitur ; cedit, quoniam spoliata magistro est.
 Solus jamque ipso superest in fine Cloanthus : 225
 Quem petit, et summis adnixus viribus urget.
 Tum verò ingeminat clamor ; cunctique sequentem
 Instigant studiis : resonatque fragoribus æther.
 Hi proprium decus, et partum indignantur honorem,
 Ni teneant ; vitamque volunt pro laude pacisci.
 Hos successus alit : possunt, quia posse videntur.
 Et fors æquatis cepissent præmia rostris ;
 Ni palmas ponto tendens utrasque Cloanthus
 Fudisset preces, Divosque in vota vocasset :
 Il, quibus imperium est pelagi, quorum æquora curro ;
 Vobis lætus ego hoc candentem in litore taurum 236

213. *Talis qualis co-*
lumba ; cui domus et
dulces nidi sunt in late-
broso pumice, subito
commota è speluncâ, vo-
lans fertur in arva ; ex-
territaque dat ingentem
plausum tecto pennis

229. *Hi indignantur*
 230 *ni teneant proprium de-*
cus et honorem jam par-
tum ; voluntque pacisci

NOTES.

207. *Clamore* : noise—bustle—confusion.
Morantur : are delayed—stopped.
 208. *Sudes*. This was a pole used by boat-
 men, and usually prefixed with iron. Hence
 the epithet *ferratas*. Heyne reads *trudes*.
 211. *Celeri agmine* : by or with the quick
 motion of the oars. *Acrior* : *ardentior*, says
 Rasmus.
 212. *Petit prona* : he seeks the easy wa-
 ters, &c. *Pronus* here is easy—unobstruct-
 ed, as appears from the words which follow,
pelago decurrit aperto : he runs on the open
 sea.
 214. *Dulces nidi* : the nests are here put
 for the young ones in them, by meton. *Cui* :
 in the sense of *cujus*.
 216. *Dat ingentem* : the pigeon gives the
 stroke to her nest (*tecto*) with her wings
 when she first leaves it, and commences her
 flight. •
 217. *Liquidum* : in the sense of *aëreum*.
 218. *Ultima aquora* : by this we are to
 understand the last part of the race—that
 part of it which lay beyond the *meta*, or goal.
 220. *Deserit* : in the sense of *præterit*.
Brevibus vadis : simply, shallowly. Here the
 rock on which his galley stuck.
 222. *Discentem* : in the sense of *tentantem*.
 224. *Cedit* : she yields—falls behind.
 225. *Cloanthus superest*, &c. Mnestheus
 had gotten ahead of Sergestus and Gyan,
 and Cloanthus remained alone to contest
 the prize with him. Him he pursues, and
 presses closely, straining every nerve. The
 prize was not to be given to him, who first
 arrived at the goal, but to him who return-
 ed first to the port, or place from whence
 they set out.
 228. *Fragoribus*. Some ancient manu-
 scripts have *clamoribus*, but this makes false
 quantity. The other is doubtless the true
 reading. *Studiis* : huzzas—acclamations.
 229. *Hi indignantur* : these consider it a
 disgrace, unless, &c. *Hi* : these, meaning
 the crew of Cloanthus. *Hos*, in verse 231
 infra, the crew of Mnestheus.
 231. *Alit* : in the sense of *animat*.
 232. *Et fors cepissent* : they would have
 gotten to the shore together ; so that it
 could not have been determined who was
 the victor, and both received equal prizes,
 had not Cloanthus, &c. *Fors* : in the sense
 of *fortasse*.

- Constituam ante aras voti reus, extaque sales
 Porriciam in fluctus, et vina liquentia fundam.
 Dixit: eumque imis sub fluctibus audiit omnis
 Nereïdum Phorcique chorus, Panopeaque virgo; 240
 Et pater ipse manu magnâ Portunus euntem
 Impulit. Illa Noto citius volucrique sagittâ
 Ad terram fugit, et portu se condidit alto.
 Tum satus Anchisâ, cunctis ex more vocatis,
 Victorem magnâ præconis voce Cloanthum 245
 Declarat, viridique advelat tempora lauro:
 Muneraque in naves, ternos optare juvencos,
 Vinaque, et argenti magnum dat ferre talentum.
 Ipsi præcipuos ductoribus addit honores:
 Victori chlamydem auratam, quam plurima circum 250
 Purpura Mæandro duplici Melibœa cucurrit;
 Intextusque puer frondosâ regius Idâ
 Veloces jaculo cervos cursuque fatigat,
 Acer, anhelanti similis: quem præpes ab Idâ
 Sublimem pedibus rapuit Jovis armiger uncis. 255
 Longævi palmas nequicquam ad sidera tendunt
 Custodes, sævitque canum latratus in auras.
 At, qui deinde locum tenuit virtute secundum,
 Levibus huic hamis consertam auroque trilecem
 Loricam, quam Demoleo detraxerat ipse 260

248. *Dat ei optare ternos juvencos vinaque, et ferre magnum talentum argenti; quæ erant munera in naves.*

250. *Victori Cloantho dat auratam*

NOTES.

237. *Reus voti.* When a person has taken upon himself a vow on a certain condition, he is said to be *Reus voti*, exposed to, or liable for his vow. When the condition is granted on the part of the gods, he is said to be *damnatus voti* or *damnatus votis*: bound to the performance of his vow. See *Ecl.* v. 80.

238. *Porriciam*: in the sense of *projiciam*. This verb properly signifies to place an offering to the gods upon an altar or otherwise. *Liquentia*: in the sense of *pura*.

240. *Omnis chorus*: all the choir of the Nereids, &c. The Nereids were the fabulous daughters of Nereus and Doris. See *Ecl.* 6. 35. *Phorci*. Phorcus or Phorcys was a marine god, the son of Neptune and Terra, and father of the Gorgons. *Panopea*, one of the Nereids. Servius says she is here mentioned by name, because she was the only virgin among them.

241. *Pater / ortunus ipse*: father Portunus himself, &c. Portunus, one of the marine gods, whose name is derived from *portus*, because he presided over ports and harbours. *Euntem* may agree either with *eum*, (to wit,) *Cloanthum*, understood, or with *navem*. The sense is the same in either case.

It may be observed, that Virgil omits no opportunity to instruct, as well as to please. He keeps to strict decorum in this first game. He gives the palm of victory to him who had invoked the gods. He shows us, also, the rashness of youth punished in the case of

Gyas, whose fool-hardiness makes him lose the victory, of which he had the fairest prospects at the first. He sets forth the equity and liberality of Æneas in rewarding Sergestus for saving his galley, since he could not give him a prize as a conqueror.

242. *Illâ*: to wit, *navis*. *Noto*: the south wind, put for wind in general—the *species* for the *genus*.

250. *Circum quam plurima*: around which very much Melibœan purple run in a double maze. *Mæander* was a river in the Lesser Asia, running between Caria and Ionia into the Ægean sea. It was so full of windings and turnings, that the word came to be used for any turning or windings whatever. For *mæandro*, Ruæus says *flexu*. *Melibœa* was a city in Thessaly, at the foot of Mount Ossa, famous for dying purple. Hero used as an adj.

252. *Regius puer intextus*: the royal boy interwoven in it, (the *chlamys*,) pursues with his javelin, and with speed, &c. The boy here meant is *Ganymede*. He was taken up from Mount Ida by Jove in the form of an eagle, and made cupbearer to the gods in the place of *Hebe*. See *Æn.* i. 23. *Fatigat* in the sense of *sequitur*.

255. *Præpes armiger Jovis*: the swift winged armour-bearer of Jove—the eagle. Pliny observes that the eagle is proof against thunder; and this is the reason of its being selected for Jove's armour-bearer.

260. *Loricam consertam*, &c. The coat

- Victor apud rapidum Simoënta sub Ilio alto,
Donat habere viro, decus et tutamen in armis.
Vix illam famuli Phegeus Sagarisque forebant
Multiplicem, connixi humeris: indutus at olim
Damoleus, cursu palantes Troas agebat. 265
Tertia dona facit, geminos ex ære lebetas,
Cymbiaque argento perfecta, atque aspera signis.
Jamque adeo donati omnes, opibusque superbi,
Puniceis ibant evincti tempora tænis:
Cum sævo è scopulo multà vix arte revulsus,
Amisissis remis, atque ordine debilis uno,
Irrisam sinè honore ratem Sergestus agebat.
Qualis sæpe viâ deprensus in aggere serpens,
Erea quem obliquum rota transiit, aut gravis ictu
Seminecem liquit saxo lacerumque viator:
Nequicquam longos fugiens dat corpore tortus;
Parte ferox, ardensque oculis, et sibila colla
Arduus attollens; pars vulnere clauda retentat
Nexantem nodos, seque in sua membra plicantem.
Tali remigio navis se tarda movebat:
Vela facit tamen, et plenis subit ostia velis.
Sergestum Æneas promisso munere donat,
Serratam ob navem lætus, sociosque reductos.
Olli serva datur, operum haud ignara Minervæ,
Cressa genus, Pholoë, geminique sub ubere nati. 285
Hoc, pius Æneas, misso certamine, tendit
Gramineum in campum, quem collibus undique curvis
Cingebant sylvæ: mediâque in valle theatri
Circus erat; quò se multis cum millibus heros
269. Evincti quoad
270 tempora
270. Cum Sergestus
agebat irrisam ratem
sinè honore, vix revul-
sus è sævo scopulo mul-
tâ artè, remis amisissis,
275 atque debilis uno ordine.
275. Aut viator gravis
ictu liquit seminecem,
lacerumque saxo;
278. Altera pars claud-
- 280
285 285. Cressa quoad ge-
nus, nomine Pholoë, ge-
minique

NOTES.

- of mail usually consisted of several thin plates of iron or brass, which were fastened together with hooks or rings. Hence *conarium hamis*. See *Æn.* iii. 467. and vii. 639.
264. *Multiplicem*. *Multiplex*, any thing consisting of many folds, or thicknesses. Of *sultum et plico*.
265. *Agebat palantes Troas*. The poet here pays to Æneas a very high compliment in an indirect manner. For if Damoleus was able to drive before him whole troops of Trojans, flying in confusion and dismay: how great a hero must he be, who slew this mighty champion!
266. *Facit*: in the sense of *dat*. This present was given to Gyas, who came in the third victor. *Signis*: with figures—with carved work.
268. *Donati*: were rewarded. The verb *donat* is to be supplied.
270. *Revulsus*. Some copies have *revulsam*, agreeing with *ratem vel navem*. But *revulsus*, referring to Sergestus, is the most approved reading. If *revulsam* be read, then we must read *debilem*, instead of *debilis*.
271. *Debilis uno ordine*: disabled in one bank or tier of oars. Dr. Trapp thinks this means all the oars on one side. But this cannot be, since the galley had three banks or tiers of oars on a side.
273. *Aggere viâ*. *Agger viâ* is properly the eminence or the highest part of the road; which is raised or cast up in the middle for the purpose of carrying off the rain.
276. *Dat*: in the sense of *moret vel format*. *Tortus*: in the sense of *flexus*.
278. *Retentat*: in the sense of *moratur*. *Nexantem nodos*: in the sense of *torquentem se in nodos*. Heyne reads, *nodis*.
284. *Serra datur*. The games here are imitated from Homer. In that barbarous age, that one of the prizes should be a female, is no matter of wonder. *Haud ignara*: not unskilled in the works of Minerva; that is, in manufactures. The Cretans were very skilful in manufactures and the works of the loom.
286. *Certamine*: in the sense of *ludo*. *Misso*: in the sense of *finito*, vel *dimisso*.
289. *Erat circus theatri*. The *theatrum* was the place at Rome appropriated for scenical representations. See *Geor.* ii. 381. The *circus* was destined for the celebration of the Roman games, especially horse-races. It was built by Turquinius Priscus, between

291. Hic proliis invi-
tat animos eorum, qui
fortè velint
298. Salius, simul et
Patron secutus est hunc
300. Tum secuti sunt
duo Trinacrii
302. Præterea multi
secuti sunt; quos ob-
scura
306. Dabo iis ferro
bina Gnosia spicula
lucida lævato ferro,
311. Alter victor ha-
beto
- Consessu medium tulit, extructoque resedit.
Hic, qui fortè velint rapido contendere cursu,
Invitat pretiis animos, et præmia ponit.
Undique conveniunt Teuceri, mixtique Sicani :
Nisus et Euryalus, primi.
Euryalus formâ insignis, viridique juventâ ;
Nisus, amore pio pueri : quos deinde secutus
Regius egregiâ Priami de stirpe Dioces.
Hunc Salius, simul et Patron ; quorum alter Acarnan :
Alter ab Arcadiâ, Tegeæ sanguine gentis.
Tum duo Trinacrii juvenes, Elymus Panopesque,
Assueti sylvis, comites senioris Acestæ.
Multi præterea, quos fama obscura recondit.
Æneas quibus in mediis sic deinde locutus :
Accipite hæc animis, lætasque advertite mentes :
Nemo ex hoc numero mihi non donatus abibit.
Gnosia bina dabo lævato lucida ferro
Spicula, cœlatamque argento ferre bipennem :
Omnibus hic erit unus honos. Tres præmia primi
Accipient, flavæque caput nectentur olivâ.
Primus equum phaleris insignem victor habeto.
Alter Amazoniam pharetram, plenamque sagittis

NOTES.

the mountains *Aventinus* and *Palatinus*, for the celebration of games in imitation of the Olympic games. This Sicilian valley, having some resemblance to it, is therefore called *circus theatri*, the circuit of a theatre. See *Geor.* ii. 381.

290. *Resedit*, &c. The meaning probably is, that Æneas sat down upon an eminence that had been erected for the occasion. In this case, *loco* is to be understood with *extructo*: on a place built up. Ruæus seems to think otherwise: he says, in *composito catu resedit*. By connecting *consessu* with *extructo*, he implies that the company or assembly sat down on an elevated place. And it is no way improbable that Æneas, with some of the chief men, was seated in the centre of the whole assembly on an elevated place, that they might be the more conspicuous.

There seems to be here an allusion to the custom, in the Roman camp, of the general to address his soldiers from the *agger*, or *suggestus*.

292. *Pretiis*. By *pretium* we may understand the value of the rewards; and, by *præmia*, the rewards themselves.

296. *Pio amore*. *Pius amor* signifies a generous, tender, and disinterested love, such as that of parents to children. An account of the love of *Euryalus* for *Nisus*, we have in the 9th book, verse 176, and following. Nothing can more forcibly set forth his love for the lad, than that tender expostulation in his favor, verse 427 et seq. *quod vide*.

298. *Salius*. The names here mentioned are not of the poet's invention. Varro says that Salius came into Italy with Evandrus, and there instituted the Salian dance; which was performed by persons clad in armour, in honor of Mars. *Acarnan*, a native of *Acarnania*: a region of Epirus.

299. *Tegeæ gentis*. Tegea was a city of Arcadia, sacred to Pan. Patron was a native of this city, and Salius was of Epirus. Heyne reads *Arcadio*, an adj. agreeing with *sanguine*: of Arcadian blood. But Arcadia is the common reading.

302. *Quos fama*: whose names, fame obscure by length of time, hath concealed from us.

304. *Mentes*: thoughts—attention.

306. *Gnosia spicula*: Gnosian darts. *Gnosius*, an adj. from *Gnosus*, a city of Crete, whose darts and missive weapons were very much celebrated. The *spiculum* was about five feet long, tipped with steel of a triangular form: hence *lucida lævato ferro*: shining with polished steel. It was the same with the *pilum*, a military weapon, used by footmen; which, in a charge, they darted against the enemy.

309. *Nectentur*: they shall be bound, as to the head, with yellow olive. This alludes to the conquerors at the Olympic games, who were crowned with garlands of olive leaves, which are of a yellow color. The olive was sacred to Minerva.

311. *Amazoniam*: an Amazonian quiver; one of the same form with those that the Amazons used. They were said to have

is ; lato quam circūplectitur auro , et tereti subnectit fibula gemmā. Argolicā hāc galeā contentus abito. ubi dicta, locum capiunt, signoque repontē unt spatia audito, limenque relinquunt nimbo similes : simul ultima signant. abit, longēque ante omnia corpora Nisus , et ventis et fulminis ocyor alis. us huic, longo sed proximus intervallo, tur Salius. Spatio pōst deinde relicto, Euryalus. imque Elymus sequitur. Quo deinde sub ipso olat, calcemque terit jam calce Diores, uens humero : spatia et si plura supersint, at elapsus prior, ambiguumve relinquat. que ferē spatio extremo fessique sub ipsum adventabant : levi cū sanguine Nisus infelix, cæsis ut fortē juvenis rumum viridesque super madefecerat herbas. venis, jam victor ovans, vestigia presso enuit tūbata solo : sed pronus in ipso it immundoque fimo, sacroque cruore. men Euryali, non ille oblitus amorum : æ opposuit Salio per lubrica surgens ; em spissā jacuit revolutus arenā. Euryalus, et munere victor amici tenet, plausuque volat fremituque secundo. lymus subit ; et nunc tertia palma Diores. um cavæ consessum ingentis, et ora	312. Balteus & lato auro 315 315. Ubi hanc sic dicta, omnes 320 321. Deinde, spatio relicto pōst Salium, Eu- ryalus sequitur tertius 323. Sub quo ipso ecce Diores deinde volat 325 326. Certamen ambi- guum 329. Ut fortē ex ju- venis cæsis fusus erat super humum, madefe- ceratque virides herbas. 331 334. Ille non oblitus est Euryali, non oblitus est amorum 335 335. Lubrica loca 336. Ille Salius jacuit 338. Tenet prima spo- tia, volatque 340
---	--

NOTES.

iation of females inhabiting a part
ce. Much is said of them among
ents, the greater part of which is
s fable. *Alter* : in the sense of *se-*

Circūplectitur. The common read-
-*am* *amplectitur*. Heyne reads, *cir-*
-*itur*, and observes that the best co-
-e same. *Balteus lato auro*. Ruæus
us *balleus ex auro*.

Relinquunt limen : they leave the
ashing forth like a tempest. *Corri-*
atia : they seize the first ground—
t. *Limen*. In the Roman circus,
the height of its magnificence, the
arted from under a kind of portico ;
one threshold they leaped. Hence
me to signify the starting place.
porary circus, such as the one here
ed, a line drawn in the sand served
arrier, or starting place. *Spatium*
suppose to be the whole ground
tween the *carcer* and *meta*. The
twice that distance, or divided in
file by the *meta*, or turning place.
he propriety of the plu. *spatia*, as
o the race ground.

signant, &c. *Nolant oculis, animo-*

que designant metam, says Heyne. They
fix their eyes steadfastly upon the goal. *Ul-*
tima : *spatia* is understood.

318. *Omnia corpora* : all the rest. Nisus
is to be taken with *primus*. He gets the
start of all the others.

323. *Sub quo ipso* : close up to whom—to
Elymus.

325. *Si plura spatia supersint* : if there
had been more distance to run, he would
have overtaken Elymus and gotten ahead
of him ; or at least left the victory doubtful.

332. *Haud tenuit* : did not hold firm his
tottering steps, &c.

337. *Munere* : in the sense of *beneficio*.

339. *Pōst Elymus subit* : afterward Ely-
mus comes out ; and now Diores (comes
out) the third victor. *Palma* : the prize, or
victory itself, put by meton. for the victor
or conqueror.

340. *Ingentis cavæ*. The middle part
or area of the Roman theatre was called
cavea, because it was considerably lower
than the other parts of it. Here the com-
mon people had their seats. It was capable
of containing 80,000 men. By *synec.* put,
for the whole theatre.

- Prima patrum magnis Salius clamoribus implet;
 Ereptumque dolo reddi sibi poscit honorem.
 Tutatur favor Euryalum, lachrymæque decoræ,
 Gratior et pulchro veniens in corpore virtus.
345. *Diores adjuvat* Adjuvat, et magnâ proclamat voce, Diores,
Euryalum Qui subiit palmæ: frustræque ad præmia venit
 Ultima, si primi Salio redduntur honores.
 Tum pater Æneas, Vestra, inquit, munera vobis
 Certa manent, pueri, et palmam movet ordine nemo.
 Me liceat casus misereri insontis amici.
 Sic fatus, tergum Gætuli immane leonis
 Dat Salio, villis onerosum atque unguibus aurcis.
 Hic Nisus, Si tanta, inquit, sunt præmia victis,
 Et te lapsorum miseret; quæ munera Niso
 Digna dabis, primam merui qui laude coronam 355
 Ni me, quæ Salium, fortuna inimica tulisset?
 Et simul his dictis faciem ostentabat, et udo
 Turpia membra fimo. Risit pater optimus olli,
 Et clypeum effferri jussit, Didymaonis artes,
 Neptuni sacro Danaïs de poste refixum. 360
 362. *Pòst, ubi cursus* confecti sunt, et peregit
dona, Æneas inquit: Hoc juvenem egregium præstanti munere donat.
Nunc, si sit cui virtus, Pòst, ubi confecti cursus, et dona peregit:
animusque præsens in Nunc, si cui virtus animusque in pectore præsens,
pectore, ille adsit, Adsit, et evinctis attollat brachia palmis.
attollat brachia evinctis Sic ait, et geminum pugnæ proponit honorem: 365
palmis

NOTES.

341. *Salius implet prima ora:* Salius fills the whole assembly of the huge pit, and the foremost seats of the fathers, &c. Virgil here applies a verb to two nouns, though in strict propriety it suits only one of them. *Implet concessum* is very proper, but *implet prima ora* can only be used in poetry. The *patres* and principal men sat in the first or foremost seats; hence the epithet *prima*. The meaning appears to be this: that *Salius* standing before, or in front of the *patres* or principal men, demanded the palm of victory in loud and vociferous language, which filled the ears of the whole assembly. *Prima ora patrum:* in the sense of *priores ordines, quibus seniores sedebant*.

344. *Veniens:* in the sense of *existens, vel apparens*.

346. *Venit ad ultima præmia.* The three first, by the condition of the race, were to have a prize. And Diores, who was next to Elymus, was entitled to the third or last, provided Salius was set aside, and Euryalus allowed to have the first prize.

351. *Tergum:* in the sense of *pellem*.

352. *Onerosum villis:* heavy with shag and golden claws. The fur of lions and other wild beasts were worn in ancient times by persons of distinction, and their claws were often gilt for ornament and show. Africa was infested with lions and other wild beasts of prey, especially Gætulia,

whose lions are said to have been the largest, and the most savage.

355. *Laude:* in the sense of *virtute in cursu*. *Coronam:* honor—reward. *Merui:* in the sense of *meruisse*.

356. *Tulisset.* This verb here has a peculiar signification: to bear down, to overpower, or get the better of. Some explain it by Hypallage: for *tulisset inimicam fortunam*; but this is hardly allowable. *Rucus* takes *tulisset* in the sense of *obtulisset*.

359. *Artes:* the workmanship of Didymaon. This is a fictitious name, signifying a skilful or ingenious workman.

360. *Refixum Danaïs:* torn down by the Greeks from the sacred post of Neptune's temple. *Servius* thinks that this was a buckler or shield, which *Pyrrhus* had taken from Neptune's temple in the sacking of Troy; and that after his death it fell into the hands of *Helenus*, who presented it to *Æneas* at his departure from Epirus. It was usual to fix up arms won from the enemy on the door posts of the temples, as consecrated offerings to the gods.

363. *Virtus.* This, for the most part, signifies military bravery, skill, and prowess. These the ancients considered the most valuable qualities and the first virtues.

364. *Palmis:* with his hands bound with the gaudet.

velatum auro vittisque juvencum ;
 atque insignem galeam, solatia victo.
 mora : continuò vastis cum viribus effert
 res, magnoque virum se murmure tollit :
 ui Paridem solitus contendere contra : 370
 e ad tumultum, quo maximus occubat Hector,
 m Buten immani corpore, qui se
 à veniens Amyci de gente ferebat,
 t, et fulvâ moribundum extendit arenâ.
 ima Dares caput altum in prælia tollit, 375
 tque humeros latos, alternaque jactat
 protendens, et verberat ictibus auras.
 ir huic alius : nec quisquam ex agmine tanto
 adire virum, manibusque inducere cæstus.
 acris, cunctosque putans excedere palmâ, 380
 stetit ante pedes : nec plura moratus,
 vâ taurum cornu tenet, atque ita satur :
 eâ, si nemo audet se credere pugnæ,
 is standi ? quò me decet usque teneri ?
 dona jube. Cuncti simul ore fremebant
 idæ, reddique viro promissa jubebant.
 gravis Entellum dictis castigat Acestes,
 us ut viridante toro consederat herbæ :
 heroum quondam fortissime frustrâ,

367. Victo ense et at
 que insignem galeam
 quas sint solatia ejus.

371. Idemque Dares
 ad tumultum, quo maxi-
 mus Hector occubat, per-
 culit victorem Buten im-
 mani corpore, qui ferebat
 se, upole veniens de Be-
 bryciâ gente Amyci, et
 extendit eum moribun-
 dum in flava arenâ.

384. Quòdusque decet
 me teneri
 385
 386. Promissa præmia
 reddi

NOTES.

Velatum auro vittisque : ornamented
 d and fillets—simply, golden fillets,
iadis. It was customary to adorn
 i with fillets, and gild their horns,
 en they were designed for sacrifice,
 when they were to be given away
 ds of merit.

Paridem. Paris, the son of Priam,
 insolent and effeminate in his morals,
 rally strong and valiant, as appears
 mer, and always behaved himself
 rms. He is said to have been su-
 Hector in the gauntlet fight. *Mur-*
 applause—shouts of applause.

Quo maximus Hector. It is said,
 death of Hector there was a truce
 months between the Greeks and
 during which games were celebra-
 he latter at Hector's tomb on the
 ory of Sigeum; where Dares distin-
 himself.

Buten perculit : he smote victorious
 f huge body, who boasted that he
 rom the Bebrycian race of Amycus,
 e Butes here mentioned was not
 of Amycus and father of Eryx, for
 have been dead long before; but of
 of the same name, who lived in the
 the Trojan wars, and boasted to be
 me race as the other.

Bebryciâ. This was the original
 Bythinia, a province of Asia Minor.
 ycyus reigned. He is said to have
 no person into his dominions, only

on the condition that they would try the
 gauntlet with him. He was at last van-
 quished and slain by Pollux, one of the Ar-
 gonauts.

379. *Audet adire virum* : dares engage the
 man, and draw the gauntlets on his hands.
 It is not easy to say what was the exact na-
 ture of the cæstus. Some take it to be a
 kind of club or bludgeon, with lead at the
 end. It is more probable, however, it was
 a sort of leathern guard for the hands and
 arms, composed of thongs, and filled with
 lead to add force and weight to the blow.
 It was bound about the hands and arms, as
 high as the elbows, both as a guard, and to
 keep them from slipping off. This explains
evinctis palmis, 364, supra.

To this, the account which Virgil here
 gives of the weapon best agrees. The word
cæstus most probably is derived from the
 word *cædo*. The gauntlet fight was so cruel
 and bloody that the celebrated *Lycurgus*
 made a law forbidding the Spartans to prac-
 tise it.

380. *Excedere palmâ* : to decline or leave
 the prize—to depart from it.

381. *Plura moratus*. Ræmus says, *diutius*
tardans. *Plura* here, properly an adj. neu.
 plu. is taken adverbially in imitation of the
 Greeks.

384. *Standi* : in the sense of *expectandi*.

385. *Fremebant ore* : they all expressed
 approbation with their mouths

390. Tam-ue patiens Tantane tam patiens nullo certamine tolli
sine tanta dona tolli Dona sines? ubi nunc nobis Deus ille, magister 390
391. Ubi nunc est Nequicquam memoratus, Eryx? ubi fama per omnem
Eryx, ille Deus nobis, Trinacriam, et spolia illa tuis pendentia tectis?
- tuus magister? Ubi est Ille sub hæc: Non laudis amor, nec gloria cessit
tua fama incluta Pulsa metu: sed enim gelidus tardante senectâ 396
397. Si, si nunc illa Si mihi, quæ quondam fuerat, quæque improbus iste
juventa foret mihi, quæ Exultat fidens, si nunc foret illa juventa;
quondam fuerat Haud equidem pretio inductus pulchroque juvenco
Venissem: nec dona moror. Sic deinde locutus, 400
404. Animi spectato- Obstupuere animi: tantorum ingentia septem
rum obstupuere: septem Terga boum plumbo insuto ferroque rigebant. 406
ingentia terga tantorum
boum rigebant plumbo
ferroque insuto. Ante omnes stupet ipse Dares, longèque recusat:
Magnanimusque Anchisiades, et pondus, et ipsa
Huc illuc vinculorum immensa volumina versat.
Tum senior tales referebat pectore voces:
Quid si quis cæstus ipsius et Herculis arma 410
Vidisset, tristemque hoc ipso in litore pugnam?
Hæc germanus Eryx quondam tuus arma gerebat.
Sanguine cernis adhuc fractoque infecta cerebro.
His magnum Alciden contra stetit: his ego suetus, 416
Dum melior vires sanguis dabat, æmula necdum
Temporibus geminis canebat sparsa senectus.
Sed, si nostra Dares hæc Troïus arma recusat,
413. Cernis ea adhuc infecta
414. Ego suetus sum pugnare his, dum melior sanguis dabat vires mihi, necdum æmula senectus sparsa canebat

NOTES.

394. *Sub*: in the sense of *ad*. *Inquit*, or a verb of the same import, is understood. *Non*: in the sense of *nec*.

395. *Enim*: in the sense of *equidem*. *Hebet*: is chilled. *Tardante*: enfeebling old age.

396. *Frigent*: fail. In the sense of *torpent*.

400. *Moror*: value—regard. *Premium non curo*, says Heyne.

403. *Tergo*: properly the back; by meton. the hide or skin. *Ferre manum in prælia*: to engage in fight; a phrase. *Intendere*: in the sense of *cingere*.

406. *Longè*: in the sense of *valde vel vehementer*. *Recusat*: declines the fight.

407. *Anchisiades*: the son of Anchises—Æneas. A patronymic noun.

408. *Vinculorum*: by syn. for *vinculorum*: the *cæstus* or gauntlets with which their hands and arms were bound.

409. *Senior*: namely, Entellus.

411. *Tristem pugnam*. The fight is called *tristem*, sad or woful; because Eryx was slain. The occasion of the combat is said to have been this: Hercules having slain Geryon, king of Spain, was returning with his booty, which was a herd of fine oxen. In his way having visited Sicily, he received a challenge from Eryx to fight him with the

gauntlet. If the victory fell to Eryx, he was to have the oxen; and if he were vanquished, the island of Sicily was to fall to Hercules. Some say one of the oxen passed over into Sicily and was taken by Eryx, who refused to give it up, which occasioned the combat.

412. *Tuus germanus Eryx*: your brother Eryx. See verse 24, *supra*.

413. *Fracto*. This is the reading of Heyne, on the authority of Heinsius, Burmannus, and others, as he informs us. The common reading is *sparsa*. The sense is the same with either.

414. *Alciden*: Hercules, who, though the reputed son of Jupiter and Alcmena, was also called *Amphitryoniades*, from *Amphitryo*, the husband of *Alcmena*; and *Alciden*, from *Alceus* the father of *Amphitryo*. See *Æn.* vi. 301.

415. *Æmula senectus*: envious age, not yet spread over my temples, &c. The meaning is: while old age had not yet covered his head with gray hairs. Some say, old age is here called (*æmula*) *envious*, because it is apt to envy the strength and vigor of youth, and emulate their feats in vain. But it may be called *envious* on account of the many evils and infirmities which it

pio sedet Æneæ, probat auctor Acestes;
 nus pugnæ. Erycis tibi terga remitto;
 metus: et tu Trojanos exue cæstus. 420
 atus, duplicem ex humeris dejecit amictum:
 gnos membrorum artus, magna ossa, lacertosque
 ; atque ingens mediâ consistit arenâ.
 a satus Anchisæ cæstus pater extulit æquos,
 ibus palmas amborum innexuit armis. 425
 tit in digitos extemplò arrectus uterque,
 aque ad superas interritus extulit auras.
 ere retro longè capita ardua ab ictu:
 centque manus manibus, pugnamque laceassunt.
 edum melior motu, fretusque juvenâ; 430
 membris et mole valens: sed tarda trementi
 labant: vastos quatit æger anhelitus artus.
 viri nequicquam inter se vulnera jactant;
 cavo lateri ingeminant; et pectore vastos
 ionitus: erratque aures et tempora circum 435
 i manus: duro crepitant sub vulnere malæ.
 ravis Entellus, nisuque immotus eodem:
 re tela modò atque oculis vigilantibus exit.
 slut celsam oppugnat qui molibus urbem,
 ontana sedet circum castella sub armis;
 hos, nunc illos aditus, omnemque pererrat
 ocum, et variis assultibus irritus urget.
 lit dextram insurgens Entellus, et altè
 t: ille ictum venientem à vertice velox
 lit, celerique elapsus corpore cessit. 445
 us vires in ventum effudit, et ultrò
 ravis, graviterque ad terram pondere vasto
 dit: ut quondam cava concidit aut Erymantho,

421. Tum pater Æneæ
 425 satus Anchisæ extulit

439. Ille, velat qui op-
 440 pugnat molibus celsam
 urbem, aut sedet sub ar-
 mis circum montana cas-
 tella, nunc pererrat hos,
 nunc illos aditus, om-
 nemque locum arte.

448. Ut quondam cava
 pinus eruta radicibus,
 concidit aut

NOTES.

along with it, and the little comfort
 s, as if it envied man the enjoyment
Emula: in the sense of *invida*.
Sedet: in the sense of *placet* vel *pro-*
Auctor: the author or adviser of the
Terga: the gauntlets of Eryx.
Exuit: in the sense of *nudavit*.
Innexit: bound the hands, &c.
In digitos: upon their toes. Each
 ip toe that the blow might fall with
 re force.
Ille, melior motu: the former (Dares)
 : active in the movements of his feet,
 ying upon his youth; the latter (En-
 excelling, &c.
Membris et mole: simply, the size of
 s, by hend.
Tarda janua labant: his feeble knees
 nder him trembling. Hard breath-
 .
Nequicquam: in vain, because they
 ithout effect. *Vulnera*: in the sense
 .
Ingeminant: they repeat.
Errat: moves, or passes around, &c.

437. *Gravis*: in the sense of *firmus*.
 438. *Modò exit*: he only with his body
 and watchful eyes avoids the blows. *Exit*:
 in the sense of *evitat* vel *eludit*. *Tela*: for
 ictus.
 439. *Molibus*: with batteries: engines.
 441. *Pererrat*: in the sense of *exquirat*.
 442. *Irritus*: being foiled—disappointed
 —baffled.
 445. *Elapsus cessit*: simply for *elabatur*.
 447. *Et ipse gravis, graviterque*: and heavy
 he fell heavily to the ground with his vast
 weight. The *graviterque* appears to be
 merely expletive. The sense is complete
 without it. Entellus had raised himself with
 the intention of giving a heavier blow to
 Dares, who, having observed it, slipt from
 the stroke. By these means his own na-
 tural weight, and the impetus he gave to
 himself, brought him to the ground. Or the
gravis may refer to his unwieldy size and
 bulk, while the *graviter* refers to the vio-
 lence of the shock he gave himself in missing
 the blow aimed at Dares. But this is rather
 a refinement.
 448. *Erymantho*: Erymanthus was a sa-

450. *Diversis studiis*461. *Pater Æneas
haud passus est iras*468. *Ast fidi æquales
ducunt illum ad naves,
trahentemque ægra go-
nua*476. *Et à qua morto
servotis*480. *Arduusque, dex-
trâ reducta, libravit du-
ros cæstus inter media
cornua, illisitque eos in
ossa, cerebro effracto,*

Aut Idâ in magnâ, radicibus eruta pinus.
 Consurgunt studiis Teucris et Trinacria pubes :
 It clamor cælo : primusque accurrit Acastes,
 Æquævumque ab humo miserans attollit amicum
 At non tardatus casu, neque territus heros :
 Acrior ad pugnam redit, ac vim suscitât ira :
 Tum pudor incendit vires, et conscia virtus :
 Præcipitemque Dares ardens agit æquore toto ;
 Nunc dextrâ ingeminans ictus, nunc ille sinistrâ.
 Nec mora, nec requies : quàm multâ grandine nimbi
 Culminibus crepitant ; sic densis ictibus heros
 Creber utrâque manu pulsât versatque Dareta.
 Tum pater Æneas, procedere longiùs iras,
 Et sævire animis Entellum haud passus acerbis :
 Sed finem imposuit pugnæ ; fessumque Dareta
 Eripuit, mulcens dictis, ac talia fatur :
 Infelix ! quæ tanta animum dementia cepit ?
 Non vires alias, conversa que numina sentis ?
 Cede Deo. Dixitque, et prælia voce diremit.
 Ast illum fidi æquales, genua ægra trahentem,
 Jactantemque utroque caput, crassumque cruorem
 Ore ejectantem mixtosque in sanguine dentes,
 Ducunt ad naves : galeamque enseque vocati
 Accipiunt : palmam Entello taurumque relinquunt.
 Hic victor, superans animis, tauroque superbus,
 Nate Deâ, vosque hæc, inquit, cognoscite, Teucris,
 Et mihi quæ fuerint juvenili in corpore vires,
 Et quâ servetis revocatum à morte Dareta.
 Dixit : et adversi contra stetit ora juveni,
 Qui donum adstabat pugnæ : duosque reductâ
 Libravit dextrâ media inter cornua cæstus
 Arduus, effractoque illisit in ossa cerebro.
 Sternitur, exanimisque tremens procumbit humi, bos

NOTES.

mous wood and mountain in Arcadia, where Hercules slew the celebrated boar.

453. *At heros non tardatus* : but the hero not disabled, nor terrified by the fall, &c. By the rules of the combat, if one fell, the other was not to take the advantage of it, but allow him time to rise and return to the fight.

459. *Sic* : in the sense of *iam*, corresponding with *quàm* in the preceding line. *Nimbi* : storms.

463. *Eripuit fessum Dareta* : he rescued weary Dares. Virgil follows Homer throughout these games, but has varied from him in the issue of the combat, with judgment, and with an improvement of the moral. He gives his readers the pleasure of seeing an arrogant boaster humbled by an infirm old man, roused by his courage to engage in an unequal contest. Whereas in Homer, the younger and the stronger vanquishes the more feeble, which contributes nothing to the surprise or pleasure of the reader.

466. *Non sentis alias vires* : do you not perceive other strength, and the gods to be changed ? *Alias vires* : other or foreign strength—that which you did not expect to be exerted against you, and therefore it is in vain to contend. *Cede Deo*. By the god here mentioned we are to understand the one by whom Entellus was aided ; perhaps Erys, whom the Sicilians had deified.

470. *Ejectantem* : some copies have *re-jertantem*. Pierius prefers this. Heyne reads *ejectantem* ; so also Heinsius and Davidson.

473. *Superans* : in the sense of *lätans*.

476. *Revocatum* : rescued—freed—delivered.

478. *Donum* : in the sense of *præmium*.

481. *Sternitur* : the ox falls, and trembling, &c. This verse Servius thinks a very bad one, because it ends with a monosyllable. Mr. Davidson thinks it is to be admired for that very reason. This abrupt ending of the verse, says he, is like a rub in a person's

er tales effudit pectore voces :
 bi, Eryx, meliorem animam pro morte Daretis
 o : hic victor cæstus artemque repono.
 nus Æneas celeri certare sagittâ
 qui fortè velint, et præmia ponit :
 que manu malum de nave Seresti
 et volucrem trajecto in fune columbam,
 dant ferrum, malo suspendit ab alto.
 ère viri : dejectamque ærea sortem
 galea : et primus clamore secundo
 dæ ante omnes exit locus Hippocoöntis :
 nodò navali Mnestheus certamine victor
 nitur, viridi Mnestheus evinctus olivâ.
 Eurytion, tuus, ô clarissime, frater,
 : qui quondam, jussus confundere fœdus,
 os telum torsisti primus Achivos.
 as galeâque imâ subsedit Acestes,
 t ipse manu juvenum tentare laborem.
 validis flexos incurvant viribus arcus,
 quisque, viri, et depromunt tela pharetris :
 ie per cælum nervo stridente sagitta
 dæ juvenis volucres diverberat auras,
 , adversique infigitur arbore mali.
 it malus, timuitque exterrita pennis
 ingenti sonuerunt omnia plausu.
 er Mnestheus adducto constitit arcu

482. Super *bow* •
- 485
488. Et suspendit at
 alto malo volucrem co-
 lumbam
- 490
492. Locus Hippocoön-
 tis Hyrtacidæ exit pri-
 mus ante omnes
- 495
495. Eurytion est ter-
 tius, tuus
- 500
501. Tum viri. quis-
 que pro se, incurvant
 flexos arcus
- 505
506. Omnia loca

NOTES.

forces him to stop and dwell upon
 t with attention.

meliozem : either, because brute vic-
 e more acceptable to the gods than
 ictims ; or it alludes to the second
 which, when the first escaped, were
 d in their room, and were called
 better. *Animam* : in the sense of

repono, &c. This is an allusion to
 iators in after times, who, when
 exempted them from practising the
 ; up the arms of their profession on
 posts of the temple of Hercules.
 : in the sense of *immolo*.

gentique manu : Æneas may not
 a his own hand ; for men are often
 lo what they order to be done by
 Heyne says, *magna multitudo*.

funi trajecto : by a rope put through
 ; *trajecto per malum*. *Volucrem* :
 : *Ferrum* : for *sagittam*.

Ærea galea accepit, &c. In war, and
 oldiers, a helmet supplied the place
 to receive the lots.

Hippocoöntis. Hippocoön, the son
 us. Homer says he was cousin to
 who was slain by Ulysses and Dio-
 he first night after his arrival on the
 shore. See Æn. i. 469. *Locus* : in
 of *sors*

496. *Pandare*. Pandarus was the son of
 Lycaon. Homer makes him to have broken
 the truce (*confundere fœdus*) between the
 Greeks and Trojans, when they had agreed
 to put the decision of the war upon the issue
 of a single combat between Paris and Me-
 nelaus. Paris was rescued by Venus, when
 he was nearly overcome. Juno, unwilling
 that the disaster of Troy should so soon be
 terminated, urged Jupiter to bring about a
 violation of the truce. He employed Mi-
 nerva as his agent in the business. By her
 persuasion, Pandarus shot an arrow among
 the Greeks at Menelaus, which rekindled
 the war. The epithet *clarissime*, is given to
 him as being a distinguished archer. Ho-
 mer equals him to Apollo. He was at last
 killed by Diomedes.

498. *Acestes subsedit*. Acestes remained
 the last in the bottom of the helmet : that
 is, the lot of Acestes.

501. *Tela* : in the sense of *sagittæ*.

502. *Sagitta juvenis Hyrtacidæ* : the ar-
 row of the youth Hippocoön first, &c. *Stri-
 dente nervo* : from the whizzing string.

503. *Volucres auras* : the light air.

504. *Arbore mali* : in the wood of the mast.

505. *Timuit* : fluttered with her wings—
 expressed signs of fear.

506. *Ingenti plausu* : with loud shouts, or
 acclamations of the spectators.

- Alta petens, pariterque oculos telumque tetendit :
 Ast ipsam miserandus avem contingere ferro
 Non valuit : nodos et vincula linea rupit, 510
 Queis innexa pedem malo pendebat ab alto.
 Illa Notos atque atra volans in nubila fugit.
 Tum rapidus jamdudum arcu contenta parato
 Tela tenens, fratrem Eurytion in vota vocavit :
 515. Jam speculatus Jam vacuo lætam cœlo speculatus, et alis 515
 columbam lætam in va-
 cuo cœlo, et plauden-
 tem alis, figit eam sub
 Plaudentem nigrâ figit sub nube columbam
 Decidit exanimis, vitamque reliquit in astris
 Aëriis, fixamque refert delapsa sagittam.
 Amissâ solus palmâ superabat Acestes :
 Qui tamen æthereas telum contorsit in auras, 520
 Ostentans arcem pariter arcumque sonantem.
 Hic oculis subito obicitur magnoque futurum
 523. Ingens exitus Augurio monstrum : docuit post exitus ingens,
 docuit hoc post Seraque terrifici cecinerunt omina vates.
 Namque volans liquidis in nubibus arsit arundo, 525
 Signavitque viam flammis, tenuesque recessit
 Consumpta in ventos : cœlo ceu sæpe refixa
 527. Ceu sæpe sidera Transcurren-
 t, volantiaque t, volantiaque sidera ducunt.
 Attonitis hæere animis, Superosque precati
 Trinacrii Teucrique viri : nec maximus omen 530
 Abnuat Æneas : sed lætum amplexus Acesten
 Muneribus cumulat magnis, ac talia fatur :

NOTES.

510. *Nodos et linea vincula rupit* : he cut the knots, and the hempen cords, with which, being tied by the foot, &c. Mr. Pope, in comparing the games of Homer and Virgil, owns that Virgil has outdone his master by the addition of two circumstances that make a beautiful gradation. In Homer, the first archer cuts the string that held the bird, and the other shoots him as he is mounting. In Virgil, the first only hits the mark, the second cuts the string, the third shoots him, and the fourth, to show the strength of his arm, directs his arrow up to heaven, where it kindles into a flame, and makes a prodigy.

512. *Fugit in notos* : *Notus* is properly the south wind. Sometimes it is put for any wind. Here it seems to be used for the air simply; wind being only air put in motion. *In nubes ac cœlum evolavit*, says Heyne.

513. *Tum rapidus Eurytion* : then intrepid Eurytion, a long time holding the arrow extended on his ready bow, &c. Servius says that *Pandarus* was worshipped as a hero among the Lycians. This explains the conduct of Eurytion in invoking him, in this critical moment, to direct his arrow.

520. *Contorsit* : the reading of Heyne is *contendit*.

523. *Monstrum* : here a prodigy, and about to be of great import, is suddenly presented to our eyes. *Monstrum* signifies any thing that is, or happens, contrary to

the ordinary course of events. It is from *monstrô*; because prodigies were thought to be sent from heaven to signify some remarkable future event. This one presaged the burning of the fleet of Æneas. *Subito*. This is the common reading. Heyne, after Hæsius, reads *subitum*.

524. *Cecinerunt* : they interpreted the omens late.

Servius explains *sera* by *gravia*, others by *futura*, and Cerdanus by *tarda*. The common acception of the word is the easiest, implying that the soothsayers could make nothing of the omen, till the event took place; and then, when it was too late to avert it, and the ships on fire, they agreed that this must have been the thing signified by the prodigy.

528. *Crinem* : a train of light.

529. *Hæere attonitis* : they stood with astonished minds. Ruvius says : *steterunt stupefacti animo*.

531. *Æneas abnuat* : nor did great Æneas reject the omen; but embracing joyful Acestes, &c. He accepted it, considering it to be propitious or favorable to him. He was probably led to this from its resemblance to that which shone from the head of *Ascanius*, his son. See Æn. ii. 680. It appears from this that the soothsayers had not yet interpreted the omen; otherwise Æneas would not have received it with joy.

pater; nam te voluit rex magnus Olympi
 auspiciis exsortem ducere honorem.
 Anchisæ longevi hoc munus habebis:
 impressum signis, quem Thracius olim
 æ genitori, in magno munere, Cisseus
 rui dederat monumentum et pignus amoris.
 is, cingit viridanti tempora lauro,
 num ante omnes victorem appellat Acesten
 nus Eurytion prælato invidit honori,
 is solus avem cælo dejecit ab alto.
 us ingreditur donis, qui vincula rupit:
 us, volucris qui fixit arundine malum.
 ater Æneas, nondum certamine misso,
 em ad sese comitemque impubis Iuli
 en vocat, et fidam sic fatur ad aurem:
 age, et, Ascanio, si jam puerile paratum
 habet secum, cursusque instruxit equorum,
 avo turmas, et sese ostendat in armis,
 t. Ipse omnem longo decedere circo
 n populum, et campos jubet esse patentem.
 nt pueri, pariterque ante ora parentum
 tis lucent in equis: quos omnis euntes
 riæ mirata fremit Trojæque juvenis.
 us in morem tonsâ coma pressa coronâ.
 bina ferunt præfixa hastilia ferro,
 ves humero pharetras: it pectore summo
 obtorti per collum circulus auri.

533. Sume hæc, O pater

535

536. Quem Thracius
 Cisseus olim dederat
 Anchisæ genitori ferre
 in magno munere, quasi
 monumentum et pignus
 sui amoris.

540

544. Ille ingreditur
 545 extremus, qui fixit

545. At pater Æneas
 certamine nondum mis-
 so, vocat Epytiden ad
 sese

548. Vade, age, ait.
 550 et dic Ascanio, si jam
 habet puerile agmen pa-
 ratum secum, instruxit
 que cursus equorum, ut
 ducat turmas avo, et

555

556. Coma pressa est
 omnibus tonsâ coronâ in
 morem.

558. Pars fert leves
 pharetras humero.

NOTES.

Exsortem: compounded of *ex* and *sortem*, in allusion is here had to a custom the Greeks, who used, before the *ras* divided among the soldiers, to *ose* who had distinguished them- some of the choicest articles, not by as they judged meet and right. By *honorem*, we are, therefore, to und *the first or choicest honor*. David- lers it, *an honor out of course*. Heyne *sortem honores*, referring the *exsor-* he pron. *te*. Valpy reads the same. *says, extraordinarium honorem*. The a reading is *exsortem honorem*. *us auspiciis*: by such signs, tokens, *is*.

Signis: in the sense of *figuris*.
Cisseus. He was king of Thrace,
 father of Hecuba, the first wife of

Prælato. Heyne takes this in the *f præcepto*. He does not envy the *iken* from him, and given to Acestes. *elato* may retain its usual significa- *re* give the passage this gloss: he *t* envy the honor to Acestes prefer- *re* him. This is the sense of Mark-

Ingreditur: he enters next for the *rho, &c.* Both *ingreditur*, and *ince-*

dit are military terms, and imply stateliness, and an air of dignity and pride.

546. *Custodem*: either the guardian of his education, or his tutor in the military art.

547. *Epytiden*: a patronymic noun; the son of *Epytus*, the herald of Anchises. His name was *Periphas*, or *Periphantes*.

549. *Agmen*: troop—battalion. *Instruxit cursus*: hath arranged the movements, march, &c.

551. *Circo*: ring—course. *Insumum*: in the sense of *diffusum*, vel *sparsum*.

553. *Pueri incedunt*: the boys march forward, and shine equally, &c. This game, commonly known by the name of *lusus Trojæ*, is wholly of the poet's invention. He had no hint of it from Homer. He substituted this in the room of three in Homer. (*viz.*) *the wrestling, the single combat, and the discus*; and it is worth them all. Virgil added this game to please *Augustus*, who, at that time, renewed the same.

554. *Fremit*: in the sense of *plaudit*, vel *laudat*.

556. *Tonsa corona*. This crown consisted of green boughs, bent into a circular form, resembling a crown. It was probably placed upon their helmets.

558. *Flexilis circulus obtorti auri*. This is a circumlocution to express a golden chain.

- Tres equitum numero turmæ, ternique vagantur 54
 Ductores: pueri bis seni quemque secuti.
 Agmine partito fulgent, paribusque magistris.
 563. *Est una acies juvenum, quam ovantem parvus Priamus* Nomen avi referens Priamus, tua clara, Polite,
 Progenies, auctura Italos: quem Thracius albis 55
 566. *Vestigia primi pedis sunt* Portat equus bicolor maculis: vestigia primi
 Alba pedis, frontemque ostentans arduus albam.
 568. *Alter dux est Atys.* Alter Atys, genus unde Atti duxere Latini;
 Parvus Atys, pueroque puer dilectus Iulo.
 570. *Extremus dux est Iulus, pulcher ante omnes formâ, invecus Sidonio equo* Extremus, formæque ante omnes pulcher, Iulus 56
 Sidonio est invecus equo; quem candida Dido
 Esse sui dederat monumentum et pignus amoris.
 Cætera Trinacriis pubes senioris Acestæ
 Fertur equis.
 Excipiunt plausu pavidos, gaudentque tuentes 57
 Dardanidæ; veterumque agnoscunt ora parentum.
 Postquam omnem læti consessum oculosque suorum
 578. *Illis paratis* Lustravere in equis: signum clamore paratis
 Epytides longè dedit, insonuitque flagello.
 Olli discurrere pares, atque agmina terni 58
 Diductis solvere choris; rursusque vocati
 Convertere vias, infestaque tela tulere.
 582. *Infesta tela in se invicem.* Inde alios ineunt cursus, aliosque recursus,

NOTES.

It goes over the neck, down to the upper part of the breast.

560. *Vagantur*: march along. *Oberrant*, says Rûsius.

562. *Magistris*: in the sense of *ducibus*.

564. *Polite*. Polites was the son of Priam, and slain by Pyrrhus in the presence of his father. See *Æn.* ii. 526. He is said, however, to have accompanied Æneas into Italy, and to have founded the city *Politorium*, which was afterward destroyed by Ancus, a king of the Romans. Virgil seems to attribute the building of the city to his son here mentioned. *Auctura Italos*: either to increase the Italians by founding a city, or by conferring honor and dignity upon them.

566. *Vestigia*: the fetlocks of his fore feet. Cerdanus explains this of his right foot alone. But *vestigia* is here evidently used out of its ordinary sense.

568. *Unde genus*: whence the Latin *Atti*, &c. Virgil mentions this in compliment to his prince, whose mother's name was *Atia*. Attius Balbus married Julia, the sister of Julius Cæsar, and had by her a daughter, who married Octavius, the father of Augustus. The poet signalizes Iulus, and Atys, the founders of his prince's family, both on his father's and mother's side: and by making so close a friendship to subsist between the two, he alludes to the affinity between the Julian and Attian families, now united in the person of Augustus. Some say however, that he was the son of Julia, the sister of Cæsar, and his lawful heir.

576. *Dardanida excipiunt*: the Trojans with applause receive them, anxious and solicitous for praise and victory; and, by holding them, they rejoice, and know the features of their aged parents. They trace the resemblance between the children and parents, and know the former by the latter. For *pavidos*, Rûsius says, *solicitos de gloria*.

578. *Postquam læti*: after they joyously went round the whole assembly, and the eyes of their parents, &c. The *oculos suorum*, if duly considered, will appear very beautiful and emphatic. They made the circuit of the spectators', and their parents' eyes; as much as to say, their parents were all eyes, and all attention to their motion and whole deportment.

580. *Pares*. This may imply that they moved or marched abreast—head and head in the sense of *pariter*. Or it may mean that they marched in a double file, that is two abreast. This is the sense given to *pares*, by Davidson. *Terni*: some copies have *ternis*, which makes the sense easier. The meaning of the passage is: after they had marched round the company in order to be reviewed, upon a signal given, the (the three leaders, *terni*) divided (*solvère*) the troops into three separate companies, (*diductis choris*) and marched over the plain each company performing its exercises on different grounds.

581. *Choris*: in the sense of *turmas*.

583. *Cursus*: a going forward—advance. *Recurvus*: a retreat—a going backward.

as spatius; alternosque orbibus orbem
iunt, pugnaeque cient simulacra sub armis.
ic terga fugâ nudant, nunc spicula vertunt
, factâ pariter nunc pace feruntur.
ondam Cretâ fertur Labyrinthus in altâ
bus textum cæcis iter, ancipitemque
iis habuisse dolum, quâ signa sequendi
et indeprensus et irremeabilis error.
aliter Teucrûm nati vestigia cursu
iunt, texuntque fugas et prælia ludo:
num similes, qui per maria humida nando
thium Libycumque secant, luduntque per undas.
morem cursûs, atque hæc certamina primus
ius, longam muris cùm cingeret Albam,
it, et priscos docuit celebrare Latinos;
uer ipse modo, secum quo Troia pubes:
docuere suos: hinc maxima porrò
it Roma, et patrium servavit honorem:
que nunc pueri, Trojanum dicitur agmen.
celebrata tenus sancto certamina patri.
inimûm fortuna fidem mutata novavit.
ariis tumulto referunt solemnia ludis,
e cœlo misit Saturnia Juno
ad classem: ventosque aspirat eunti,
movens, necdum antiquum saturata dolorem.
im celerans per mille coloribus arcum,

585

586. Nunc quasi in-
fensi vertunt spicula in
se invicem

588. Ut Labyrinthus
in alta Cretâ fertur

590 quondam habuisse iter
textum cæcis parietibus,
dolumque ancipitem
mille viis, quâ

597. Ascanius primus
rettulit hunc morem
cursûs, atque hæc cer-
tamina, cùm

599. Quo modo puer
ipse celebravit ea, quo
modo Troia pubes se-
cum; eodem modo Alba-
ni docuere suos posteris.
hinc porrò maxima Ro-
ma accepit

602. Nuncque pueri
et Trojanum agmen di-
citur Troja

603. Hactenus certa-
mina celebrata sunt
sancto patri

609. Illa virgo Iris
celerans viam

NOTES.

appears to be merely expletive in both
Incunt: they advance and retreat
opposite grounds, or in front of each

Alternos orbis: alternate circles, or
in turn, one after another. Heyne
ternis, agreeing with *orbibus*. *Impe-*
in the sense of *implicant* vel *miscent*.
in the sense of *exhibent*.

Feruntur: in the sense of *incedunt*.

Cæcis: obscure—dark. *Ancipitem*
a maze, intricate, and perplexed by
and passages. The Labyrinth was
ce full of cells, which communicated
to another; and was perplexed with
avenues, disposed in such manner
ad backward and forward in a maze;
bewildered those who entered it, that
could not trace their way out. The
one was in Egypt, carried on at the
of many kings, and at last finished
minotichus. After this model, Dæda-
lûs one in Crete, but much smaller, in
the *Minotaur* was confined.

Quâ signa sequendi: where error un-
able, and inextricable, deceived the
f going forward. The nature of the
th was to perplex and bewilder the
, while he discovered, or knew no-
f it: and when he supposed he was
out, to carry him backward.

594. *Similes delphinum*: like dolphins.
Similes has sometimes the genitive after it;
but most commonly the dative.

595. *Carpathium*: an adj. That part of
the Mediterranean between Crete and the
island of Rhodes, was called the Carpathian
sea, from the island *Carpathus*. *Libycum*:
an adj. from *Libya*, a part of Africa lying
over against Crete. *Mare* is understood.

595. *Hunc morem cursûs*. Heyne reads,
hunc morem, hos cursûs.

604. *Mutata novavit*: simply for *mutavit*,
says Heyne. Fortune is here represented
as a friend, on whom Æneas had depended
for favor and protection. She now changes
sides, breaks her faith, and becomes treach-
erous. *Referunt*: they pay—perform.

606. *Irim misit*. Servius observes, that
as Mercury is mostly sent on messages of
peace, so Iris is generally sent on mes-
sages of mischief and contention. She is chiefly
employed by Juno, but sometimes carries
messages for the other deities.

607. *Aspirat ventos*: Ruvius says, *adjuvat
eam euntem ventis*.

608. *Movens multa*: revolving much mis-
chief in her mind—plotting, &c. *Saturata*
may be taken as a Grecism. Here is an
allusion to the decision of Paris. See *Æn.*
i. 4.

- Nulli visa cito decurrit tramite virgo. 610
611. *Concursum ad ludos vel certamina.* Conspicit ingentem concursum; et litora lustrat, Desertosque videt portus, classemque relictam. At procul in solâ secretæ Troades actâ Amissum Anchisen flebânt, cunctæque profundum Pontum aspectabant flentes: heu, tot vada fessis, 615 Et tantum superesse maris! vox omnibus una. Urbem orant: tædet pelagi perferre laborem. Ergo inter medias sese haud ignara nocendi Conjicit, et faciemque Deæ vestemque reponit. Fit Beroë, Ismarii conjux longæva Dorycli, 620 Cui genus, et quondam nomen, natiq̃ue fuissent. Ac sic Dardanidûm mediam se matribus infert: O miseræ, quas non manus, inquit, Achaïca bello Traxerit ad letum, patriæ sub mœnibus! ô gens Infelix! cui te exitio fortuna reservat? 625 Septima post Trojæ excidium jam vertitur ætas; Cùm freta, cùm terras omnes, tot inhospita saxa, Sideraque emensæ ferimur; dum per mare magnum Italiam sequimur fugientem, et volvitur undis. 630 Hic Erycis fines fraterni, atque hospes Acestes: Quis prohibet muros jacere, et dare civibus urbem? O patria, et rapti nequicquam ex hoste Penates! 635 Nullane jam Trojæ dicentur mœnia? nusquam

NOTES.

611. *Lustrat.* Rûsus reads, *lustrans*—Heyne, *lustrat.* Davidson, also, reads, *lustrat.*

613. *At Troades, &c.* It was reckoned an indecency among the Greeks and Romans, for women to be present at the public games. Virgil, who all along has a view to the Roman customs, represents the matrons us apart by themselves on the lonely shore, deploring the death of Anchises.

620. *Beroë—Dorycli*: these are fictitious names. *Ismarii*: an adj. from *Imarus*, a mountain in Thrace.

621. *Cui quondam*: to whom there was a noble descent, and once renown, and illustrious offspring. *Genus* here is used in the sense of *nobilitas*; Valpy says, rank. *Nomen*: in the sense of *fama*.

623. *Achaïca manus*: the Grecian troops.

628. *Ferimur*: in the sense of *vagamur* vel *erramus*. *Emensæ*: having measured out—having passed over so many seas, &c. *Ferimur emensæ*: in the sense of *emensæ rumus*, says Heyne. *Sidens*: climes—regions. To account for Æneas's having spent seven years in his voyage, a French critic (says Davidson) has the following computation. He finds from history that Troy was taken in the month of May or June. He allows Æneas ten months for fitting out his fleet at Artandros, and makes him set out in the month of March in the following year. From this to his arrival in Epirus he computes four years and some months which time he spent in building ci-

ties in Thrace and in Crete. Having spent some time in Epirus, he set out from thence in the end of autumn in the fifth year, and having made a compass almost round Sicily, arrived at *Drepanum* in the beginning of the following year. Here he lost his father in the beginning of February, and, according to the custom of the ancients, devoted ten months to grief and retirement. According to his calculation, Æneas did not sail from Sicily till the month of November, and here the action of the Æneid begins. *Æn. i. 34. Vix è conspectu.* Soon after this he was driven by a storm on the coast of Carthage, about the middle of the seventh year of his voyage, where he spent three months of winter, and from thence set out for Italy in the end of January following, and arrived again in Sicily in the month of February, about the end of the seventh year, where he spent one month in celebrating his father's anniversary, and about the beginning of the eighth year arrived in Italy, in the end of March or beginning of April, when the spring was in bloom.

629. *Sequimur Italiam*: while over the mighty deep we pursue Italy fleeing from us. This is highly poetical. *Sorvius* takes *magnum* to mean stormy—swelling high Heyne says, *vastum—immensum*. *Folvimur* in the sense of *jaclamur*.

630. *Fraterni*. For the reasons that *Erys* is here called the brother of Æneas, see 24, supra.

reos amnes, Xanthum et Simoënta videbo ?
gite, et mœcum infaustas exurite puppes.
nihil Cassandræ per somnum vatis imago
tes dare visa faces : hic quærite Trojam ;
mus est, inquit, vobis : jam tempus agit res.
ntis mora prodigiis : en quatuor aræ
io ! Deus ipse faces animumque ministrat.
memorans, prima infensum vi corripit ignem.
lque procul dextrâ connixa coruscat,
t. Arrectæ mentes, stupefactaque corda
a. Hic una è multis, quæ maxima natu,
tot Priami natorum regia nutrix :
eroë vobis ; non hæc Rhœteia, matres,
orycli conjux : divini signa decoris,
lesque notate oculos : qui spiritus illi,
ltus, vocisve sonus, vel gressus eunti.
omet dudum Beroën digressa reliqui
n, indignantem, tali quòd sola careret
e, nec meritos Anchisæ inferret honores.
fiata.
matres primò ancipites, oculisque malignis
uæ, spectare rates, miserum inter amorem
itis terræ fatisque vocantia regna :
lea se paribus per cælum sustulit alis,
mque fugâ secuit sub nubibus arcum.
erò attonitæ monstribus, actæque furore,
mant, rapiuntque focus penetralibus ignem :
oliant aras, frondem ac virgulta facesque
unt : furit immissis Vulcanus habenis
ra per, et remos, et pictas abiete puppes.

635

636. Nam imago vatis
Cassandræ per somnum
visa est dare

640 tis

639. Nec est mora tan-

643. Montes Iliadum
sunt arrectæ

645

644. Hic una è mul-
tis, quæ erat maxima na-
tu, Pyrgo nomine, regia
nutrix tot natorum Pri-
ami, inquit : hæc non est
Beroë vobis.

650

653. Illa effata est hæc.

Et matres primò cepe-

655

runt spectare rates ma-
lignis oculis. ancipites,
ambigæque inter misero-
rum amorem præsentis
terræ regnaque

660

NOTES.

Iectorcos amnes: the Trojan streams.
Tempus agit res: now the time de-
the thing. Some read *tempus agi*
time the things be done. But Pie-
the former in the *Codex Romanus*
licus, and in some others. Heyne
gi res. Rûsius prefers the former ;
ipsa urget rem, says he.
En quatuor aræ, &c. It is not said
n these altars were erected. Rûsius
res they were built by Cloanthus
aval victory. See 234, *supra*. Or
Trojans generally, for mention is
f their offering sacrifice. See 100,
The verb *sunt* is understood.
ublatâque: and exerting her strength,
it hand being raised, she waved the
nfensum ignem) and threw it at a
. *Infensum*: in the sense of inimi-

Pyrgo. This is a fictitious name.
dency of her speech was not to dis-
the Trojan matrons from executing
poses of Juno, but rather to incite
it, by showing them that the person
eared to them in the form of Beroë
ly a goddess. *Rhœteia*: an adj. from
a, a promontory of Troas

643. *Ardentes oculos*. Here are mention-
ed four distinguished marks or signs of a
divine person: 1. Beauty, radiant eyes, &c.,
qui vultus: 2. A fragrant breath which per-
fumed the air around, *qui spiritus*: 3. An
easy and majestic motion, *qui gressus*: 4.
A sound, tone, or accent of voice which dis-
tinguished them from mortals, *qui sonus*
vocis.

651. *Careret*: that she should be deprived
of such an employment—of celebrating the
anniversary of Anchises. *Indignantem*: in
the sense of *dolentem*.

655. *Ambigæ*: in the sense of *dubis*.
Ancipites: in the sense of *infesta*.

660. *Focis penetralibus*: from the inmost
hearths. Davidson renders it, *from the hat-
lowed hearths*. Rûsius says, *intimis aris*.

662. *Vulcanus*: the god of fire, put by
meton. for fire itself. *Immissis habenis*:
without restraint—with violence.

663. *Pictas abiete*: either the sterns, by
synec. for the whole ships, on which was
carved work of the fir tree; or *pictas* must
be taken in the sense of *constructas*, built or
made. Rûsius says, *structas ex abiete pictas*
puppes. Valpy says, constructed of fir.

- Nuntius Anchisæ ad tumultum, cuneosque theatri,
 665. Eumelus nuntius Incensas perfert naves Eumelus: et ipsi 665
 ad tumultum Anchisæ Respiciunt atram in nimbo volitare favillam.
 perfert naves incensas
 Primus et Ascanius, cursus ut lætus equestres
 Ducebat, sic acer equo turbata petivit
 Castra: nec exanimes possunt retinere magistri.
 Quis furor iste novus? quò nunc, quò tenditis, inquit,
 Heu miseræ cives! non hostem, inimicaque castra 671
 672. Sed uritis vestras Argivum, vestras spes, uritis. En ego vester
 spes Ascanius! Galeam ante pedes projecit inanem,
 Quâ ludo indutus belli simulacra ciebat.
 Accelerat simul Æneas, simul agmina Teucrum. 675
 Ast illæ diversa metu per litora passim
 677. Petuntque furtim Diffugiunt, sylvasque, et sicubi concava furtim
 sylvas, et sicubi saxa Saxa petunt: piget incepti, lucisque: suosque
 concava saxa Mutatæ agnoscunt: excussaque pectore Juno est.
 Sed non idcirco flammæ atque incendia vires 680
 Indomitas posuere: udo sub robore vivit
 Stuppa, vomens tardum fumum: lentusque carinas
 Est vapor, et toto descendit corpore pestis:
 Nec vires heroum, infusaque flumina prosunt.
 685. Pius Æneas ce- Tum pius Æneas humeris abscondere vestem, 685
 pit Auxilioque vocare Deos, et tendere palmas:
 687. Si nondum tu Jupiter omnipotens, si nondum exosus ad unum
 exosus es Trojanos ad Trojanos, si quid pietas antiqua labores
 pietas respicit humanos Respicit humanos; da flammam evadere classi
 labores quid, nunc, O Nunc, pater, et tenues Teucrum res eripe leto: 690
 pater, da classi Vel tu, quod superest, infesto fulmine morti,
 692. Vel tu demitte Si mereor, demitte; tuâque hîc obrue dextrâ.
 me morti cum infesto Vix hæc ediderat, cum effusis imbris atra
 695. Arduaque loca Tempestas sinè more furit: tonitruque tremiscunt
 terrarum, et campi: ruit æthere toto 695
 tremiscunt tonitru. Turbidus imber aquâ; densisque nigerrimus Austris.

NOTES.

664. *Cuneos*. These were seats in the Roman theatre for the common people, so called because they were in the form of a wedge, the narrowest part toward the stage. Reference is here made to the *theatre* mentioned or spoken of 288, *supra*.

668. *Sic acer equo*: the meaning is that Ascanius rode up to the confused camp quick on his horse, just in the same habit as he led the cavalcade, *equestres cursus*.

669. *Magistri*: either *Priamus* and *Atys*, commanders of the cavalcade, or *Epytides* and the other guardians and instructors of the youth.

670. *Quò nunc tenditis*: what now do you aim at?—what do you intend by thus burning your ships? The repetition of the *quò* is emphatical.

679. *Juno excussa est pectore*: Juno is driven from their breast—the fury with which she had inspired them. This is an allusion to the frantic Bacchanals, who returned to themselves after the god, with

whom they pretended to be possessed was driven out of them.

682. *Stuppa*: this was a kind of coarse flax or hemp driven into the seams and chinks, and then overlaid with pitch to keep out the water and render the vessel tight—oakum. *Vivit*: lives—continues to burn. *Lentus vapor*: a slow fire. *Est*: in the sense of *edit*. *Pestis*: in the sense of *flamma*.

684. *Flumina*: in the sense of *aqua*.

685. *Pius Æneas abscondere, &c.* Tearing their hair and garment was reckoned a sign of extreme distress both by Jews, Egyptians, and Greeks.

688. *Pietas*: pity—compassion—clemency.

693. *Effusis imbris*: with falling rains—with floods of rain. *Imbris*: in the sense of *pluvius*.

696. *Imber turbidus*: the cloud, thick with water, and black with the heavy south winds, pours down from the whole heaven. The south winds were more impregnated with

turque sup̄r puppes: semusta madescent
 i, restinctus donec vapor omnis; *et omnes,*
 or amissis, servatæ à peste carinæ.
 ater Æneas casu concussus acerbo,
 iuc ingentes, nunc illuc, pectore curas
 it; versans, Siculianæ resideret arvis
 i fatorum, Italasne capesseret oras
 enior Nautes, unum Tritonia Pallas
 docuit, multâque insignem reddidit arte,
 sponsa dabat; vel quæ portenderet ira
 Deûm, vel quæ fatorum posceret ordo.
 is Æneam solatus vocibus infit:
 beâ, quò fata trahunt retrahuntque, sequamur.
 id erit, superanda omnis fortuna ferendo est.
 i Dardanius divinæ stirpis Acestes:
 ape consiliis socium, et conjunge volentem.
 ade, amissis superant qui navibus; et quos
 um magni incepti rerumque tuarum est;
 vosque senes, ac fessas æquore matres;
 quid tecum invalidum, metuensque pericli est,
 ; et his habeant terris, sine, mœnia fessi.
 appellabunt permisso nomine Acestam.
 bus incensus dictis senioris amici:
 erò in curas animus diducitur omnes.
 atra polum bigis subvecta tenebat.
 hinc cœlo facies delapsa parentis
 æ, subito tales effundere voces:
 nihi vitâ quondam, dum vita manebat,
 magis; nate Iliacis exercite fati,
 o Jovis huc venio, qui classibus ignem
 t, et cœlo tandem miseratus ab alto est.
 is pare, quæ nunc pulcherrima Nautes

700

705

711

715

720

725

712. Cape hunc so-
 cium tibi in tuis consi-
 liis
 713. Trade huic coa,
 715 qui superant
 715. Deligeque lon-
 gævos senes, ac inatres
 fessas
 717. Et sine ut illi
 fessi habeant mœnia
 719. Æneas incensus
 est
 722. Donnc facies
 parentis Anchisæ delap-
 sa cœlo visa est subito
 effundere tales voces:
 Nate, quondam magis
 chare mihi vitâ ipso,
 dum

NOTES.

an any other, which, meeting with
 northern air, was condensed into
 and rain. Hence the epithet, *densis*.
 properly, a shower or fall of rain.
 by meton. be taken for the cloud
 ng the vapor. In this sense the
 is plain and easy.
Semusta: for *semiusta*, by syn. This
 lion is necessary for the sake of the
Sup̄r: in the sense of *desuper*.
Mutabat: in the sense of *olvebat*.
 : in the sense of *deliberans*.
Solum: in the sense of *solum*; or we may
 in the sense of *unicum*, vel *præcipuum*.
Arte: knowledge. Rûmus says, *mul-*
intia.
Qui superant. Nautes advises to
 to Acestes the crews of those ships
 been burnt—those who were weary
 nterprise—the old men and women,
 to found a city for them in Sicily, to
 d after the name of their friend,
 . This city was on the western side,
 ve miles from the shore. It was
 ed *Egesta*, *Ægesta*, and *Sergesta*.

716. *Pericli*: by syn. for *periculi*.
 718. *Permisso nomine*: by a permitted
 name. Acestes agreed that it might be so
 called.
 720. *Animus*. Davidson and Heyne read
animum, in the acc. Valpy and Rûmus
 have *animus*, which is the easier.
 721. *Atra nox*: dark night, wasted in her
 two-horse chariot, possessed the heavens.
 As the chariot of the sun is represented as
 drawn by four horses, so that of the moon
 and the night by two, and those of a black
 or sable color. *Polum*: by synec. the whole
 heavens.
 722. *Facies delapsa*, &c. The ancients
 distinguished between the soul and the shade
 or phantom. The former, they believed,
 went to heaven, while the other had its resi-
 dence in the infernal regions. Thus Anch-
 ses descends from heaven in regard to his
 soul, while at the same time his shade was
 in the regions below, as appears from ver-
 733.
 725. *Fatis*: in the sense of *causis*.
 727. *Pulcherrima*: in the sense of *optima*.

- Dat senior : lectos juvenes, fortissima corda,
 Defer in Italiam: gens dura, atque aspera cultu, 730
 Debellanda tibi Latio est. Ditis tamen antè
 Infernas accede domos, et Avernæ per alta
 Congressus pete, nate, meos. Non me impia namque
 Tartara habent tristesque umbræ; sed amœna piorum
 Concilia, Elysiumque colo. Huc casta Sibylla 736
 Nigrantùm multo pecudum te sanguine ducet.
 Tum genus omne tuum, et, quæ dentur mœnia, disces.
 Jamque vale : torquet medios nox humida cursus,
 Et me sævus equis Oriens afflavit anhelis.
 Dixerat : et tenues fugit, ceu fumus, in auras. 740
 Æneas, Quò deinde ruis ? quò proripis ? inquit :
 Quem fugis ? aut quis te nostris complexibus arceat ?
 Hæc memorans, cinerem et sopitos suscitât ignes ;
 Pergameumque Larem, et canæ penetralia Vestæ 746
 Farre pio, et plenâ supplex veneratur acerrâ.
 Exemplò socios, primumque arcessit Acesten,
 Et Jovis imperium, et chari præcepta parentis
 Edocet ; et quæ nunc animo sententia constet.
 Haud mora consiliis ; nec jussa recusât Acestes.
 Transcribit urbi matres, populumque volentem 750

NOTES.

730. *Cultu*: in the sense of *moribus*.
 731. *Tamen antè accede, &c.* This apparition of Anchises, and the direction he gives his son to descend to the regions below, are a proper preparation for the following book. The art of the poet is admirable in thus making one event rise out of another and preparing the reader beforehand. This raises that pleasing suspense, which is the principal thing that charms in an epic poem. *Ditis*: gen. of *Dis*, a name of Pluto.
 735. *Elysium*. This was the name of the place assigned for the residence of the happy. Here they placed their heroes and other distinguished characters. *Casta Sibylla*: the Sibyl hath the epithet *casta*, because those prophetesses were virgins. *Concilia*: in the sense of *sedes*.
 736. *Multo sanguine*: with much blood of black victims; that is, after having offered many black victims in sacrifice. Victims of a black color were sacrificed to the infernal deities.
 738. *Humida nox*; humid night turns its middle course. This is a metaphor taken from the chariot-races, when they wheeled about at the *meta* or goal, and returned to the *carcer* or starting place. So here night was on her return, having passed her farthest point, the hour of midnight, which divides her course in the middle.
 739. *Sævus Oriens*: the cruel morning (the approaching sun) had breathed on me with his panting steeds. The morning is here called *sævus*, because it broke off his conversation, and forced him to retire. It was a prevailing opinion that ghosts and apparitions were only allowed to appear in the darkness of night, and were chased away by the dawn of day.
 743. *Suscitat cinerem*: he opens the ash and kindles up the dormant fire. This is one of those passages where Virgil uses the same verb with two nouns, when it can be properly applied only to one of them. *Sopitos*: buried up—covered over.
 744. *Veneratur*: he worships the Trojan *Lares*, and the shrine of hoary *Vesta*, &c. The *Lares* were the images consecrated to the souls of their departed ancestors, which the ancients worshipped at their own houses by oblations of incense and cakes of fine flour, called *far*; see *Geor.* iii. 344. The *Lares*, like the *Penates*, were household gods. *Penetralia Vestæ*: this shrine, or sanctuary of *Vesta*, was commonly the hearth or fireplace in the apartment where they lodged. Here was kept a fire always burning, in honor of that goddess. See *Æn.* i. 286. *Æneas* is said to have introduced into Italy the worship of the *Penates*, the *Lares*, and of *Vesta* or the unextinguished fire. *Hoys* takes *penetralia Vestæ* for *Vesta* herself, because, says he, the goddess had her residence in the inmost part of the house, remote from the view of men. She is called *canæ*, either on account of the antiquity of her worship, or because the vestal virgins were clad in white robes.
 748. *Constet*: in the sense of *sedet*.
 750. *Transcribit*. This word was applied to those whose names were enrolled in order to be transported to some new colony; and those thus enrolled were called

animos nū magnæ laudis egentes.

ra novant, flammisque ambesa reponunt

vigiis: aptant remosque rudentesque:

nero, sed bello vivida virtus.

Æneas urbem designat aratro,

et domos: hoc, Ilium, et hæc loca, Trojam

; gaudet regno Trojanus Acestes,

forum, et patribus dat jura vocatis.

et astris Erycino in vertice sedes

Veneri Idaliæ: tumuloque sacerdos

ante sacer additur Anchisæo.

et es epulata novem gens omnis, et aris

nos; placidi straverunt æquora venti:

aspirans rursus vocat Auster in altum.

rocurva ingens per litora fletus:

inter se noctemque diemque morantur.

matres; ipsi, quibus aspera quondam

facies, et non tolerabile numen,

omnemque fugæ perferre laborem.

sed Æneas dictis solatur amicis,

quæneo lachrymans commendat Acestæ.

754. Exigui in nume-
755 ro, sed coram virtus erat
vivida bello.

757. Jubet hoc spa-
tium esse Ilium, et hæc
loca esse Trojam.

760

765

767. Jam matres ip-
sæ; et ipsi homines, qui-
bus quondam facies

770

NOTES.

hence the word came to signify
designate, or appoint.

munt: they leave—set apart.
the sense of *cupidos*.

signat urbem. This refers to a
the Romans, who, when they were
built a city, first marked out the
it by drawing a furrow with a
ch they lifted over those spaces
intended to have the gates.
(from *porto*, to carry) came to
be.

Ilium: history mentions no city
the name of *Ilium*. Æneas may
it so at first, but agreed that
could change its name afterward.
ity be the tower of the city *Aces-*
t, and here taken for the whole
ec. as *Pergamus*, the tower or
roy, is often put for the city it-
the opinion of Rûmus. Strabo
to rivers near the city *Segesta*,
es of *Xanthus* and *Simois*, and
ere so called by Æneas.

cit forum: he appoints courts of
gives laws to his assembled
the Roman senators were called
on account of their age, or to
a that they were the fathers of

ino: an adj. from *Eryx*, a moun-
y, in height next to Ætna; from
of that island, who was slain by
See 411, supra. Æneas built a
is mother Venus on the top of
in. Some say it was founded
ed only decorated by Æneas.
ed *Idalian*, from *Idalium* or *Idu-*
and grove on the island of Cy-

prus. This whole island was sacred to *Ve-*
nus. *Sedes*: in the sense of *templum*.

761. *Lucus additur*. A priest and grove,
sacred far around, is added to the tomb of
Anchises. It appears hence that he was
buried on Mount *Eryx*. Some say that he
arrived in Italy along with his son: others
that he died before he arrived in Sicily.

762. *Gens*: in the sense of *populus*. The
verb *ferrat* is to be connected with *epulata*.
Honos factus: in the sense of *sacrificium*
factum erat. All his people had kept the
anniversary festival of his father for nine
days, and performed the usual offerings,
when the weather became favorable; and
having repaired the damages occasioned by
the fire, they make ready for their depart-
ure. Here a most interesting scene ensued.
A day and a night they pass in embracing
each other before their final separation.
Those who before were weary of the voy-
age, now summon up courage, and are will-
ing again to encounter the danger of the sea.
The interesting scene brought tears from the
hero's eyes.

763. *Numen*. This is the usual reading.
The sense is, that the divinity, or divine
power, of the sea, seemed to them insupporta-
ble—more than they could endure after all
their fatigues. But Heyne, upon the au-
thority of Heinsius, reads *nomen*. The sense
in this case will be: and the name of sea
seemed insupportable to them. They could
not bear to hear its name mentioned. *No-*
men maris, says he, *auditu, et dictu intolera-*
bile virum. He observes of *numen*: *Ex-*
plicationem commodam non habet. The reas-
on will judge for himself.

771. *Consanguineo*. Acestes was in truth

- Tres Eryci vitulos, et tempestatibus agnam
Cedere deinde jubet, solvique ex ordine funes.
774. Ipse evinctus
quoad caput foliis tonsæ
olivæ, stans
Ipse caput tonsæ foliis evinctus olivæ,
Stans procul in prorâ, pateram tenet, extaque salsos 775
Porricit in fluctus, ac vina liquentia fundit.
Prosequitur surgens à puppi ventus euntes :
Certatim socii feriunt mare, et æquora verrunt.
783. Quam, nempe Ju-
nonem.
At Venus interea Neptunum exercita curis
Alloquitur, talesque effundit pectore questus : 780
Junonis gravis ira et inextinguibile pectus
Cogunt me, Neptune, preces descendere in omnes :
Quam nec longa dies, pietas nec mitigat ulla ;
Nec Jovis imperio satisve infracta quiescit.
784. Nec quiescit in-
fracta imperio Jovis fa-
tisve. Non satis est ei
nefandis odiis exodisse
urbem de media gente
Phrygum, et traxisse ejus
reliquias per omnem
pœnam :
Non mediâ de gente Phrygum exodisse nefandis 785
Urbem odiis satis est, pœnam traxisse per omnem
Reliquias : Trojæ cineres atque ossa peremptæ
Insequitur. Causas tanti sciat illa furoris.
789. Tu ipse fuisti
testis mihi, quam molem
subitò excierit nuper in
Libycis undis.
Ipse mihi nuper Libycis tu testis in undis
Quam molem subitò excierit. Maria omnia cœlo 790
Miscuit, Æoliis nequicquam freta procellis :
In regnis hoc ausa tuis.
792. Ausa est hoc in
tuis regnis.
In regnis hoc ausa tuis.
795. Et, classe amis-
sâ, subegit socios lin-
guere eas mulieres igno-
tæ
Proh scelus ! ecce etiam Trojanis matribus actis,
Exussit fœdè puppes ; et classe subegit 795
Amisâ socios ignotæ linquere terræ.
796. Oro ut liceat Tro-
janis dare tibi vela tuta
per undas ; ut liceat iis
Quod superest : oro, liceat dare tuta per undas
Vela tibi : liceat Laurentem attingere Tybrim .

NOTES.

no way related to Æneas. See 30, supra. *Consanguineus* is properly a relation by blood; *agnatus*, one by the father's side; *cognatus*, by the mother's side; and *affinis*, by marriage.

772. *Tempestatibus*. Storms and tempests were deified by the Romans, and goats and lambs were offered to them in sacrifice.

773. *Cedere*: in the sense of *immolare*. *Funes*: the cables. Some copies have *funem*. This is the reading of Heyne, after Pierius and Heinsius. The sense is the same either way.

775. *Stans procul*: standing at a distance on the prow, he holds the bowl and scatters the entrails upon the briny waves. *Procul* implies that he stood as far as he could from the shore on the extremity of the head of the vessel toward the sea. *Porricit*, from *porro* and *jacio*: to throw at a distance. It was a custom among the Romans to present offerings to the marine gods before sailing, which consisted principally in casting the entrails of the victims upon the sea. Sometimes, however, they offered libations also, as in the present instance.

781. *Gravis ira Junonis*: the heavy anger of Juno, &c. An allusion is here made to the decision of Paris in the case of the prize of beauty, which ever after made her a bitter enemy to the Trojan race. *Pectus*: in the sense of *animus*.

784. *Infracta*: overcome—made to desist from her purpose. *Dies*: in the sense of *tempus*. Juno persisted in her opposition to Æneas, in spite of the authority of Jove, and the decrees of the gods, which directed him to Italy.

787. *Cineres et ossa*: the ashes and bones of ruined Troy. By these we are to understand Æneas and his company, who were on their way to Italy—the only remains or survivors of that once flourishing city.

788. *Illâ sciat*: she may know, &c. Venus here insinuates that there was no cause for her resentment. She may perhaps know: as for me, I do not.

790. *Quam molem*: what a tempest she raised, &c. *Molem*: for *tempestatem*.

791. *Nequicquam freta*: relying in vain. &c. Because she had not accomplished her purposes; she and Æolus being controlled by Neptune. See Æn. i. 86, *et sequens*.

793. *Proh scelus*. Heyne and some others read *per scelus* taking *per* in the sense of *in*, vel *ad*. *Trojanis matribus actis in vel ad scelus*. The common reading appears the easiest, which takes *Proh scelus* as an exclamation or interjection. Oh horrid crime! —Oh wickedness! Juno burned the Trojan ships, by impelling their matrons to do it.

797. *Tibi*: by thee—under thy care and protection. *St*: in the sense of *equidem*.

to; si dant ea mœnia Parcæ.
 ius hæc domitor maris edidit alti;
 Cytherea, meis te fidere regnis,
 cis; merui quoque. Sæpe furores
 rabiem tantam cœlique marisque;
 erris, Xanthum Simoëntaque testor,
 ra tui. Cùm Troia Achilles
 uens impingeret agmina muris,
 urret leto, gementque repleti
 perire viam atque evolvere posset
 nthus; Pelidæ tunc ego forti
 Æneam, nec Dis, nec viribus æquis,
 cui; cuperem cùm vertere ab imo
 anibus perjuræ mœnia Trojæ.
 nens eadem perstat mihi: pelle timorem.
 tas, portus accedet Averni.
 im, amissum quem gurgite quæret;
 tis dabitur caput.
 Dæ permulsit pectora dictis,
 uro Genitor, spumantiaque addit
 anibusque omnes effundit habenas.
 imma levis volat æquora curru:
 e, tumidumque sub axe tonanti
 r aquis: fugiunt vasto æthere nimbi.

800 800. Fas est te fidere
 omne meis regnis, unde
 ducis genus; merui quo
 que ut fidas
 803. Nec minor cura
 fuit mihi tui Æneæ in
 805 terris

808. Tunc ego eripui
 cavâ nube Æneam con-
 grossum forti
 810

815 816. Ubi Genitor per-
 mulsit læta pectora Dæi

820

NOTES.

turnus domitor. Mr. Da-
 here is a grandeur and bold-
 , suitable to the majesty of
 it introduces, which make
 tion of the reader. *Nep-*
of Saturn, and in the di-
 id the sea fell to him by lot.
aturnius, and also the pro-
altis maris. Edidit: in the

ius. This alludes to the
 of her springing from the

ita: may mean that the
 ary and out of breath, or
 and struck with dismay.
 ve—forced.

ira nube: I snatched away
 and Æneas engaging, &c.
 Homer gives us in the twen-
 he Iliad. But the great
 Achilles made among the
 as to choke the rivers *Xan-*
 with their dead bodies, is
 following book. *Cùm cupe-*
 ished to overturn from the
 alls, &c. See Geor. i. 502,

ens: the same disposition.
 Avernus, a lake in Campa-
 descent to hell. See Æn.

golden car. The common

reading is *curru*, but Pierius observes that
 all the ancient manuscripts have *auro* in-
 stead of *curru*. It has more dignity, and
 saves the disagreeable repetition of *curru*,
 which occurs in the next line but one. Be-
 side, nothing is more common than to put,
 by meton. the metal for the instrument made
 or composed of it. as *ferrum*, for a sword,
 axe, or knife; *auro*, for a golden bowl, &c.

Davidson has *auro*. Heyne reads *auro*
 also: in the sense of *aureo curru*.

816. *Effundit:* in the sense of *laxat*. *Fe-*
ris: in the sense of *equis*.

823. *Glauci.* Glaucus, according to Ser-
 vius, was a famous fisherman of Anthedon
 in Beotia, who, having laid some fishes on
 the grass that he had just caught, perceived
 them to recover their life and motion, and
 to leap into the sea. He supposed there was
 some virtue in those herbs that produced
 this effect: whereupon he tasted them, and
 was immediately transformed into a sea-god.
Inois: an adj. from *Ino*, the daughter of
 Cadmus. See Geor. i. 437. *Senior chorus*
Glauci: by *commutatio*, for *chorus senioris*
Glauci. These were the *nymphs* and the
tritons. *Palamon.* He is supposed by some
 to be the god whom the Latins worshipped
 under the name of *Portunus*. He was so
 called from *portus*, because he was supposed
 to preside over ports and harbors. It was
 thought that mariners were under his special
 care and protection. See 241, *supra*.

822. Tum variæ facies comitum <i>apparent</i> ; im- mania cote	Tum variæ comitum facies; immania cete, Et senior Glauci chorus Inousque Palæmon, Tritonesque citi, Phorcique exercitus omnia.	
825. Læva spatia ma- ris	Læva tenent Thetis et Melite, Panopeaque virgo, Nesæe, Spioque, Thaliaque, Cynodoceque. Hic patris Æneæ suspensam blanda vicissim Gaudia pertentant mentem: jubet ocyûs omnes Attolli malos, intendi brachia velis. Unà omnes fecere pedem: pariterque sinistros, Nunc dextros solvère sinus: unà ardua torquent Cornua detorquentque: ferunt sua flamina classem. Princeps ante omnes densum Palinurus agebat Agmen: ad hunc alii cursum contendere jussi. Jamque ferè mediam cœli nox humida metam Contigerat: placidâ laxârant membra quiete Sub remis fusi per dura sedilia nautæ: Cum levis æthereis delapsus Somnus ab astris Aëra dimovit tenebrosum, et dispulit umbras, Te, Palinure, petens, tibi tristia somnia portans Insonti: puppique Deus consedit in altâ,	825 830 835 840

NOTES.

824. *Omnis exercitus*: the whole army of Phorcus—all the Nereids, whom Phorcus was wont to collect. He was the son of Pontus and Terra, and father of the Gorgons. *Tritones*. Triton was the son of Neptune and Amphitrite. His upper part was like a man, and his lower part like a fish. He was said to be Neptune's trumpeter. He used the *concha*, or shell, in room of a trumpet.

826. *Thetis et Melite*, &c. These are the names of some of the sea-nymphs: all of Greek derivation. Of all the nymphs, it is said that *Panopea* was the only virgin.

827. *Vicissim*: in turn—in the room of the anxiety which he had before felt on account of the burning of his ships: now soothing (pleasant) joys, &c.

829. *Intendi brachia velis*. When they arrived in port, it was usual for mariners to take down the masts; and, when they departed, to raise them up again. The *intendi brachia velis*, is the same in import as *intendi vela brachiis*: to stretch the sails to the yards. The *brachia* were those parts of the *antennæ*, or sail yards, which were near the mast, here put for the whole yards. The extremities of the *antennæ* were called *cornua*. It may be observed, however, that the old Roman copy has *intendi brachia remis*: he orders their arms to be stretched to the oars; which is easier, and in Virgil's style. The *antennæ* were long spars, extending across the mast at right angles; and to which the sails were fastened. Here called *brachia*, from their resemblance to the extended arms of a man.

830. *Fecere pedem*: they wor'd the sheet

—they lengthened or shortened it, and shifted it from one side of the ship to the other, as occasion required. *Pedem*. The *per* was a rope, halser, or sheet, fastened to the lower corners of the sail, and also to the sides of the ship, when she was under sail. And, as these were lengthened or shortened, the sail would be turned accordingly, more or less to the wind. *Solvère*: they spread—expand, or let out. The perf. here is used in its appropriate sense. It continues the past action up to the time in which it is mentioned. *Sinus*: in the sense of *vela*. *Unà—pariterque*. These words imply that they all worked together with equal eagerness, and with uniform motions. *Sinistros*: they turned the sails sometimes to the right, and sometimes to the left, as the wind veered or shifted. In nautical language, they shifted their tacks as, &c.

832. *Sua*: in the sense of *prospera vel secunda*: prosperous gales—favorable winds.

833. *Princeps*: in the sense of *primus*. Palinurus was the pilot of the ship of Æneæ. He fell overboard, and was drowned: the only one lost in the whole fleet.

834. *Agmen*: in the sense of *classem*. *Contendere*. Palinurus led the fleet, and all the other ships were ordered to follow him—to direct their course after him.

835. *Humida nox*: humid night had almost reached the middle point of heaven. It was almost midnight. This is a metaphor taken from the races. It had almost reached the turning point.

840. *Tristia somnia*: in the sense of *tristem vel letivalem æmulationem*.

- si similia, fuditque has ore loquelas:
 alinuro, ferunt ipsa æquora classem,
 spirant auræ, datur hora quieti.
 out, fessosque oculos furare labori. 845
 paulisper pro te tua munera inibo.
 attollens Palinurus lumina fatur:
 his placidi vultum fluctusque quietos
 jubes? mene huic confidere monstro?
 credam quid enim fallacibus Austis, 850
 toties deceptus fraude sereni?
 ta dabat: clavumque affixus et hærens
 n amittebat, oculosque sub astra tenebat
 us ramum Lethæo rore madentem,
 sporatum Stygiâ, super utraque quassat 855
 a; cunctantique natantia lumina solvit.
 os inopina quies laxaverat artus,
 incumbens, cum puppis parte revulsâ,
 gubernâclo, liquidas projecit in undas
 em, ac socios nequicquam sæpe vocantem. 860
 ins tenues se sustulit ales in auras.
 er tutum non seciùs æquore classis,
 isque patris Neptuni interrita fertur.
 adeò scopulos Sirenum advecta subibat, 862

849. *Jubes-ne me*

850

854. *Ecce Deus quas-*
 855 *sat ramum madentem*
Lethæo rore, sporatum
que Stygia vi, super
utraque tempora

862. *Classis currit iter*
in æquore non seciùs tu-
tum, ferturque interrita

NOTES.

horbanti. Phorbas was one of the
 riam.

side. Iasius was some Trojan, the
 grandfather of Palinurus.

quata: steady—fair. So that they
 e sails, in nautical language, *wing*

inibo: I will discharge your offices,

Je-ne jubes: do you bid me to dis-
 ve face of the calm sea, and the
 rest? do you bid me to trust to
 arance? As if he had said: though
 f the sea be smooth, and its waves
 ain not so ignorant of sailing, as to
 hat circumstance; the winds may
 rise, and things be materially
Salis: in the sense of *maris*.

t: in the sense of *etiam*: even I so
 eived, &c.

ore: in the sense of *aqua*.

sporatum vi: impregnated with a
 quality. By this, Servius under-
 mortal or deadly quality; such as
 is death.

unctanti: to him struggling against
 deavoring to keep awake. *Solvit:*
 use of *claudit*.

rimos artus. Sleep is here repre-
 creeping, or diffusing itself over
 al members of the body, and *relax-*
 one after another. The *primos*
 mean the extremities of the body,
 apt to be first affected with sleep.
t super-incumbens: when (the god)

leaning against him, threw him headlong,
 &c. The *et* here must have the force of
cum, as Mr. Davidson very justly observes.
 The part of the ship which Palinurus carried
 with him into the sea, enabled him to float
 three days. See *Æn.* vi. 350.

860. *Nequicquam:* in vain; because his
 companions were asleep, and could afford
 him no assistance.

861. *Ales:* in the sense of *celer*. *Ipsæ*,
 nempe *Deus somnus*.

862. *Non seciùs tutum:* in the sense of
non minus tutum. *Interrita:* safe, without
 fear of danger. *Secura*, says RUMUS.

864. *Scopulos Sirenum:* the rocks of the
 Sirenes. *Subibat:* was approaching—was
 coming to. *Classis* is understood. The *Si-*
renes are said to have been three beautiful
 women, who inhabited steep rocks on the
 sea-coast, whither they allured passengers
 by the sweetness of their music, and then
 put them to death. They are fabled to have
 been the daughters of *Achelous*, and *Calli-*
ope. One sung, one played on the flute, and
 one on the lyre. The poets say, it was de-
 creed that they should live till some person
 should be able to resist their charms. Uly-
 sses being informed of this by Circe, escaped
 the fatal snare by stopping the ears of his
 companions with wax, and fastening himself
 to the mast of his ship. Upon which they
 threw themselves into the sea in despair,
 and were transformed into fishes from the
 waist downward. The truth of the fable is
 this: they were lewd women, who, by their

868. *Cum pater Æneas sensit ratem errare fluitantem, magistro amisso, et* Difficiles quondam, multorumque ossibus albos; Tum rauca assiduo longè sale saxa sonabant: Cum pater amisso fluitantem errare magistro Sensit, et ipse ratem nocturnis rexit in undis, Multa gemens, casuque animum concussus amici: O nimium cœlo et pelago confise sereno, Nudus in ignotâ, Palinure, jacebis arenâ.

NOTES.

charms, enticed men to debauchery. The place of their residence was in the three islands called *Sirenusæ*, in the *Sinus Pæstæ*, in the Tyrrhene, or Tuscan sea. Their names were *Leucosia*, *Ligea*, and *Parthenope*.

865. *Difficiles*: dangerous on account of the rocks and shoals. *Albos ossibus*: white with the bones of ship-wrecked mariners.

867. *Assiduo sale*: with a constant dashing of the waves against the rocks.

868. *Errare fluitantem*: to stray, or go

adrift—to be carried here and there at pleasure of the winds and waves.

870. *O nimium confise*: O Palinurus, trying too much, &c. Æneas had been asleep and he speaks only by conjecture as to cause of his misfortune, not knowing the god had thrown him overboard. The turn of the case is this: Palinurus was overcome by sleep in spite of his efforts to keep awake, in that situation, fell overboard. So say he was not drowned; but swam to Italian coast, and was there killed by inhabitants. See *Æn.* vi. 387.

QUESTIONS.

How does this book open?
What is its nature and character?
What happened to Æneas soon after he was out to sea?
To what place was he forced to direct his course?
At what place in Sicily did he land?
How was he received by his friend Acæstes?
What did Æneas do soon after his arrival?
How long had Anchises been dead?
Did he institute games in honor of him?
How many kinds of games?
From whom were they imitated?
In honor of whom were Homer's games instituted?
By whom were they instituted?
In what book of the Iliad is the account of them given?
What do you understand by *carcer*, when applied to races in general?
What by *meta*?
Why is the word *limen* sometimes used for the starting place?
What was the first game?
How many ships or galleys contended for the prize?
Who was the first conqueror?
To what circumstance does the poet attribute his victory?
Who was the second victor?
Did Nestor make any animated address to his oarsmen?
What did he call them?
What effect had this address upon them?
What was the second game?
Who entered the list for the prizes?
Who took the first prize?
How did it happen that Euryalus came out the first?

What befel Nisus?
Who was next to him?
And why did not Salius obtain the prize?
What was the third game?
What is the nature of the gauntlet fight?
Can it be practised in an improved form of society?
What did Lycurgus in regard to this form of exercise?
Who entered the list on the part of Trojans in this game?
Had Dares distinguished himself in fight before?
Whom had he slain on the plains of Troy?
With whom was he accustomed to contend at Troy?
Was Paris said to be superior to Hector at the gauntlet?
Who was the antagonist of Dares?
Who was Entellus?
What was his age?
What was the issue of the contest?
What was the fourth game?
Where was the bird suspended?
Whose arrow cut the cord by which the bird was bound?
Whose arrow pierced her?
Where was the bird at that moment?
Whose brother was Eurytion?
What is Pandarus said to have done during the Trojan war?
Was he a distinguished archer?
Is it said that he received divine honors?
Who last shot his arrow?
What happened to it as it passed through the air?
In what light was this considered Æneas?

othsayers interpret the omen,	What did he call it?
in satisfactory manner?	In the mean time, did the ghost of his
it afterward understood to	father appear to him in a vision?
	What direction did it give him?
e fifth game?	Having repaired his fleet, to what place
e me an account of this ca-	did he direct his course?
	In his voyage, did he lose his pilot over-
le leaders?	board?
turns, or companies, were	How was that effected, and by whom?
	Who were the <i>Sirenes</i> ?
astigation was the fleet of	How many in number were there?
re?	What were they said to do?
s?	How did Ulysses escape when he ap-
id of business was she usu-	proached their shores?
	What islands did they inhabit?
hips were destroyed?	What were they supposed to be?
re fire finally extinguished?	What became of them at last?
re design of the Trojan wo-	After his arrival in Italy, did <i>Æneas</i> fol-
their ships?	low the direction of his father?
early of their long voyage?	Who conducted him to the regions be-
had the loss of these ships	low?
of <i>Æneas</i> ?	Who was this Sibyl?
was he advised to pursue	Where did she reside?
	What was the place whence she delivered
d a city for those who were	her predictions?
in in Sicily?	By what god was she inspired?

LIBER SEXTUS.

those books which Virgil read in the presence of Augustus and Octavia. is the descent of *Æneas* to the infernal regions. After his arrival in Italy, immediately to the cave of the Sibyl, where he learned the difficulties that before his peaceful settlement. He then consults her about his intended voyage, she informed him of the danger of the enterprise, and that he must, in the obtain a golden bough from a certain tree which was sacred to Hecate. She told him that one of his friends lay dead on the shore, and directs him to the funeral rites, and afterward come and offer sacrifice. He returned to his father and found *Misenus* dead. Having found the golden bough, he goes to the infernal regions, and conducts him down to hell. She describes to him the various scenes of those regions, as they pass along, and shows him the several apartments; in one of which he meets his father. He attempts to address her, but she turns from him in proud disdain. He then tells till he comes to the residence of his father; who explains to him the transmigration according to the notion of Pythagoras, and shows him the illustrious heroes that should descend from him. After which he returns to the regions, through the ivory gate, and revisits his companions. The book is entirely episodic, and interrupts the thread of the story. It is probable that Virgil took the hint of conducting his hero to the regions of the dead, from *Hermes*, *Ulysses*, and others, who had visited them before. This gave him an opportunity of elucidating the economy of those regions according to the doctrines of Plato, and other philosophers; of inculcating, in the most forcible manner, morality and religion; of developing the leading incidents of Roman history, and flattering the vanity of his countrymen, and his prince. Virgil considers this book as an allegorical representation of the *Eleusinian* mysteries, one time very much celebrated through Greece. But there is a difficulty in this pretension. A considerable portion of the book cannot be considered in that light, as it contains a biographical sketch of the principal characters, from the time of Augustus, and embraces the most important events connected with the government. Besides, it is not certain that Virgil was ever initiated into the mysteries; and, if it were, it is doing injustice to his character to suppose he would

divulge them; when every one that was admitted, bound himself, in the most solemn manner, to keep them secret, and from the knowledge of the vulgar. Heyne observes there is some resemblance between the mysteries and the machinery of the poet; but to consider the book as an allegory, destroys the force and beauty of the whole. *Pars tandem omnis epica vis et poetica suavitatis, si res à poeta narrata ad allegoriam revocetur*, says he.

Those who would see the substance of the arguments on both sides, may consult M'Knight on the Epistles—introduction to the epistle to the Ephesians.

SIC fatur lachrymans, classique immittit habenas :
 Et tandem Euboicis Cumarum allabitur oris.
 Obvertunt pelago proras : tum dente tenaci
 Anchora fundabat naves, et litora curvæ
 Prætexit puppes : juvenum manus emicat ardens
 Litus in Hesperium : quærit pars semina flammæ,
 7. Pars rapit sylvas, Abstrusa in venis silicis ; pars densa ferarum
 densa tecta ferarum, Tecta rapit sylvas, inventaque flumina monstrat.
 monstratque At pius Æneas arces, quibus altus Apollo
 10. Immaneque antrum, secreta Sibyllæ, Præsidet, horrendæque procul secreta Sibyllæ,
 horrendæ procul ; cui Antrum insitane, petit : magnam cui mentem animumque
 Delius vates inspirat Delius inspirat vates, aperitque futura.
 Jam subeunt Triviæ lucos, atque aurea tecta.
 Dædalus, ut fama est, fugiens Minoiæ regna,
 Præpetibus pennis ausus se credere cælo,
 15 Insuetum per iter gelidas enavit ad Arctos,

NOTES.

1. *Sic fatur*. This refers to what he said in the two last lines of the preceding book. *O nemium confise*, &c. *Immittit*: he gives full reins to his fleet. It implies that the wind was fair, and that the ships were under full sail.

This is a common metaphor, taken from the horse and his rider.

2. *Euboicis*: an adj. of *Eubæa*, an island in the Ægean sea, lying to the east of Achaia; hodie, *Negropont*. From hence *Megasthenes*, of the city of Chalcis, transplanted a colony into Italy, and built *Cumæ*, a town in Campania. Hence, *Euboicis oris Cumarum*.

4. *Anchora fundabat*: the anchor moored the ships. *Fundabat*: in the sense of *tenebat*.

5. *Puppes*: here used in its appropriate sense—the sterns of the ships.

6. *Semina*: the seeds—the sparks of fire.
 8. *Rapit*: plunders the wood; for the purpose of collecting fuel. *Ruæus* says, *collegit ligna arborum*. *Densa tecta*, &c. is put in apposition with *sylvas*.

9. *Arces*: in the sense of *templum*. We are informed that a temple was built to Apollo in this place, in the form of a cave, that seemed to be hollowed out of a rock. In the inmost part of this temple, was the grotto, or cell, of the Sibyl.

40. *Horrendæ procul*. The avenues and approaches to her cell were awful and gloomy, for a considerable distance. It is the peculiar characteristic of this Sibyl, that she

keeps her consultants at an awful distance, and fences the approaches to her cave with *Procul, O procul este, profani!*

11. *Cui magnam*: whose great mind and soul Apollo inspires. *Cui* has the sense of *cujus*. *Mens* properly signifies the understanding—*animus*, the soul. *Delius vates* Apollo. He is called *Delian* from *Delos*, the place of his birth.

13. *Triviæ*. Trivia, a name of Diana. *Aurea tecta*. This was the temple built to Apollo by Dædalus.

14. *Dædalus*. An Athenian artist, who, having put to death *Perdix*, his sister's son, for rivalling him in his art, fled to *Crete*: where he soon incurred the displeasure of *Minos*, then king of that island, for assisting his wife *Pasiphaë*, in carrying on her amours with *Taurus*: and, on that account, was confined with his son *Icarus* in a tower. He escaped, however, by the help of wings. He flew into Sicily, according to *Pausanias* and *Diodorus*; but, according to Virgil and others, to *Cumæ*, where he built this temple to Apollo, for conducting him safe in his flight through the airy element.

16. *Enavit*. There is such a similitude between sailing or swimming, and flying, that the terms which properly belong to the one, are indiscriminately applied to the other. A ship is said to *fly* through the liquid element, and Mercury is said to *swim* through the air. *Æn.* iv. 245. And Dædalus, on wings, *scram* to the cold north, and consecrated remigium alarum, those wings

icæque levis tandem superadstitit arce.
 In his primùm terris, tibi, Phœbe, sacravit
 um alarum; posuitque immania templa.
 us, letum Androgei: tum pendere pœnas
 idæ jussi, miserum! septena quotannis
 a natorum: stat ductis sortibus urna.
 elata mari respondet Gnosia tellus.
 idæis amor tauri, suppositaque furto
 iæ, mixtumque genus, prolesque biformis
 urus inest. Veneris monumenta nefandæ
 or ille domus, et inextricabilis error.
 m reginæ sed enim miseratus amorem
 is, ipse dolos tecti ambagesque resolvit,
 egens filio vestigia. Tu quoque magnam
 opere in tanto, sineret dolor, Icare, haberes.

20. In foribus letum
 Androgei *sculptum erat*:
 tum Cecropidæ jussi
 quotannis pendere pœ-
 nas, O miserum! *nem-
 pe, his septena corpora
 suorum natorum*
 25. Hic inest crudelis
 amor tauri, Pasiphaæ
 que supposita furto, Mi-
 notaurusque mixtum ge-
 nus, biformisque proles,
 monumenta nefandæ
 30 Veneris.
 31. Si dolor patris

NOTES.

h he had cut his way through the
 ars divide the water. But what gives
 r propriety to these phrases, is, that
 s was the inventor of navigation by
 of sails; and that his wings were
 else than the sails of the ship, in
 e escaped from Crete. *Enavit* in
 e of *advolavit*.

Chalcidica: an adj. from *Chalcis*, a
 Eubœa. See 2. *supra*. *Chalcidica*
 he city of *Cumæ*. Here *Dædalus*
 ded in Italy; and built the temple
 lo, which *Æneas* is about to enter.
 d that he first went to *Sardania*, and
 mence to Italy. *Redditus*: having

Androgei: gen. of *Androgeus*. He
 son of *Minos*; and frequenting the
 games at *Athens*, contracted a friend-
 th the sons of *Pallas*, brother to
 king of *Athens*. Not having as yet
 ledged *Theseus* to be his son; and
 ng *Androgeus* to have entered into a
 cy with his nephew to dethrone him,
 employed assassins to take away his
 e revenge this atrocious deed, *Minos*
 ar upon him, and forced him to sue
 e. This was granted on the condi-
 t he should every year, or, as others
 ry third, or ninth year, pay a tax of
 f their young men, and as many vir-
 so were chosen by lot as victims, for
 servation of their country. Some
 . *Androgeus* having been repeatedly
 us at the public games of *Greece*,
 the envy and jealousy of some por-
 ho procured his death. However
 may be, his death brought upon the
 ns a war with *Minos*, his father, then
 Crete.

leath of *Androgeus* was represented
 gates or doors of the temple, the
 n youth sent as an expiation for the
 is deed, and the urn from which
 lots were drawn. On the opposite

side arose the island of *Crete*—*Pasiphaæ*,
 the wife of *Minos*—the *Minotaur*—the *La-
 byrith*, and the ingenious workmen (*Dæ-
 dalus*) explaining its mysteries to *Theseus*;
 all these were in carved work. *Posuit*: in
 the sense of *edificavit*. *Pendere pœnas*: to
 make retribution or satisfaction for the
 crime.

21. *Cecropidæ*: the Athenians so called
 from *Cecrops*, their first king. He built the
 city of *Athens*, and called it *Cecropia*.

23. *Gnosia tellus*: *Crete*. *Gnosia*: an
 adj. from *Gnosus*, a city of that island.

24. *Amor tauri*. *Pasiphaæ*, the wife of
Minos, and daughter of the Sun, was fabled
 to have fallen in love with a beautiful bull,
 and to have gratified her passion by a con-
 trivance of *Dædalus*, who shut her up in a
 wooden cow. From this unnatural con-
 nexion sprang the *Minotaur*, a monster half
 man and half bull, that fed on human flesh;
 and devoured the Athenian youth, whom
Minos shut up in the Labyrinth. The truth
 of the story is this: *Pasiphaæ* fell in love
 with a nobleman of the court, whose name
 was *Taurus*; and made *Dædalus* her confi-
 dant, who kept it concealed, and even lent
 his house to the lovers. *Supposita furto*.
 This refers to *Pasiphaæ*'s being shut up in
 the wooden cow that she might receive the
 embrace of the bull—substituted through
 artifice or contrivance in the room of a cow.

26. *Inest*: in the sense of *sculptus est*
Veneris nefandæ: of execrable lust.

27. *Labor domus*, &c. By these we are
 to understand the Labyrinth. See *Æn.* v.
 588.

28. *Miseratus magnum*: *Dædalus*, pitying
 the great love of the queen, discovers (to
Theseus) the deception and intricacies of
 the structure, &c. *Theseus*, the son of
Ægeus, king of *Athens*, proposed to go to
Crete, along with the victims, to fight the
Minotaur in the Labyrinth. *Ariadne*, the
 daughter of *Minos* and *Pasiphaæ*, whom

- Bis conatus erat casus effingere in auro; .
 Bis patriæ cecidère manus. Quin protinus omnia
 Perlegerent oculis; ni jam præmissus Achates
 Afforet; atque una Phœbi Triviaeque sacerdos, 31
 Deiphobe Glauci, fatur quæ talia regi:
 Non hoc ista sibi tempus spectacula poscit
 Nunc grege de intacto septem mactare juvencos
 Præstiterit, totidem lectas de more bidentes. 40
 40. Sacerdos affata Talibus affata Æneam, (nec sacra morantur
 Æneam talibus verbis Jussa viri, Teucros vocat alta in templa sacerdos.
 vocat Teucros
 41. Ingens latus Euboicæ rupis excisum est in
 Excisum Euboicæ latus ingens rupis in antrum;
 Quò lati ducunt aditus centum, ostia centum;
 Unde ruunt totidem voces, responsa Sibyllæ.
 Ventum erat ad linen, cùm virgo, Poscere fata 45
 Tempus, ait: Deus, ecce, Deus! Cui talia fanti
 Ante fores, subitò non vultus, non color unus,
 Non comptæ mansère comæ: sed pectus anhelum,
 Et rabie fera corda tument; majorque videri,
 Nec mortale sonans: afflata est numine quando 50
 corda tument rabie: Jam propiore Dei. Cessas in vota precesque,
 capilque videri major vitâ, nec vox ejus est sonans mortale.
 52. Antè quàm emis-
 seris vota precesque.
 Conticuit. Gelidus Teucris per dura cucurrit
 Ossa tremor; fuditque preces rex pectore ab imo: 55
 Phœbe, graves Trojæ semper miserate labores,

NOTES.

Virgil here calls *regina*, fell in love with Theseus, and taught him how to vanquish the Minotaur, and also gave him a clew, which she had received from Dædalus, whereby he could extricate himself from the Labyrinth. It was agreed as a condition of the combat, that if Theseus killed the Minotaur, the Athenian youths should be released, and his country freed from that humiliating condition. Theseus was victorious. By the clew we are to understand the plan and contrivance of the Labyrinth. *Enim*: in the sense of *equidem*.

29. *Resolvit*: in the sense of *explicituit*.

30. *Cœca*: in the sense of *incerta*.

31. *Icare*. Icarus, as the fable goes, was the son and associate of Dædalus. He attempted to make his escape from Crete by the help of wings, but being unable to manage them with dexterity, he wandered from his way, and fell into the Ægean sea, and was drowned. He gave name to *Icarus*, an island between *Samos* and *Mycene*.

33. *Patriæ manus cecidère*. Dædalus attempted to represent the calamity (*casus*) of Icarus, but his grief and sorrow prevented him. He attempted it twice, and twice his hands failed; otherwise *Icarus* would have made a distinguished figure in the carved work.

34. *Perlegerent omnia*: the Trojans would have examined all the carved work and cu-

rious sculpture of the temple, had not Achates, &c. *Protinus*: in the sense of *in ordinem*. *Perlegerent*: in the sense of *perlegissent*.

35. *Afforet*: in the sense of *redivisisset*.

38. *Intacto*: untouched by the yoke.

39. *Bidentes*: in the sense of *ovcs*.

40. *Nec viri morantur*: nor do the men (the Trojans) delay to perform her sacred commands concerning offering sacrifice. *Sacerdos*. The daughter of Glaucus. She was the priestess, attendant upon the Sibyl, who was at this time in her cell or cave. *Antrum*. This is the same with *alta templa* in the preceding line. By this we are not to understand the temple of Apollo already mentioned, but the residence of the Sibyl—her cave here called *templum*.

45. *Ventum erat*: they had come to the entrance of the cave, when, &c. *Fata*: in the sense of *oracula*. *Est* is understood with *tempus*.

46. *Ecce, Deus*: behold, the god, the god is here—Apollo.

47. *Subitò non vultus*: suddenly her countenance changes, and her color comes and goes.

50. *Quando jam afflata est*: when now she is inspired with a nearer influence of the god Apollo. *Cessas*: dost thou delay to go into vows and prayers? *Neque*: in the sense of *non*.

57. *Qui dirēxti Dardana tela*: who did direct the Trojan darts, and the hands of

Dardāna qui Paridis dirēxti tela manusque
 Corpus in Æacidæ: magnas obeuntia terras
 Tot maria intravi, duce te, penitūsque repōstas
 Massylūm gentes, prætentaque Syrtibus arva:
 Jam tandem Italiæ fugientis prendimus oras.
 Hæc Trojana tenuis fuerit fortuna secuta.
 Vos quoque Pergamææ jam fas est parcere genti,
 Dique Deæque omnes, quibus obstitit Ilium, et ingens
 Gloria Dardanæ. Tuque, ô sanctissima vates,
 Præscia venturi, da, (non indebita posco
 Regna meis fati.) Latio considerare Teucros,
 Errantesque Deos, agitataque numina Trojæ.
 Tum Phœbo et Triviæ solido de marmore templa
 Instituum, festosque dies de nomine Phœbi.
 Te quoque magna manent regnis penetralia nostris.
 Hic ego namque tuas sortes, arcanaque fata:
 Dicta inæ genti ponam; lectosque sacro,
 Alma, viros: foliis tantum ne carmina manda,
 Ne turbata volent rapidis ludibria ventis:
 Ipsa canas, oro. Finem dedit ore loquendi.
 At, Phœbi nondum patiens immanis in antro

59. Te duco, intravi
 60 tot maria obeuntia mag-
 nas terras, gentesque
 Massylūm penitūs re-
 pōstas

65
 66. Da Teucros, er-
 rantesque Deos, agita-
 taque numina Trojæ
 considerare in Latio, non
 posco.

70
 75. Ne turbata volent
 tanquam ludibria rapidis
 ventis: oro ut tu ipsa
 canas ea ex ore.

NOTES.

Paris, against the body of Achilles. It is mid that Achilles was killed by Paris in the temple of Apollo, at Troy.

57. *Dirēxti*: for *dirēxisti*, by syncope.

59. *Penitūs repōstas*: far remote.

60. *Massylūm*. The *Massyli*, a people of Africa, put for the Africans in general, or for the Carthaginians in particular. See *Ea*. iv. 483. *Prætenta*: lying before. *Arva*: the lands—country.

61. *Italiæ fugientis*: the nearer they approached to Italy, new obstructions arose, which seemed to prevent access to it, as if it fled from them.

62. *Hactenus*: hitherto—thus far. It is separated by *temis*, for the sake of the verse. *Trojæ fortuna*: id est, *adversa fortuna*.

64. *Dique Deæque omnes, quibus: ye gods and goddesses all, to whom Ilium and the great glory of Troy was offensive, it is just that you too, &c.* The deities here meant were Juno, Minerva, and Neptune. *Obstitit: invisa sunt*, says Heyne.

66. *Agitata numina*: persecuted deities of Troy.

70. *Instituum Phæbo*: I will build to Phæbus and Diana temples of solid marble, and institute festival days, &c. Here is an allusion to the *Ludi Apollinæres*, which were instituted in the first Punic war, and to the building of a temple to Apollo by Augustus, after his victory over Anthony and Cleopatra, at Actium. Heyne reads *templum*, after Heinsius. The common reading is *templa*. Virgil here uses the verb *instituum* with two nouns, when in strict propriety it can apply to one of them only. We can say, *institute rituals*, but it is quite another thing to say,

institute a house or temple. Our language will not admit of this liberty and freedom of expression. See *Æn*. vii. 431, and *Æn*. viii. 410. Some copies have *constituam*.

71. *Te quoque magna*: a spacious sanctuary too awaits thee in our realms. This alludes to the shrine or sanctuary in the temple of *Jupiter Capitolinus*, where the Sibylline books were kept in a stone chest under ground. Fifteen persons, called *Quindecemviri*, were appointed to take care of them, and to consult them in the affairs of state. They were chosen from the *Patricians*, and had great influence in public affairs. It was a very easy matter to make these Sibylline books speak what language they pleased.

72. *Sortes*: in the sense of *oracula*. *Dicta*: in the sense of *declarata*.

74. *Ne manda*: do not commit, &c. It was the custom of this Sibyl to write her prophetic responses upon the leaves of the palm tree. Before the invention of parchment and paper, there was no better material for writing than the leaves and bark of trees. *Alma*: O holy prophetess.

77. *Nondum patiens, &c.* The meaning is this: the Sibyl was not docile and submissive (*patiens*) to Phæbus, and would not utter oracles according to his will, but resisted him until he had subdued her ferocious temper and formed her to his purposes by force and restraint. *Excussisse*: the port. in the sense of the prea. The terms here used are taken from the horse and the rider. The Sibyl is compared to the former; and Apollo, breaking her and rendering her submissive and obedient to him, to the latter.

78. *Tentans, si possit* Bacchatur vates, magnum si pectore possit
excussisse Excussisse Deum : tantò magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo 80
Ostia jamque domus patuere ingentia centum
Sponte suâ, vatisque serunt responsa per auras
 83. *O tu tandem de-* O tandem magnis pelagi defuncte periclis!
functo magnis periclis Sed terrâ graviora manent. In regna Lavinî
pelagi! sed graviora pe- Dardanidæ venient, mitte hanc de pectore curam : 85
ricula Sed non et venisse volent. Bella, horrida bella,
 86. *Sed et volent se* Et Tybrim multo spumantem sanguine cerno.
non venisse cæ. Non Simois tibi, nec Xanthus, nec Dorica castra
 89. *Alius Achilles par-* Defuerint : alius Latio jam partus Achilles,
tus est tibi Natus et ipse Deâ : nec Teucris addita Juno 90
 91. *Cùm in egenis re-* Usquam aberit. Cùm tu supplex in rebus egenis,
bus, quas gentes Italûm, Quas gentes Italûm, aut quas non oraveris urbes?
aut quas urbes, non tu Causa mali tanti conjux iterum hospita Teucris;
supplex oraveris? Con- Externique iterum thalami.
jux hospita iterum erit Tu ne cede malis ; sed contrâ audentior ito, 96
causa tanti mali Teu- Quâ tua te fortuna sinet. Via prima salutis,
cris; externique thalami Quod minimè reris, Graiâ pandetur ab urbe.
iterum erunt causa. Talibus ex adyto dictis Cumæa Sibylla

NOTES.

The verb *excussio* is applied to the horse when he throws his rider. *Immanis*: in the sense of *immaniter vel vehementer*. An adjective closely connected in construction with a verb, is better rendered by its corresponding adverb. *Bacchatur : furit in more Baccharum*, says Rumeus.

80. *Fatigat rabidum os*: he curbs—holds in, &c. This alludes to the manner of breaking and taming horses when they are unruly and impatient of the bit. The rider curbs or holds them in by pulling up the reins. *Fingitque*: and forns and prepares her for the delivery of his oracles.

82. *Ferunt*: in the sense of *emittunt*.

83. *Defuncte*: voc. O thou, having passed through—escaped. Rumeus says, *Qui evasisti*. *Periclis*: by syn. for *periculis*.

84. *Lavinî*: by apocope for *Lavinii*, gen. of *Lavinium*, a country to the east of the Tyber, so called from the city *Lavinium*, which Æneas built. See *Æn. i. 2*. Some read, *regna Lutini*, which perhaps is the best reading: the kingdom of Latinus. He received Æneas, on his arrival, with hospitality, gave him his daughter in marriage, and was succeeded by him in his kingdom. Heyne prefers *Lavinî*, and observes that it is more in the language of prophecy than *Latini*.

88. *Non Simois tibi*: neither Simois, nor Xanthus, nor the Grecian camp, shall be wanting to you, &c. Here the prophetess, to prepare the mind of Æneas to meet the worst, or rather the poet to do honor to his hero in overcoming such powerful opposition, gives a terrible representation of the war in which he was to be engaged in Italy,

comparing it with the Trojan war, both as to its similitude of characters, places, and causes. Xanthus and Simois are the Tyber and Numicus; Turnus is Achilles; Lavinia, the daughter of Latinus, is a second Helen.

90. *Natus Deâ*: Turnus, a brave and warlike prince, the son of the nymph *Venilia*. *Addita*: in the sense of *inimica*. Rumeus says *infesta; et quasi lateri semper affixa*.

91. *Cùm*: in the sense of *tum*, says Heyne. Rumeus reads *quem*, but gives no authority for it; the best copies have *cùm*. *Rebus egenis*: in your distress—difficulty.

93. *Conjux hospita*. As the rape of Helen by Paris, whom she entertained in her palace at Sparta, was the cause of the Trojan war, so shall Lavinia, the daughter of Latinus, who shall receive Æneas under his hospitable roof, be the cause of a second war, by espousing Æneas after she had been promised to Turnus. *Thalami*: in the sense of *nuptia*.

96. *Quâ*: the common reading is *quàm*, but of this it is difficult to make sense. It is not probable that the Sibyl could advise Æneas to proceed with more courage or boldness than prudence dictated, or his fortune permitted. To preserve the reading of *quàm*, Mr. Davidson renders the words *quàm tua*, &c., "The more that fortune shall oppose you;" giving to the verb *sinet* a turn which it will by no means bear. Heyne reads *quâ*, taking it in the sense of *qua via et ratione*, vel *quantum per fatum licet*. Heinsius and Burmannus read *quàm*, which they take in the sense of *quantum*.

97. *Graiâ urbe*: this was the city Pallantium, where Evander reigned. See *Lih. 8*.

das canit ambages, antroque remugit,
is vera involvens : ca fræna furenti
it; et stimulos sub pectore vertit Apollo
rimùm cecit furor, et rabida ora quicrunt :

100

Æneas heros : Non ulla laborum,
nova mihi facies inopinave surgit :
præcepi, atque animo inecum antè peregi.

105

oro ; quando hic inferni janua regis
, et tenebrosa palus Acheronte refuso ;
conspectum chari genitoris, et ora

106. Dicitur esse hie,
et tenebrosa palus sur-
gens ex Acheronte

gat ; doceas iter, et sacra ostia pandas.

109. Ut contingat mi-
hi ire ad

go per flammæ et mille sequentia tela
his humeris, medioque ex hoste recepi :

um comitatus iter, maria omnia mecum,
omnes pelagique minas cœlique ferebat

112. Ille comitatus
est meum iter ; et inva-
lidus ferebat omnia ma-
ria mecum, atque omnes

is, vires ultra sortemque senectæ.

115 minas pelagique cœli-
que, ultra

it te supplex peterem, et tua limina adirem,

rans mandata dabat. Natiq̃ue patrisque,
precor, miserere : potes namque omnia ; nec te

115. Quin, idem An-
chises orans dabat man-
data mihi, ut

quam lucis Hecate præfecit Avernis.

it Manes arcessere conjugis Orpheus,

À fretus Elparâ fidibusque canoris :

120

em Pollux alternâ morte redemit,

ditque viam toties. quid Thesea, magnum

122. Quid memorem
Thesea

emorem Alciden ? et mi genus ab Jove summo

123. Est mi et genus
ab

us orabat dictis, arasque tenebat.

NOTES.

mit horrendas : she delivers her aw-
ctions. *Ambages* : (ex ambi, et ago)
a, says Valpy.

ca fræna furenti : Apollo shakes
ns over her, raging, (inspired,) and
spurs under her breast. The meta-
the horse and the rider, is still con-

Mi : by apocope for mihi. *Æneas*
like a man long accustomed to the
s and misfortunes (*laborum*) of life,
well fortified in his mind to meet
sistitude of things, that no form of
suffering could arise, new and un-

præcepi : I have anticipated all things
s received information of all those
es before.

Tenebrosa palus : the gloomy lake,
s from the overflowing of Acheron.
s here is *Avernus*, which was fabled
from the overflowing of the river
s, a fabulous river of the infernal
See *Geor.* iv. 4.

Eripui : in the sense of sustuli.

Sortem : state—condition.

is Orpheus potuit : if Orpheus could
the ghost of his wife, relying upon,
s the story of his descent to hell.
454.

Pollux redemit : if Pollux redeem-

ed his brother by an alternate death, &c.
Castor and Pollux were twin brothers of Le-
da, the wife of Tyndarus, king of Sparta.
Jupiter being the father of Pollux, he was
immortal, while Castor, being only the son
of Tyndarus, was subject to mortality.
Upon the death of Castor, his brother, out
of the great love he bore to him, obtained of
Jupiter leave to share with him his immor-
tality ; whereupon they lived, by turns, one
day in heaven and one in hell.

122. Thesea : a Greek acc. He was the
son of *Egeus*, king of Athens. He and Piri-
thous are fabled to have made a descent to
hell for the purpose of liberating Proserpina,
but were seized by Pluto, who gave Piri-
thous to Cerberus to be devoured, while
Theseus he bound in chains, where he re-
mained till he was set at liberty by Hercu-
ler. See 28, supra.

123. Alciden : Hercules, so called from
Alceus, his grandfather. He was the son of
Jupiter and Alcmena. He is said to have
descended to the infernal regions, and to
have carried off Cerberus in spite of Pluto
himself. Mi : for mihi, by apocope, and
in the sense of meum. Mi genus : my de-
scendant also is from Jove supreme. *Æneas*
descended from Dardanus, the son of Jove.
He was also the son of Venus, the daughter
of the same god. Et : in the sense of etiam

- Tunc sic orsa loqui vates : Sate sanguine Divûm, 129
 Tros Anchisiade, facilis descensus Averni :
 Noctes atque dies patet atri janua Diûs :
 Sed revocare gradum, superasque evadere ad auras,
 Hoc opus, hic labor est. Pauci, quos æquus amavit
 Jupiter, aut ardens evexit ad æthera virtus, 130
 131. Geniti Dîs, po- Dîs geniti, potuere. Tenent media omnia sylvæ,
 tuere efficit id Cocytusque sinu labens circumfluit atro.
 Quòd si tantus amor menti, si tanta cupido est,
 Bis Stygios innare lacus, bis nigra videre
 Tartara ; et insano juvat indulgere labori : 135
 136. Accipe ea, quæ Accipe quæ peragenda priûs. Latet arbore opacâ,
 sunt peragenda tibi Aureus et foliis et lento vimine ramus,
 priûs. Junoni infernæ dictus sacer : hunc tegit omnis
 Lucus, et obscuris claudunt convallibus umbræ.
 140. Non datur su- Sed non antè datur telluris operta subire, 140
 bire operta loca telluris
 antè quàm quis Auricomos quàm quis decerpserit arbore factus.
 Hoc sibi pulchra suum ferri Proserpina munus
 Instituit. Primo avulso, non deficit alter
 Aureus ; et simili frondescit virga metallo.
 145. Ergò vestiga ra- Ergò altè vestiga oculis, et ritè repertum 145
 mum oculis altè, et ma-
 nu ritè carpe cum reper- Carpe manu : namque ipse volens facilisque sequetur,
 tam Si te fata vocant ; aliter non viribus ullis
 147. Vocant te ad in- Vincere, nec duro poteris convellere ferro.
 feres. Præterea jacet exanimus tibi corpus amici,
 Heu nescis ! totamque incestat funere classem ;
 Dum consulta petis, nostroque in limine pendes.
 Sedibus hunc refer antè suis, et conde sepulchro
 153. Deinde duc ad Duc nigras pecudes : ea prima piacula sunt.
 aram nigras Sic demùm lucos Stygios, regna invia vivis

NOTES.

128. *Revocare gradum* : to return—to retrace your steps ; a phrase. *Superas auras* : to this upper world—the upper regions of light ; they are so called in reference to the regions below.

132. *Cocytusque* : and Cocytus gliding along with its gloomy stream, flows around them. *Cocytus*, a river in Campania in Italy, but by the poets feigned to be a river in hell. *Sinu* : in the sense of *flextu*.

134. *Innare* : in the sense of *navigare*. *Insano* : vast—mighty. Rûsius says, *tano*.

135. *Accipe* : in the sense of *audi*, vel *duce*.

137. *Ramus aureus* : a bough, golden both in its leaves and limber twig, &c. lies concealed in a shady tree. This is considered by some a mere fiction of the poet, but probably it is founded on some historical fact, or refers to some fabulous tradition, which it is not easy to find out. Servius thinks it alludes to a tree in the midst of the sacred grove of *Diana*, not far from Aricia, a city of Latium, where, if a fugitive came for sanctuary, and could pluck a branch from the tree, he was permitted to fight a single

combat with the priest of her temple, and if he overcame him, to take his place.

138. *Junoni* : Proserpine. She is here called *Infernal Juno* ; as Pluto is sometimes called *Stygius Jupiter*.

141. *Auricomos factus* : the golden bough. *Fætus* : the young of any thing animate or inanimate. Here, a bough, shoot, or scion.

142. *Suum* : in the sense of *charum*.

143. *Instituit* : in the sense of *jussit*. *Primo avulso* : *ramo* is understood. For *primum*, Rûsius says, *uno*.

144. *Frondescit* : in the sense of *pullulat*. *Virga* : in the sense of *ramus*. When one bough was plucked, another immediately shot forth of the same form, shape, and color.

146. *Sequitur* : will follow—will yield to you, if, &c.

148. *Avellere* : in the sense of *compulsi* vel *cadere*.

150. *Incestat* : defiles. *Funere* : in the sense of *cadavere*. *Consulta* : advice—counsel.

151. *Pendes* : in the sense of *hæres*.

152. *Suis sedibus* : to his own proper place—to the earth.

Dixit; ^{deinde}pressoque obmutuit ore. 155
 nostro defixus lumina vultu
 linquens antrum, cæcosque volutat
 imo secum: cui fidus Achates
 et paribus curis vestigia figit.
 et sese vario sermone serebant, 160
 um exanimem vates, quod corpus humandum
 Atque illi Misenum in litore sicco,
 vident indignâ morte peremptum;
 Eoliden, quo non præstantior alter
 viros, Martemque accendere cantu. 165
 ic magni fuerat comes. Hectora circum
 gnas insignis obibat et hastâ.
 illum victor vitâ spoliavit Achilles,
 Eneæ sese fortissimus heros
 socium, non inferiora secutus. 170
 ortè cavâ dum personat æquora conchâ,
 cantu vocat in certamina Divos,
 ceptum Triton, (si credere dignum est)
 virum spumosa immiserat undâ.
 s magno circum clamore fremebant; 175
 ius Æneas. Tum jussa Sibyllæ,
 i, festinant flentes: aramque sepulchri
 arboribus, cœloque educere certant.
 ntiquam sylvam, stabula alta ferarum:
 it piceâ: sonat icta secûribus ilex: 180
 ue trabes, cuneis et fissile robur
 advolvunt ingentes montibus ornos.
 neas opera inter talia primus
 ocios, paribusque accingitur armis.
 ec ipse suo tristi cum corde volutat, 185
 sylvam immensam, et sic ore precatur:

161. Quem socium vates dicoret esse exanimem, quod corpus humandum esse

167. Et obibat pugnas circum Hectora, insignis lituo et hastâ.

175. Circum illos

177. Tum flentes stabant exsequi jussa Sibyllæ

180

185

NOTES.

us lumina: a Grecism. Or, in the
 us oculo: in terram, says Ruæus.
 ant multa: they made many
 -they talked much, &c.
 den. Misenus is here called
 Eolus, the fabulous god of the
 use he excelled in blowing upon
 nents. Præstantior: more ex-
 erb erat is understood.
 emque accendere cantu. This
 irgil is said to have added in
 at of fancy, while he was re-
 ook before Augustus; having
 imperfect at first. Ære: with
 rumpet. Any thing made of
 called æs.
 . The lituus was a trumpet
 at as the tuba, nor so crooked as
 It was used, for the most part,
 y. Obibat pugnas: simply, he
 iora: in the sense of inferiorem
 nat æquora: he makes the sea
 Conchâ. Shell trumpets were

in use at first; before those instruments
 came to be made of brass.
 172. Vocat: he challenges the gods to a
 trial of music.
 173. Triton æmulus: Triton envious (jea-
 lous of his fame) drowned in the foaming
 waves the man taken by surprise among
 the rocks. Triton was the son of Neptune
 and Amphitrite. He was half man and
 half fish; and was Neptune's trumpeter.
 175. Fremebant: in the sense of lamenta-
 bantur.
 177. Aramque sepulchri: the funeral pile,
 so called because built in the form of an
 altar. Ingeniem pyram, says Heyne.
 180. Sonat: in the sense of procumbit. Tra-
 bes: for arbores. Fissile robur: the fissile oak.
 183. Primus: chief in command—cap-
 tain of the company.
 184. Accingiturque, &c.: and is arrayed
 with equal arms. By armis, we are to un-
 derstand the axes, and other implements
 for cutting and preparing wood for the fu-
 neral pile of Misenus.
 186. Ore. This is the common reading;

- Si nunc se nobis ille aureus arbore ramus
Ostendat nemore in tanto! quando omnia verò
189. Nimum verò Heu! nimium de te vates, Misene, locuta est.
Vix ea fatus erat, geminæ cùm fortè columbæ
Ipsa sub ora viri cælo venère volantes,
Et viridi sedère solo. Tum maximus heros
Maternas agnoscit aves, lætusque precatur:
195. O vos, este duces Este duces, ô, siqua via est; cursumque per auras
mihi, siqua Dirigite in lucos, ubi pinguem dives opacat:
Ramus humum: tuque, ô, dubiis ne defice rebus,
Diva parens. Sic effatus, vestigia pressit,
Observans quæ signa ferant, quò tendere pergant.
199. Illæ pascentes Pascentes illæ tantùm prodire volando,
esperant prodire volan- Quantùm acie possent oculi servare sequentùm.
tes tantùm Inde, ubi venère ad fauces graveolentis Averni;
Tollunt se celeres; liquidumque per aëra lapsæ,
Sedibus optatis geminæ super arbore sidunt,
Discolor unde auri per ramos aura refulsit.
205. Quale viscum, Quale solet sylvis brumali frigore viscum
quod sua arbor non se- Fronde virere novâ, quod non sua seminat arbor,
minat, solet in sylvis vi- Et croceo fetu teretes circumdare truncos.
rere novâ fronde in bru- Talis erat speciosæ auri frondentis opacæ
mali frigore Illic: sic leni crepitabat bractea vento.
210. Corripit ramum Corripit extemplo Æneas, avidusque refringit
Cunctantem, et vatis portat sub tecta Sibyllæ.
213. Ferebant supre- Nec minùs interea Misenum in litore Teucri
ma officia. Flebant, et cineri ingrato suprema ferebant.

NOTES.

but Heyne and others have *vocæ*. The sense is the same either way.

187. *Si*: in the sense of *utinam*.

189. *Vates*: the prophethess.

193. *Maternæ aves*. Pigeons were sacred to Venus, it is said, on account of their fecundity.

196. *Dubiis rebus*: perplexity—difficulty. *Defice*: in the sense of *desere*.

197. *Pressit vestigia*: he stopt his pace—he stood still.

198. *Ferant*: in the sense of *dent vel præbant*. *Pergant*: proceed to go. *Tendere*: in the sense of *ire vel prodire*.

198. *Illæ pascentes, &c.*: they flew, and then alighted to feed. And this they did by turns, so that they just kept within sight of the followers, *sequentùm*.

200. *Acie*: with the sight. Rumsus says, *acutissimo visu*.

201. *Fauces*: in the sense of *os*. The junction of the lakes *Avernus* and *Lucrinus*. *Graveolentis*: noxious—pestiferous.

203. *Optatis sedibus*: they both alight on the tree near the place whence the golden bough shone through the branches of the tree.

204. *Discolor aura*: the variegated gleam of gold shone through the boughs. It varied its color according to the different shades of light in which it was seen. The

leaves mingling their green shade with the lustre of the gold, produced that variegated color. *Aura*: in the sense of *splendor*.

205. *Viscum*. This is a kind of shrub of a glutinous nature, called *misletoe*. It grows on trees principally of the oak kind. The winter is the proper season for its production; and it is of a color resembling gold. It was thought to grow out of the excrements of birds, that alighted on those trees: to which the poet alludes in these words: *quod non sua seminat arbor*: which its own tree does not produce: but this opinion is incorrect. The ancient Druids made great use of this in their religious ceremonies.

206. *Seminat*: in the sense of *producit*. *Fatu*: see 141. *supra*.

208. *Frondentis auri*: of the golden bough—the verdant gold. Rumsus says, *pullulantis auri*.

209. *Bractea*: the golden leaves rustled in the gentle wind. *Bractea*, properly, thin laminae, or leaves of gold; taken here in the sense of *auræ frondes*.

211. *Cunctantem*: in the sense of *tardè sequentem*.

213. *Ferebant suprema*: they were performing the last offices. *Ingrate*: being insensible of the honors conferred upon it, and therefore ungrateful for them. Or it may

Principio pinguem tædis et robore secto
 Ingentem struxere pyram, cui frondibus atris
 Intexunt latera, et fœtales amplexu cupressos
 Constituunt, decorantque super fulgentibus armis
 Pars calidos latices et athena undantia flammis
 Expediunt; corpusque lavant frigentis et unguunt
 Fit genitus: tum membra toro delicta reponunt,
 Purpureasque super vestes, velamina nota,
 Conjiciunt. Pars ingenti subiere feretro,
 Triste ministerium! et subjectam more parentum
 Aversi tenuere facem: Congesta cremantur
 Thurea dona, daptes, fuso crateres olivo.
 Postquam collapsi cineres, et flamma quievit,
 Reliquias vino et bibulam lavere favillam
 Osaque lecta cado texit Chorinæus aheni.
 Idem ter socios pura circumtulit unda,
 Spargens rore levi et ramo felicis olivæ;
 Lustravitque viros, dixitque novissima verba.
 At pius Æneas ingenti mole sepulchrum

215 215. Struxere ingentem pyram, pinguem et tædis et robore secto

220

225

226. Collapsi cineres.

230

NOTES.

be understood as causing sorrow to all—being an object or spectacle no way pleasant or agreeable. In this sense, *ingrato* may be rendered mournful—unjoyous. *Cinere*: in the sense of *cadaveri*. *Ingrato*: nec sentienti nec referenti gratiam, says Heyne.

Virgil here gives us most of the ceremonies used among the Romans in burying the dead.

214. *Tædis*. The *tæda*, or pine, is a fat and unctuous wood. Hence the epithet *pinguem*. *Secto robore*: in the sense of *fisso robore*.

215. *Pyram*. The funeral pile was called *pyra* when it was set on fire, *rogus* before it was set on fire, and *bustum* after it was consumed. The higher it was raised, the more honorable it was considered; and therefore they endeavored to raise it to heaven: *certant educere celo*, 173. supra. *Cui frondibus atris*: whose sides they interweave with black boughs. The boughs of the yew, pine, and such like trees, are of a sable color, and were therefore used in funeral obsequies. *Cui*: in the sense of *cujus*.

216. *Cupressos*: the cypress is here called mournful; and used on the occasion, either because its strong smell prevented any thing disagreeable from the corpse; or rather as it was a fit emblem of death; for when it is once cut, it never grows up again. *Antè*: before—in front: an adv.

217. *Super*: above—on the top.

218. *Latices*: in the sense of *aquæ*.

221. *Nota velamina*: the garments of Minerva. Or it is said in allusion to a Roman custom of placing a purple covering over the corpse of distinguished persons on the funeral pile.

222. *Pars subiere*: a part supported (went under) the huge bier, a mournful office! and turned (*aversi*) away with their faces, held a torch under it, &c. They turned away their faces to show how unwilling they were to part with him, and that their grief would not allow them to look upon his pale and lifeless body; which was now about to be reduced to ashes.

225. *Daptes*. By this we are to understand the fat and other parts of the victims that were consecrated to the gods. *Crateres*: goblets of oil poured out upon the pile. Whole goblets were offered to the infernal gods; but to the celestial gods only libations. *Thurea dona*: gifts of frankincense. There is an allusion here to the custom of placing frankincense, oil, and other unctuous substances upon the funeral pile, to accelerate its burning.

227. *Reliquias*, &c. After the body was consumed, they extinguished (*larère*) the coals and embers with wine, that the ashes might the more easily be collected. *Bibulam*: in the sense of *siccam*.

228. *Cado*: in the sense of *urna*. *Texit*: in the sense of *inhulit*.

229. *Idem ter circumtulit*: the same thrice went around his companions with holy water, sprinkling them, &c. The ordo of construction is, *circum socios*, &c. which means, to go round them three times: but because the priest used to sprinkle them, at the same time, with the *aqua lustratis*, or holy water, it came to signify, to purify.

230. *Levi rore*: with a dew or spray. He sprinkled the water with a bough of olive.

231. *Lustravit*: he purified the men. *Novissima verba*. These were *vale, vale, vale*, when they all departed.

- Imponit, suaque arma viro, remumque, tubamque,
 Monte sub aërio, qui nunc Misenus ab illo
 Dicitur, æternumque tenet per sæcula nomen. 235
 His actis, properè exsequitur præcepta Sibyllæ.
 Spelunca alta fuit, vastoque immensis matu,
 Scrupea, tuta lacu nigro nemorumque tenebris;
 239. Super quam haud ullæ poterant impune volantes
 Tendere iter pennis: talis sese halitus atris 240
 Faucibus effundens supera ad convexa ferebat;
 (Unde locum Graii dixerunt nomine Avernum)
 243. Hic sacerdos Quatuor hic primùm nigrantes terga juvencos
 constituit quatuor ju- Constituit, frontique invergit vina sacerdos;
 vencos nigrantes quoad Et summas carpens media inter cornua setas, 244
 terga
 246. Imponit cas, Ignibus imponit sacris libamina prima,
 quasi prima libamina Voce vocans Hecaten, cœloque Ereboque potentem
 Supponunt alii cultros, tepidumque cruorem
 Suscipiunt pateris. Ipse atri velleris agnam 250
 250. Æneas ipse ferit Enceas matri Eumenidum magnæque sorori
 ense agnam atri velle- Ense ferit; sterilemque tibi, Proserpina, vaccam.
 ris matri Tum Stygio regi nocturnas inchoat aras,
 254. Superfundens Et solida imponit taurorum viscera flammis,
 que pingue Pingue superque oleum fundens ardentibus extia.
 256. Solum capiti Ecce autem, primi sub lumina Solis et ortus, 255
 mugire sub pedibus, et Sub pedibus mugire solum, et juga cœpta moveri
 juga sylvarum cœpta sunt moveri, canesque Sylvarum; visæque canes ululare per umbram,
 visæ sunt Adventante Deâ. Procul, ô, procul este, profani,

NOTES.

233. *Imponit*, &c. The poet here uses the verb *imponit* with two nouns, when, in strict propriety it can agree with one of them only. He builds a tomb, and places upon it (*imponit*) his arms, &c. He orders to be carved upon it his arms, to denote that he was a warrior—an oar, to show that he perished in a naval expedition—and a trumpet, to denote his office.

234. *Monte sub aërio, qui*. The mountain here meant is the promontory *Misenus*, which forms the western shore of the *Sinus Puteolanus*, or *Neapolitanus*. *Hodie, Caput Miseno*. Not far from it was the *Portus Misenus*, where Augustus kept a part of his fleet.

238. *Tuta*: in the sense of *defensa*. *Volantes*: in the sense of *aves*.

240. *Halitus*: vapor—stench. *Supera convexa*: the high canopy of heaven. *Effundens*: in the sense of *erumpens*.

242. *Avernum*. See Geor. iv. 493.

243. *Hic primùm*, &c. The lake *Avernus* appears to have been chosen as the place of this sacrifice, because, by it, it was thought an easier access was had to the infernal deities, particularly *Hecate*. Having prepared her victims, the Sibyl poured wine between their horns; afterward cut a lock of the topmost hair, and cast it upon the fire as the first offering, to show that the sacri-

fice was then begun, and that the victims were then devoted to the gods.

247. *Vocans Hecaten*. *Sorvius* informs us, that *Hecate* was usually invoked not by words, but by certain mystic and inarticulate sounds.

248. *Alii supponunt*: others apply the knives (i. e. slay the victims) and catch, &c. *Suscipiunt*: in the sense of *excipiunt*.

250. *Matri Eumenidum*: to the mother of the furies, that is, *Nox*. See Geor. i.

278. Night is said to have brought forth the furies to *Acheron*; which, in the language of poetry, signifies that night or darkness is the mother of horrid shapes, visionary forms, and apparitions. *Magnæ sorori*:

to her great sister, that is, to the earth, *Tellus*: for night is only the shadow of the earth, or the absence of light.

252. *Aras*: by meton. for the sacrifices offered upon them. They were offered in the night: hence the epithet *nocturna*. For *aras*, *Rueus* says *sacrificia*.

253. *Solida viscera*. By these we are to understand the whole or entire carcasses of the victims; so that this sacrifice was properly what was called a *holocaust*, or whole burnt-offering. *Totam victimam*, says *Heyne*.

256. *Solum*: in the sense of *terra*.

258. *Procul! O procul!* be at a distance—
 —at a distance, O ye profane! This was

nat rates, totoque abastite luco.

hūde viam, vaginæque eripe ferrum :

nimis opus, Ænea, nunc pectore firmo.

effata, furens antro se immisit aperto :

nam haud timidus vadentem passibus æquat.

uibus imperium est animarum, umbræque silentes,

os, et Phlegethon, loca nocte silentia latè,

fas audita loqui: sit nūmme vestro

res alta terræ et caligine mersas.

ocuri solâ sub nocte per umbram,

domos Ditis vacuas, et inania regna.

er incertam Lunam sub luce malignâ iam

in sylvis; ubi cælum condidit umbrâ

et rebus nox abstulit atra colorem.

ulum ante ipsum primisque in faucibus Orci,

et ultrices posuere cubilia Curæ :

sque habitant Morbi, tristicque Senectus;

s, et malesuada Fames, et turpis Egestas,

es visu formæ! Letumque, Laborque :

nsanguineus Leti Sopor, et mala mentis erumna

mortiferumque adverso in limine Bellum,

ie Eumenidum thalami, et Discordia demens

260

261. Nunc opus est animis, O Ænea,

263. Ille æquat ducem vadentem, haud timidus

264. Vosque silentes umbræ, et

266. Fas sit mihi vestro numine, pandere res mersas

270

270. Tale quale est iter in sylvis per incertam Lunam

275

275. Hæc quoque palantesque morbi

278. Tum in adverso limine sunt Sopor

NOTES.

the preamble with which the sacred rites were ushered in. Those who were led, were called *scelsti, inxpiati, ini*; and were prevented from each holy rites. *Dea adventante*. By are to understand *Hecate*, accompany her dogs. Heyne observes that are sometimes called *canes*. But not so to be taken in this place. *et Hecaten comitantes, et passim mersas magicis*.

bristile: in the sense of *recedite*. *ripe ferrum*: draw the sword from h. This indicated danger, and the enterprise.

antum: so much—this only.

adentem: in the sense of *euntem, dientem*.

haos: properly, a confused and mass of matter, out of which it all things were made.—One of ancient gods of the Heathens; or parent of them all. *Phlegethon*: of one of the infernal rivers, of rivation. According to the poets, five rivers of hell, *Acheron, Cox, Phlegethon*, and *Lethe*, all of rivation. *Silentia*: this is the coming; but Heyne, on the authority us, has *lucenia*.

ersas: in the sense of *tectas vel oc-*

ocuri solâ nocte: by hypallage, for *ra nocte*.

er incertam lunam. By this, some id the new moon soon after its ben it shines with a feeble or glim-

mering light. Others, the moon occasionally hid and obscured by clouds. *Malignâ luce*: envious light—that which shines so faintly, as if it grudged one the happiness of enjoying it. *Condidit*: hath hid, or covered.

273. *Vestibulum*. This was the space or area contained between the house and highway. In this *vestibulum* of hell, the poet describes the various calamities of human life, as having their residence: all of which he clothes with a kind of airy body.

274. *Curæ*: in the sense of *conscientiæ*, says Heyne.

276. *Fames malesuada*: hunger persuading to evil. *Quæ suadet rapinas sceleraque*, says Heyne. *Non tantum inopia victus; scæctiam araritia, et auri sacra fames*, says Ruæus. That avarice and thirst for gold, which persuades and hurries men to the perpetration of crimes, and is the fruitful source of evils.

278. *Sopor*: sleep, the brother of death. The poets tell us that *Somnus* and *Mors* were children of *Nox*. Or, in the language of poetry, *sleep* and *death* may be called brothers, on account of their resemblance. *Mala gaudia mentis*: the criminal joys of the mind. *Tum*: then—in the next place.

280. *Ferrei thalami, &c.* By the iron beds of the furies, we are to understand the rack-ing torments of a guilty conscience, the consequence of a course of vice and sensuality: and, by frantic discord, bound as to its viperous locks with bloody fillets, we are to understand all those base and turbulent passions, which unhinge the mind, and et

- Viperem crinein vittis innexa cruentis.
 In medio ramos amictaque brachia pandit
 Ulmus opaca, ingens: quam sedem Somnia vulgo
 Vana tenere ferunt; foliisque sub omnibus hærent
 285. Multa monstra Multaque præterea variarum monstra ferarum,
 Centauri in foribus stabulant, Scyllæque bifformes,
 Et centum geminus Briareus, ac bellua Lernæ
 Horrendum stridens, flammisque armata Chimæra;
 Gorgones, Harpyiæque; et forma tricipitis umbra
 Corripit hic subita, trepidus formidine ferrum
 Aeneas, stridentemque aciem venientibus offert.
 Et, ni docta comes tenues sine corpore vitas
 Admoneat volitare cavâ sub imagine formæ,
 Irruat, et frustra ferro diverberet umbras.
 292. Et irruat, et frustra diverberat umbras
 ferro, ni docta comes admoneat cum illas tenues vitas volitare sine corpore
 295. Hinc est via, quæ
 296. Hic gurgis turbidus cæno
 298. Portitor Charon horrendus terribili squalore servat
 Hinc via, Tartarei quæ fert Acherontis ad undas.
 Turbidus hic cæno vastaque voragine gurgis
 Estuat, atque omnem Cocyto eructat arenam.
 Portitor has horrendus aquas et flumina servat
 Terribili squalore Charon: cui plurima mento
 Canities inculta jacet: stant lumina flamma:
 Sordidus ex humeris nodo dependet amictus.
 Ipse ratem conto subigit, velisque ministrat,
 Et ferrugineâ subvectat corpora cymbâ

NOTES.

turn the peace of society. These, with great propriety, are placed in the opposite threshold, confronting the criminal joys of the mind.

Thalami: not the marriage bed; for the furies were never married; but rather the place where they were begotten, or where they resided.

284. *Hærent*. Dreams are here represented as only perching upon the leaves, perhaps on account of their light wandering nature. *Ferunt*: they report—say. *Tenere*: in the sense of *occupare*.

285. *Multa monstra*: many forms or spectres of savage beasts.

286. *Centauri*: these were fabled to have been monsters, half man and half horse. They may, therefore, properly be said to be stabled. The truth is, they were a people of Thessaly, who first broke horses, and made use of them in war *Scyllæ bifformes*. See Ecl. vi. 74.

287. *Briareus*: one of the giants, said to have had a hundred hands. *Bellua Lernæ*: the beast of Lerna—the snake which was bred in the lake of Lerna, and destroyed by Hercules. It had seven heads, and some say fifty; and as soon as any one of them was cut off, another sprang up in its place. *Stridens*: hissing horribly.

288. *Chimæra*: a monster said to vomit flames. Its head was that of a lion, its breast and middle parts resembled a goat, and its tail a serpent. He was slain by Belerophon on the horse Pegasus. The truth of the fable is this: *Chimæra* was the name of a mountain in Lycia, in Asia Minor,

whose top was infested with lions, and its bottom with serpents, while its middle parts and sides abounded with goats. Belerophon rendered it habitable, and was therefore said to have slain the monster.

289. *Forma tricipitis umbra*: the form of the three-bodied ghost *Geryon*. He was fabled to have had three bodies, because he reigned over three islands, *Minorea*, *Majorca*, and *Urica*. He was a king of Spain.

291. *Offert*: presents. *Vitas*: in the sense of *umbras*.

293. *Formæ*: in the sense of *figure* vel *corporis*.

296. *Gurgis*: the river *Styx* or *Acheron*. *Eructat*: in the sense of *immittit*. *Cocytus*: in the sense of *in Cocytum*.

298. *Horrendus terribili squalore*: frightful with horrid filthiness.

299. *Cui plurima mento*: on whose chin a very large hoary beard lies neglected and undressed. *Cui*: in the sense of *cujus*.

300. *Lumina*: in the sense of *oculi*. *Flamma*. This is the common reading, but the Roman, Medicean, and some other copies, have *flamma* in the plu. Davidson reads *flammæ*. Heyne reads *flamma*, but takes it in the sense of *flammea*, and stant, in the sense of *sunt*: *Lumina sunt flammea*. Some copies have *lumine stant flammea*, taking *lumine* for *oculis*, which makes the reading easy. Ruvius says, *oculi sunt pleni igne*. Voss reads, *flammâ*, in the abl.

303. *Corpora*: in the sense of *umbras*, vel *inania corpora*. *Ferrugineâ*: dark-colored —of an iron hue.

hor: sed cruda Deo viridisque senectus.
 unis turba ad ripas effusa ruebat; ^{congregant}
 atque viri, defunctaque corpora vitæ
 nimium heroum, pueri innuptæque puellæ,
 ique ^{hostes} juvenes ante ora parentum:
 nulta in sylvis autumnī frigore primo
 cadunt folia, aut ad terram gurgite ab alto ^{de se}
 nultæ glomerantur aves, ubi frigidus annus
 montum fugat, et terris immittit apricis. ^{videtur}
 orantes, primi transmittere cursum,
 antequam manus ripæ ulterioris amore.
 sed tristis nunc hos, nunc accipit illos: 315
 longe submotos arcet arenâ.
 as, miratus enim motusque tumultu,
 , ô virgo, quid vult concursus ad amnem?
 petunt animæ? vel quo discrimine ripas
 juunt, illæ remis vada livida verrunt? ^{videtur} 320
 breviter fata est longæva sacerdos:
 generate, Deum certissima proles,
 stagna alta vides, Stygiamque paludem,
 s jurare timent et fallere numen:
 anis, quam cernis, inops inhumataque turba est:
 ille Charon: hi, quos velit unda, sepulti. 326
 as datur horrendas, nec rauca fluentia
 portare prius, quam sedibus ossa quierunt.
 errant annos, volitantque hæc litora circum:
 admitti stagna exoptata revisunt. 330
 titit Anchisæ satus, et vestigia pressit,
 utans, sortemque animo miseratus iniquam.
 bi mæstos, et mortis honore carentes,

304. Cruda viridisque
 305 senectus est illi utpote
 Deo

309. Tam multi, quam
 310 multa folia lapsa cadunt
 in sylvis primo frigore
 autumnī; aut quam multæ
 aves glomerantur

315

320

326

327. Nec datur et
 transportare eos horren-
 das ripas, nec rauca

330

NOTES.

Defuncta: in the sense of *privata*.
Gurgite: in the sense of *maris*. *Glo-*
merantur: in the sense of *congregant*. *Fri-*
gidus: the cold season of the year—
 each of winter.

Tristis: inexorable. Ræmus says,

Is arcet alios: but drives others re-
 s from the shore. Those that were
 were not permitted to pass over,
 at time as they had received the
 burial.

Quid vult: what means this con-
 te.

Quo discrimine: by what distinc-
 by what reason.

Vada: in the sense of *aquas*, vel

Longæva sacerdos. Servius tells us
 ollo, out of affection for the Sibyl,
 her whatever she should ask; up-
 b she took up a handful of sand,
 red to have her life prolonged to a
 years equal to the number of the
 mass contained. Her request was
 on condition she should remove
 thære to Cumæ, and there spend the
 of her days. She lived so long

that she was so completely emaciated that
 she retained nothing but her voice.

323. *Alta stagna*: the deep waters.

324. *Cujus numen Di*: by whose divinity
 the gods fear to swear and to deceive. The
 river *Styx* was held in such veneration by
 the gods that they used to swear by it, and
 if they violated their oath they were de-
 prived of their divinity, and were excluded
 from *nectar* and *ambrosia* for nine years;
 some say for a hundred years. The reason
 assigned for their conferring this honor upon
Styx is, that her offspring, *Victory* and
Strength, had given the gods such signal
 assistance in the war against the *Titans*.
Per cujus numen Dii, &c.

325. *Inops*: poor—unable to pay their
 fare, which was an *obolus*. Or, unable to
 pay the expenses of burial, and so remained
 inhumata, unburied.

327. *Datur*: in the sense of *permittitur*.

328. *Sedibus*: in their graves.

330. *Admissi*: in the sense of *recepti*.

Revisunt: in the sense of *transcunt*.

331. *Pressit vestigia*: in the sense of *con-*
tinuit gressum vel pedem; a phrase.

333. *Honore mortis*: burial. *Privata* ^{not}
nore sepulture, says Ræmus.

- Leucaspim, et Lyciæ ductorem classis Orontem :
 Quos simul à Trojâ ventosa per æquora vectos 335
 Obruit Auster, aquâ involvens navemque virosque
 Ecce gubernator sese Palinurus agebat :
 Qui Libyco nuper cursu, dum sidera servat,
 Exciderat puppi, mediis effusus in undis.
 Hunc ubi vix multâ mœstum cognovit in umbrâ, 340
 Sic prior alloquitur : Quis te, Palinure, Deorum
 Eripuit nobis, medioque sub æquore mersit ?
 Dic, age. Namque mihi fallax haud antè repertus,
 Hoc uno responso animum delusit Apollo ;
 Qui fore te ponto incolumem, finesque cane- 345
 bat Venturum Ausonios : en ! hæc promissa fides est ?
 Ille autem : Neque te Phœbi cortina fefellit,
 Dux Anchisiade ; nec me Deus æquore mersit.
 Namque gubernaculum multâ vi fortè revulsum,
 Cui datus hærebam custos, cursusque regebam, 350
 Præcipitans traxi mecum. Maria aspera juro,
 Non ullum pro me tantum cepisse timorem ;
 Quàm tua ne, spoliata armis, excussa magistro,
 Deficeret tantis navis surgentibus undis.
 Tres Notus hybernæ immensa per æquora noctes 355
 Vexit me violentus aquâ : vix lumine quarto
 Prospexi Italiam, summâ sublimis ab undâ.
 Paulatim adnabam terræ, et jam tuta tenebam ;
 Ni gens crudelis madidâ cum veste gravatam,
 Prensantemque unâ manibus capita aspera montis, 360
 Ferro invasisset, prædamque ignara putasset.
 Nunc me fluctus habet, versantque in litore venti

NOTES

336. *Obruit*: drowned—sunk.
 337. *Agebat sese*: in the sense of *ferēbat sese*.
 338. *Libyco cursu*. Palinurus was not drowned in the Libyan, but in the Tuscan sea, after he set sail from Sicily. The voyage was commenced from Africa, or Libya, which is the reason of its being called a Libyan course, or voyage. *Effusus*: in the sense of *lappus* vel *præcipitatus*.
 347. *Cortina*: the table or tripod on which the statue of Apollo was placed, whence responses were given; by meton. the oracle itself. *Neque te*. In this and the following line some imagine a difficulty; to remove which, they make a point after the pronoun *me*, reading it thus: *Nor hath the oracle of Apollo deceived you, nor me*; a god plunged me into the sea. For the poet had informed us, Lib. v. 841, that Palinurus was actually thrown overboard by the god *Somnus*. Others connect the *me* with *mersit*, and say, though it was a god, yet Palinurus believed it to be Phorbas, one of the sons of Priam. But there is no need of this refinement.
 348. *Nec mersit*: nor hath a god drowned me in the sea. Although Palinurus was thrown overboard by *Somnus*, he was not drowned. He arrived safe to the shores of Italy, and therefore the promise of Apollo was not false and deceptive. *Mersit*: in the sense of *submersit*.
 350. *Cui hærebam*: to which I clung, being the appointed helmsman. With the part of the ship which he carried with him, Palinurus kept himself above the water, and was enabled to swim to the land.
 353. *Ne tua navis, spoliata*: lest your ship being deprived of its rudder and destitute of a pilot, &c. *Arma* signifies, when applied to navigation, the whole tackling or equipments of a ship, whether for use, steerage, ornament, or defence. *Excussa*: in the sense of *privata*. *Armis*: for *gubernaculo*.
 357. *Sublimis*: raised high on the top of a wave, I saw Italy. *Lumine*: in the sense of *die*.
 358. *Paulatim*: at my ease—slowly. There are several instances in Virgil where the indicative appears to be used instead of the subjunctive, or where the sense evidently requires the sub. *Jam tuta tenebam*: I should have now been safe on land, had not, &c.
 359. *Ni*: in the sense of *sed*, vel *autem*.
 361. *Putasset*: by syn. for *putavisset*. They ignorant thought me a prize.
 362. *Versant*: toss my dead body on the shore.

- ad te per cœli jucundum lumen et auras,
 r genitorem oro, per spes surgentis Iuli;
 ipe me his, invicte, malis: aut tu mihi terram 365
 pice, namque potes; portusque require Velinos.
 ut tu, si qua via est, si quam tibi Diva creatrix
 stendit (neque equum, credo, sinè numine Divum
 lumina tanta parâs Stygiamque innare paludem)
 a dextram misero, et tecum me tolle per undas, 370
 edibus ut saltem placidis in morte quiescam.
 Talia fatus erat: cœpit cùm talia vates:
 inde hæc, ô Palinure, tibi tam dira cupido? 373. Unde est hæc
 a Stygias inhumatus aquas, amnemque severum 375. Alteram ripam
 lumenidum aspicias? ripamve injussus adibis?
 desine fata Deum flecti sperare precando.
 sed cape dicta memor, duri solatia casûs.
 iam tua finitimi, longè latèque per urbes 377. Sed memor casus
 prodigiis acti cœlestibus, ossa piabunt; 379. mea dicta, tanquam soli-
 statuent tumulum, et tumulo solemnia mittent:
 Eternumque locus Palinuri nomen habebit.
 his dictis curæ emotæ, pulsusque parumper
 corde dolor tristi: gaudet cognomine terræ.
 Ergo iter inceptum peragunt, fluvioque propinquant:
 navita quos jam inde ut Stygiâ prospexit ab undâ 385. Quos. ut navita
 per tacitum nemus ire, pedemque advertere ripæ; 385. jam inde ab Stygiâ undâ
 hic prior aggreditur dictis, atque increpat ultro:
 quisquis es, armatus qui nostra ad flumina tendis,
 Fare, age, quid venias: jam istinc et comprime gressum.
 Umbrarum hic locus est, Somni, Noctisque soporæ:
 Corpora viva nefas Stygiâ vectare carinâ. 391. Nefas est vec-
 Nec verò Alciden me sum lætatus euntem 391. tare

NOTES.

365. *Eripe me*: rescue me from these evils, invincible hero. While he remained unbuilt he could not pass over to the peaceful bodes of heroes; not until the expiration of a hundred years. This was the evil here complained of.

366. *Portus Velinos*. *Velinos*, an adj. from *Velia*, a city on the shore of *Lucania*, between the promontories of *Palinurus* and *Pandion*, founded by *Servius Tullius*, more than six hundred years after *Eneas*. The poet mentions this by way of anticipation.

367. *Creatrix*: in the sense of *mater*.

368. *Innare*: in the sense of *transire*.

371. *Quiescam*: that at least in death I may rest in peaceful seats. *Palinurus*' life had been full of labor and toil: and, therefore, there is a peculiar emphasis in his begging for rest in the regions of the dead.

376. *Fata*: decrees—purposes. *Flecti*: to be changed, or turned from the fixed order of things.

379. *Piabunt ossa*. We are told by *Servius* that the inhabitants of *Lucania*, as a punishment for the inhuman murder of *Palinurus*, were visited with a plague. They consulted an oracle upon the subject, and

were directed to appease his *Munes*. They dedicated to him a grove, and built him a tomb to the south of *Velia*, upon the promontory, which from that time was called after his name.

380. *Mittent solemnia*: they shall make anniversary offerings upon the tomb. *Ferent inferias*, says *Heyne*. *Ferent munera*, says *Ruæus*.

383. *Gaudet cognomine terræ*: he delights in the land called after his name. *Cognomine*: an adj. agreeing with *terræ*. *Vide cognominis*.

385. *Navita*: *Charon*.

387. *Ultro*: of his own accord—first—before being spoken to.

389. *Jam istinc*: and now stop your progress there—from this moment proceed not a step farther. *Quid*: in the sense of *cur*. Or, *ob quid venias*.

392. *Nec lætatus sum*: nor indeed was I pleased that I took over the lake *Hercules*, coming hither, &c. The poets tell us that when *Hercules* descended to hell, *Charon* was terrified at his appearance, and immediately took him into his boat, for which

- Acceptisse lacu; nec Thesea, Pirithoûmque;
 Dis quanquam geniti, atque invicti viribus essent.
 Tartareum ille manu custodem in vincla petivit.
 Ipsius à solio regis traxitque trementem:
 Hi dominam Ditis thalamo deducere adorti.
 Quæ contra breviter fata est Amphrysia vates
 Nullæ hic insidiæ tales; absiste moveri;
 Nec vim tela ferunt: libet ingens janitor antro
 Æternum latrans exsanguis terreat umbras;
 Casta licet patrii servet Proserpina limen.
 Troius Æneas, pietate insignis et armis,
 Ad genitorem, imas Erebi descendit ad umbras.
 Si te nulla movet tantæ pietatis imago,
 At ramum hunc (aperit ramum, qui veste latebat)
 Agnoscas. Tumidâ ex irâ tum corda residunt.
 Nec plura his. Ille admirans venerabile donum
 Fatalis virgæ, longo post tempore visum,
 Cœruleam advertit puppim, ripæque propinquat.
 Inde alias animas, quæ per juga longa sedebant,
 Deturbat, laxatque foros: simul accipit alveo
 Ingentem Æneam. Gemit sub pondere cymba
 Sutilis, et multam accepit rimosa paludem.
 Tandem trans fluvium incolumes vatemque virumque
 Informi limbo glaucæque exponit in ulva.
 Cerberus hæc ingens latratu regna trifauci
 Personat, adverso recubans immanis in antro.
 Cui vates, horrere videns jam colla colubris,
 Melle soporatum et medicatis frugibus offam
400. *Nostra tela ferunt vim: per nos licet ut*
 407. *Corda Charonis resident ex tumidâ irâ. Nec plura his dicta sunt.*
 415. *Tandem Charon exponit vatemque virumque incolumes*

NOTES.

Pluto bound him in chains for a whole year. To this he here alludes.

394. *Quanquam geniti*: although they were the sons of the gods, and invincible in strength. *Hercules* was the son of Jupiter; *Theseus*, of Neptune; and *Pirithoûs*, according to Homer, was the son of *Dia*, the wife of *Ixion*, by Jove.

395. *Tartareum custodem*: the Tartarean keeper—the dog Cerberus. His proper place was at the entrance of the infernal regions. *Ille*: Hercules. He drew Cerberus from the throne of his master, whither he had fled for shelter. Or, by the *throne* of Pluto we may understand his dominions in general. *Petivit*: seized—bound him in chains.

397. *Hi adorti*: Theseus and Pirithoûs. These attempted to carry off Proserpine from the bed of Pluto: both daring attempts.

398. *Amphrysia vates*: the prophetess of Apollo. *Amphrysia*: an adj. from *Amphrysus*, a river of Thessaly, where Apollo kept the flocks of Admetus, when banished by Jove from heaven for killing the Cyclops, who forged his thunderbolts. Here taken as a name of Apollo. *Contra quæ*: in answer to which—in reply to which.

402. *Patrii* gen. of *patrius*. Pluto

was both uncle and husband of Proserpine. She was the daughter of Coros and Jove the brother of Pluto.

406. *Aperit*: in the sense of *ostendit*.

409. *Fatalis virgæ*. By this we are to understand the bough or branch, which is the pledge or evidence that the person who bore it was authorized and licensed by Jove to be admitted into the infernal region. This appears to have been presented Charon for a similar purpose, at a former time: perhaps by Theseus or Pirithoûs.

412. *Deturbat alias animas*: he drives other souls, that sat on the long benches (*juga*) and clears the deck. Or, *Laxat* may be rendered, *opens the hatches*. *Vates* says, "empties the hold."

414. *Sutilis-rimosa*: patched—less *Paludem*: for *aquam*.

416. *Exponit*: lands.

417. *Cerberus*. He was represented having three separate heads. Hence the epithet *trifauci*.

418. *Personat hæc regna*: the same *sonat per hæc regna*.

420. *Objicit offam*: she throws a cake soaked in honey and medicinal fruits. *frugibus* we are to understand the seeds

Ille fame rabidâ tria guttura pandens,
objectam, atque immania terga resolvit
mî, totoque ingens extenditur antro.
Æneas aditum, custode sepulto,
e celer ripam irremeabilis undæ,
nô auditæ voces, vagitus et ingens,
que animæ flentes in limine primo:
cis vitæ exsortes, et ab ubere raptos
atra dies, et funere mersit acerbo.
a, falso damnati crimine mortis.
has sinè sorte datæ, sinè iudice, sedes.
Minos urnam movet: ille silentiûm
nque vocat, vitasque et crimina discit.
na deinde tenent mæsti loca, qui sibi letum
peperere manu, lucemque perosi
e animas. Quàm vellent æthere in alto
pauperiem et duros perferre labores!
tant, tristisque palus inamabilis undâ
et novies Styx interfusa coërcet.

422. Corripit eam ob
jectam, atque fuses hu-
mi

425

428. Quos exsortes
dulcis vitæ, et raptos ab
ubere atra dies abtulit

430. Sunt illi damnati
mortis sub

432. Silentium umbræ-
rum.

434. Deinde mæsti,
435 qui insontes peperere le-
tum sibi sua manu, pe-
rosique lucem projectæ
animas, tenent proxima
loca

NOTES.

r, and other soporiferous ingre-
solvit: relaxes. Terga: in the
vitus, vel corpus.
pulto: buried in sleep. Somno
eritudo.
redit: he ascends—or mounts the
be impassable stream. Unde non
ys Rarus.

fantumque animæ. The wailings
nfant ghosts or shades, considered
poetical light, are very properly
f in the entrance of Pluto's king-
ney cast a melancholy gloom over
, and excite such tender passions
nd of the reader, as prepare him
ing the beauties of so grave and
representation. But then their la-
and weeping we are not to con-
he effect of punishment, so much
cession of their grief and sorrow
aken away by an untimely death.
sortes dulcis vitæ: deprived of
, and snatched from the breast, &c.
ys, privatos.

mere: in the sense of morte. Da-
ra, "an untimely grave."

ammati mortis. That they should
ed who suffer death under a false
accusation, may at first view ap-
st. Though they were innocent
me for which they were condemn-
not follow that they were wholly
fault, and innocent in their lives.
ding to the doctrine of the Platonic
r, none could have access to the
slds till their stains and pollutions
red away. It became necessary,
th: they should undergo a degree

of punishment, proportioned to their actual
sins.

431. Sorte. Servius takes sorte to imply
sentence, appointment, or destination. Ju-
dice. The judges of hell, according to the
poets, were three: Minos, Rhadamanthus,
and Æacus. Minos was a king of Crete,
celebrated for the equity of his administra-
tion, and the justice of his laws; hence
feigned to be the first judge of hell. Rha-
damanthus was his brother and prime minis-
ter; both were sons of Jove and Europa.
Æacus was the son of Jove and Ægina, the
father of Peleus, king of Thessaly, and grand-
father of Achilles.

The several apartments of the infernal
regions were appointed or assigned to the
several shades, according to the decision of
the judges appointed to sit in judgment up-
on their lives and actions.

432. Movet urnam: he shakes the urn
which contains each one's sentence. In
other words, he determines every one's
doom, and assigns their proper stations.
This is an allusion to the custom among
the Greeks, who used two urns, into the
one or other of which the judges cast their
calculi sortes, or suffrages, according as they
were inclined to condemn or absolve. Si-
lentium: of the shades.

434. Mæsti: the sad—melancholy.

435. Insontes: innocent, in other respects.

436. Quàm vellent: how willing they now
are to bear, &c. Alto æthere: in the upper
world—in the regions of light.

438. Fata. This is the common reading.
Heyne reads Fas, and informs us that Hein-
sius, Servius, and Donatus, do the same.
Inamabilis: hateful—odious.

439. Styx: it was said to flow nine times

- Nec procul hinc, partem fusi monstrantur in omnes
Lugentes campi : sic illos nomine dicunt.
442. *Hic secreti cal-* Hic, quos durus amor crudeli tæbe peredit,
les celant, et myrtea syl- Secreti celant calles, et myrtea circum
va circum-tegit eos, quos Sylva tegit : curæ non ipsâ in morte relinquunt.
durus His Phædræ Procrinque locis, mœstamque Eriphylæ
446. *Æneas cernit* Crudelis nati monstrantem vulnera cernit,
Phædræ Evadnenque, et Pasiphaën. His Laodamia
It comes ; et, juvenis quondam, nunc fœmina, Cæneus
Rursus et in veterem fato revoluta figuram.
- Inter quas Phœnissa recens à vulnere Dido
451. *Juxta quam, ut* Errabat sylvâ in magnâ : quam Troïus heros
primùm Troïus heros Ut primùm juxta stetit, agnovitque per umbram
stetit, Obscuram ; (qualem primo qui surgere mense
453. *Talem qualem,* Aut videt, aut vidisse putat, per nubila lunam ;
qui aut videt Demisit lachrymas, dulcique affatus amore est :
456. *Ergò verus nun-* Infelix Dido ! verus mihi nuntius ergò
tius venerat mihi te esse Venerat, extinctam, ferroque extrema secutam ?
extinctam, secutamque Funeris heu tibi causa fui ! per sidera juro,
extrema ferro ? Per Superos, et, si qua fides tellure sub imâ est,
459. *Et per fidem, si* Invitus, regina, tuo de litore cessi.
qua fides Sed me jussa Deûm, quæ nunc has ire per umbras,
Per loca senta situ cogunt, noctemque profundam,

NOTES.

around the realms of Pluto. *Fusi*: spread—extending in every direction.

445. *Phædræ*. She was the daughter of Minos, and wife of Theseus. She fell in love with her step-son Hippolytus, who refused to comply with her request. Whereupon, she accused him to her husband of offering violence to her. Upon this he slew him with his own hand. As soon as she heard of this, she was so stung with remorse that she finally hung herself. *Procrin*. *Procris* was the daughter of Erechtheus, king of Athens, and wife of *Cephalus*. She lost her life through jealousy of her husband. She watched him one day in the woods, where he was wont to go a hunting, and overheard him, in the heat of the day, invoking the cool breeze, and repeating to himself, *aura veni*. She imagined he was calling his mistress; and, coming from the place of her concealment to make the discovery, she made the bushes move; which *Cephalus* observing, and taking her for some beast of prey, slew her with a javelin. *Eriphylæ*. She was the wife of *Amphiaræus*, the prophet of *Argos*. Foreseeing that he should die if he went to the Theban war against *Eteocles*, he sought to conceal himself; but was discovered by his wife, who was bribed by *Polynices*, the brother of *Eteocles*, with a golden necklace. He was forced to the war, and perished by an earthquake as he was fighting valiantly. His son *Alcmaon* revenged his death by killing *Eriphylæ*, his mother.

447. *Evadnen*. She was the daughter of Mars, and wife of *Capaneus*. Her husband being slain in battle; while she was performing his funeral rites, she threw herself on the pile, and was consumed with him. *Laodamia*. She was the daughter of *Acæus*, and wife of *Proterilaus*, who was the first of the Greeks slain in the Trojan war. When she heard the news of her husband's death, nothing would satisfy her, but the sight of his ghost, which the gods granted to her: she breathed out her soul in the fond embraces of the phantom. *Pasiphaë*. See 24. *supra*. *Extrema*: in the sense of *mortem*. *Secutam esse* is understood. To have brought death upon yourself, &c.

448. *Cæneus*. *Canis*, the daughter of *Elateus*, one of the *Lapithæ*. By subjecting herself to the embrace of Neptune, she obtained from him the change of her sex; and that she should never be wounded by an arrow. After the change had been effected, *Cæneus* distinguished himself in the wars against the Centaurs, and became so much elated with pride, that he despised the gods themselves. Whereupon, they determined he should return to his former state that is, become a woman again. Hence, *revoluta fato*: changed by fate.

453. *Primo mense*: in the first of her monthly course—soon after her change when her light is feeble.

462. *Senta*: in the sense of *sparsa* or *plena*. A metaphor taken from lands a

peris egere suis: nec credere quivi,
 nec tantum tibi me discessu ferre dolorem.
 nec gradum, teque aspectu ne subtrahere nostro. 465
 nec fugis? extremum fato quod te alloquor hoc est.
 libus Aeneas ardentem et torva tuentem
 lenibat dictis animum, lacrymasque ciebat.
 a solo fixos oculos aversa tepebat:
 hic magis incēpto vultum sermone movetur,
 nam si dura silēx, aut stet Marpesia cautes.
 inde corripuit sese, atque inimica refugit
 nemus umbriferum; conjux ubi pristinus illi
 respondet curis, æquatque Sichæus amorem.
 nec minus Aeneas casu percussus iniquo, 475
 prosequitur lacrymans longē, et miseratur euntem.
 Inde datum molitur iter. Jamque arva tenebant
 litina, quæ bello clari secreta frequentant.
 hic illi occurrit Tydeus, hic inclytus armis
 Ithenopæus, et Adrasti pallentis imago. 480
 hic multum fletum superos, belloque caduci
 Irdanidæ: quos ille omnes longo ordine cernens,
 gemuit: Glaucumque, Medontaque, Thersilochumque,
 res Antenoridas: Cererique sacrum Polybaten,
 eumque, etiam currus, etiam arma tenentem. 485
 circumstant animæ dextrâ lævâque frequentes.
 nec vidisse semel satis est: juvat usque morari,

466. Hoc est extre-
 mum tempus permixtum
 fato, quod alloquor te.
 Talibus dictis Aeneas
 lenibat ejus animum ar-
 dentem, et tuentem tor-
 va

478. Quæ secreta vultu
 clari bello frequentant.

487. Nec satis est illis
 videri cum semel:

NOTES.

as of neglect—covered with weeds and
 thiness.

463. *Quivi*: in the sense of *potui*.

466. *Quod*. If he could read *quo*, in the
 the passage would be easier. Ræus
 has it in that sense: *quo tecum loquor*, says

467. *Talibus dictis Aeneas*: in such words
 as was soothing her soul, &c. *Torva*:
 adj. of the neu. plu. of *torvus*, taken as
 adverb in imitation of the Greeks, the
 as *torē*.

469. *Aversa*: turned from him. Ræus
 is, *inversa*; but that idea is expressed by
inica, infra.

470. *Molitur cultum*: moved with regard
 her countenance: a Grecism. This in-
 view of Aeneas and Dido, is in imitation
 the Odyssey, where the poet brings Ulys-
 and Ajax together in the infernal regions.
 a conduct of Dido is copied from that of
 ix. Longinus observes that the silence
 Ajax is more sublime than any words
 could have been.

471. *Marpesia*: an adj. from *Marpesius*, a
 mountain on the island of Paros, one of the
 islands, famous for its white marble.

472. *Inimica*: hating—detesting him.

475. *Iniquo casu*: in the sense of *acerba*
 &c. *Nec minus*: nevertheless.

477. *Molitur*: in the sense of *prosequitur*.

479. *Tydeus*. Tydeus was one of those

generals who commanded at the Theban
 war, about thirty years before the siege of
 Troy. He was the father of the famous
 Diomedes, and was slain by Menalippus the
 Theban, at the siege of Thebes. *Partheno-*
pæus was the son of Meleager and Atalanta.
 He went to the Theban war when very
 young. It is said he afterward died at the
 siege of Troy. *Adrasti*. Adrastus was
 father-in-law both to Tydeus and Polynices.
 Having lost a numerous army before Thebes,
 he was forced to raise the siege of that city,
 and retreat precipitately to his own country.
 His ghost, or shade, is called *pale*, because
 paleness is a companion of flight and fear.

481. *Superos*: those above—the upper
 world—the living. *Multum*: in the sense of
valde.

483. *Glaucum*. Glaucus was the son of
 Hippolochus, and grandson of the famous
 Bellerophon. He, with Sarpedon, command-
 ed the Lycian troops in the Trojan war.
Thersilochus. He was of Macedonia, in the
 confines of Thrace. He was slain by Achil-
 les. *Tres Antenoridas*: the three sons of
 Antenor. Homer calls them, *Polybus*, *Age-*
nor, and *Acamus*. *Iderum*. He was the
 charioteer of Priam.

484. *Sacrum*: in the sense of *sacerdotem*.
 Homer makes no mention of *Polybates*
 among the Trojans. He mentions him
 among the Greeks, under the name of *Pol-*
ypates, the son of Pirithous.

- Et conferre gradum, et veniendi discere causas. *betaine*
 At Danaûm prôceres, Agamemnoniæque phalanges,
 Ut videre virum, fulgentiæque arma per umbras, 490
 491. *Ceperunt* trepidare ingenti metu: pars cepit vertere. Ingenti trepidare metu: pars vertere terga,
 Ceu quondam petière rates: pars tollere vocem
 Exiguam: inceptus clamor frustratur hiantes.
 Atque hic Priamiden laniatum corpore toto
 495. *Lacerum candeliter* quoad ora, ora, ambasque manus, tempora: que populata Deiphobum vidit, lacerum crudeliter ora; 495
 Ora, manusque ambas, populatæque tempora raptis
 Auribus, et truncas inopesto vulnere nares.
 Vix adeò agnovit pavitantem, et dira tegentem
 Supplicia: et notis compellat vocibus ultrò:
 Deiphobe armipotens, genus alto à sanguine Teucris,
 501. Quis optavit sumere de te tam crudeles pœnas? Cui licuit sumere tantum supplicii de te? 501
 Cui tantum de te licuit? Mihi fama supremâ
 Nocte tulit, fessum vastâ te cæde Pelasgûm
 Procubuisse super confusæ stragis acervum.
 Tunc egomet tumulum Rhæteo in litore inanem 505
 508. Et decedens ponere te sepultum patriâ terrâ Constitui, et magnâ Manes ter voce vocavi.
 509. Priamides ait: Nihil, ô amice, relictum est Nomen et arma locum servant. Te, amice, nequivi
 Conspicere, et patriâ decedens ponere terrâ.
 Ad quæ Priamides: Nihil ô tibi, amice, relictum est.
 Omnia Deiphobo solvisti, et funeris umbris: 510
 511. *Hæc vulnera tanquam monumenta ejus amoris* Sed me fata mea et scelus exitiale Lacænæ
 His mersere malis: illa hæc monumenta reliquit.
 513. Namque nôsti, Egerimus, nôsti; et nimium meminisse necesse est: Namque, ut supremam falsa inter guadia noctem
 Egerimus, nôsti; et nimium meminisse necesse est:

NOTES.

488. *Conferre gradum*: to meet him—to come in close conference with him: a phrase. *Usque*: in the sense of *diu*.

489. *Phalanges*: in the sense of *turmae*.

492. *Ceu quondam*, &c. The account of the fight to which the poet here alludes, is given, *Iliad* 15. The Trojans under Hector drove the Greeks, forced their entrenchments, pursued them to their ships, and set them on fire.

493. *Clamor inceptus*: the cry begun, frustrates them, gaping and opening their throats. They were so terrified at the sight of Æneas, as to be unable to finish the scream which they had begun. It perished in their throats. Rûsus takes *frustratur* in the sense of *fallit*.

495. *Deiphobum*. Deiphobus was the son of Priam, and married Helen after the death of Paris. What is here said of his being cruelly mangled, is agreeable to the account given by *Dictys Cretensis*. He was slain by Menelaus. This representation of *Deiphobus* mangled shade or ghost, is according to the philosophy of Plato, who taught that the dead retain the same marks and blemishes in their bodies, which they had when alive.

496. *Populata*: in the sense of *private*

vel *spoliata*. *Raptis*: in the sense of *secûs*. When the concluding word of a preceding line is repeated in the beginning of the following line, the figure is called *anadiplosis*. It is usually emphatical, as in the present instance. *Truncas*: cut—gashed.

499. *Supplicia*: in the sense of *vulnera* vel *plagas*. *Notis*: familiar. Or it may have reference to their speaking the same language. This is the sense in which Rûsus takes it: *cognita voce*, says he.

500. *Genus*: offspring. It is placed in apposition with *Deiphobe*.

504. *Confusæ stragis*: of mingled carcasses.

507. *Nomen et arma*: by *commutatio*, for *locus servat nomen et arma*: the place preserves your name and arms.

509. *Ad quæ*. Rûsus, and some others read *atque hæc*. Heyne and Valpy read, *as quæ*. Heinsius and Burmannus read, *ad quæ hæc*.

510. *Funeris*: the corpse, or dead body itself.

511. *Lacænæ*: of Helen—of the *Lacedæmonian*.

512. *Ille reliquit*: she hath left those scars and wounds, which you see, as monuments of her love.

his equus saltu super ardua venit
 , et armatum peditem gravis attulit alvo.
 im simulans, evantes orgia circum
 Phrygias : flammam media ipsa tenebat
 , et summâ Danaos ex arce vocabat.
 confectum curis, somnoque gravatum
 buit thalamus, pressitque jacentem
 alta quies, placidæque simillima morti.
 interea conjux arma omnia tectis
 et fidum capiti subduxerat ensem.
 ta vocat Menelaum, et limina pandit.
 d magnum sperans fore munus amanti,
 , exstingui veterum sic posse malorum.
 ror ? irrupunt thalamo ; comes additur unâ
 scelerum Æolides. Di, talia Graiis
 e ; pio si pœnas oîe reposco.
 ii vivum casus, age, fare vicissim,
 t : pelagine venis erroribus actus ?
 tu Divûm ? an quæ te fortuna fatigat,
 , sinè sole domos, loca turbida, adires ?
 ice sermonum roseis Aurora quadrigis

518. Ducebat Phar-
 gias *feminas*, evantes
 520 circum orgia

525
 526. Sperans id fore
 magnum munus amanti,
 et famam

530
 532. Venis-ne hæc ac-
 tus erroribus

535

NOTES.

im fatalis, &c. See Æn. ii. 234.

antes : shouting in praise of Bac-
 e word is of Greek derivation ;
 lied to the bacchanals, or devotees
 Bacchus. *Evantes orgia* : *ex more*
 says Heyne.

nebat. Helen made signals from
 o the Greeks, that all things were
 the assault. Her leading the
 women around the city, as if in
 Bacchus, the giver of joy, on ac-
 the departure of their enemies,
 pretence—mere deception to cover

felix : unhappy ; because he was
 , and thereby prevented from join-
 comrades in arms, and avenging
 ng country. *Pressit*. His sleep
 und, that it seemed to press him
 a great weight, lying upon him.
regia conjux : precious wife. This
 ironically. The meaning is, odi-
 ainable.

subduxerat : and had withdrawn
 il sword from my head. It was a
 mong the warriors to lay their
 der their heads when they slept.
scat Menelaum : she called Mene-
 he house, &c. After the death of
 en married Deiphobus, his brother.
 she endeavored to be reconciled to
 husband, by aiding the Grecian
 are she calls to him, and opens the
 at Deiphobus might fall an easy
 had previously removed all the
 , the house, and his sword from

under his head. What befell Helen after
 the capture of Troy is not certain. Some
 say she returned to Sparta, and passed her
 days with Menelaus ; and was buried with
 him in the same tomb. Others say, after his
 death, being banished from Sparta, she fled
 to Rhodes, where she died. Homer informs
 us, *Odys. iv. 277*, that Helen went three
 times round the wooden horse, calling each
 of the Greeks by name. To this the poet
 alludes, 517. *supra*.

526. *Amanti* : to her husband—viz. Me-
 nelaus. *Munus* : favor—gift.

527. *Et famam* : and that the infamy of
 her former crimes might in this way be blot-
 ted out. *Famam* : in the sense of *infamiam*.

529. *Æolides*. This is a reproachful name
 given to *Ulysses*. It insinuates that he was
 not the son of *Laërtes*, but of Sisyphus, the
 son of Æolus, with whom his mother Anti-
 clea is said to have been familiar.

530. *Instaurate* : in the sense of *reddite*.

532. *Erroribus* : dangers. Davidson ren-
 ders it *casualties*.

533. *Quæ fortuna* : what (adverse) fortune
 forces or impels you, that, &c.

534. *Turbida* : in the sense of *obscura*, vel
tenebrosa.

535. *Hæc vice sermonum* : during the course
 (or change) of conversation, the sun in his
 rosy chariot had now passed, &c. By *Au-
 rora*, here, we are undoubtedly to under-
 stand the sun. *Quadrigæ* : properly, a cha-
 riot drawn by four horses. *Rurus* thinks
 the middle of the day is here meant by
medium ærem ; and not the middle of the

537. Per talia collo-
quia

541. Dextera est via,
quæ tendit

542. Hæc via est iter
nobis ad Elysium: at
læva pars exerceat

552. Est porta adversa
553. Ut nulla vis vi-
rûm valet, non

557. Gemitus cepe-
runt exaudiri hinc

558. Tum stridor fer-
ri, tractæque catenæ
exerunt exaudiri

560. O virgo, inquit,
effare, quæ facies scele-
rum sunt illis

Jam medium æthereo cursu trajecerat axem,
Et fors omne datum traherent per talia tempus;
Sed comes admonuit, breviterque affata Sibylla est:
Nox ruit, Ænea: nos flendo ducimus horas.
Hic locus est, partes ubi se via findit in ambas.

Dextera, quæ Ditis magni sub mœnia tendit.
Hæc iter Elysium nobis: at læva malorum
Exercet pœnas, et ad impia Tartara mittit.
Deiphobus contrà: Ne sævi, magna sacerdos.
Discedam; explebo numerum, reddarque tenebris,
I decus, i, nostrum: melioribus utere fati.
Tantum effatus, et in verbo vestigia torsit.

Respicit Æneas subitò; et sub rupe sinistra
Mœnia lata videt, triplici circumdata muro:
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, torquetque sonantia saxa.
Porta adversa, ingens, solidoque adamante columnæ.
Vis ut nulla virûm, non ipsi excindere ferro
Cœlicolæ valeant. Stat ferrea turris ad auras:
Tisiphoneque sedens, pallâ succincta cruentâ,
Vestibulum insomnis servat noctesque diesque.
Hinc exaudiri gemitus, et sæva sonare
Verbera: tum stridor ferri, tractæque catenæ.
Constitit Æneas, strepitumque exterritus hausit:
Quæ scelorum facies, ô virgo, effare, quibusve
Urgentur pœnis? quis tantus plangor ad auras?

NOTES.

night, as Servius, and most interpreters suppose. The time appointed for performing the preliminary rites, and visiting the infernal regions, here called *tempus datum*, was a day and two nights, as we learn from Plutarch's treatise concerning the genius of Socrates. Now Æneas had passed the whole of the first night in offering the prescribed sacrifices, verse 255. He commenced his descent the next morning about sunrise. *Medium axem* must therefore mean the meridian, which the sun had passed, and was hastening to the western horizon. The intervening time Æneas may be supposed to have passed in going through so many apartments. The remaining part of the day and following night, he visits his father, and the Elysian fields; and returns the following morning to his companions.

537. *Fors*: in the sense of *fortasse*.

542. *Læva exercet*, &c. The meaning of this passage is, that they had now arrived at the place where the way separated into two: the right led to the city of Pluto, and the left led to the place where the impious are punished. *Tendit*: in the sense of *ducit*. *Mittit*, also, in the sense of *ducit*.

545. *Discedam; explebo numerum*, &c. The meaning of this line has not been settled by commentators. There are three opinions which seem to prevail. 1. *Discedam* + *explebo numerum turbae, ex qua discessi ut*

te alloquerer: I will depart, and fill up the number of the multitude which I left, that I might converse with you. This is the opinion of Heyne and Davidson. According to Plato's notion of transmigration, the souls of the deceased passed a certain number of years in purification, before they assumed other bodies; therefore, 2d. *Discedam, impleturus numerum annorum purificationis, quæ fit in his tenebris*: I will depart to fill up the number of the years of purification, which is done in this darkness. 3. *Discedam; modo, sine ut expleam numerum, et periodum orationis meæ, quam incepti*: I will depart; only let me fill up the number and period of the discourse which I have begun. Only let me finish what I have begun to say. This last Rûmus prefers.

546. *I decus, i, nostrum*: pass on, pass on thou glory of our nation: experience fates more propitious. The repetition of the *I* is emphatical.

549. *Mœnia*: in the sense of *urbem*.

551. *Phlegethon*: the name of one of the five rivers of hell: from a Greek word signifying, to burn, or 'to be on fire.

558. *Verbera*: scourges—lashes. *Stridor ferri*: a grating, or din of iron.

559. *Hausit strepitum*: he heard the tumult—confused noise.

560. *Facies*: forms—kinds.

561. *Urgentur*: in the sense of *cruciamur*.

Tum vates sic orsa loqui : Dux inclyte Teucrûm,
Nulli fas casto scelcratum insistere limen :

Sed, me cùm lucis Hecate præfecit Avernis,
Ipse Deûrû pœnas docuit, perque omnia duxit.

Gnosius hæc Rhadamanthus habet durissima regna,
Castigatque, auditque dolos : subigitque fateri,

Quæ quis apud superos, furto lætatus inani,
Distulit in seram commissa piacula mortem.

Continuò soutes ultrix accincta flagello
Tisiphone quatit insultans ; torvosque sinistra

Intentans linguas, vocat agmina sæva sororum.

Tum demum horrisson stridentes cardine sacræ

Panduntur portæ. Cernis, custodia qualis

Vestibulo sedeat ? facies quæ limina servet ?

Quinquaginta atris immanis hiatibus hydra

Sævior intus habet sedem. Tum Tartarus ipse

Bis patet in præceps tantùm, tenditque sub umbras,

Quantus ad æthereum cœli suspectus Olympum.

Hic genus antiquum Terræ, Titania pubes,

Fulmine dejecti, fundo volvuntur in imo.

Hic et Aloidas geminos, immania vidi

Corpora ; qui manibus magnum rescindere cœlum

Aggressi, superisque Jovem detrudere regnis.

Vidi et crudeles dantem Salmonea pœnas,

Dum flammæ Jovis et sonitus imitatur Olympi.

Quatuor hic invectus equis, et lampada quassans,

563. Fas est nulli casto
insistere

566

567. Subigitque eos
fateri quæ piacula com
missa apud superos,
quis distulit

570

571. Tisiphone ultrix.
accincta flagello, quatit
soutes insultans ; sinis-
traque manû

575

574. Sibylla inquit :
cernis-ne qualis

577. Sævior Hydra,
immanis quinquaginta
atris hiatibus

579. Quantus est

580

585

NOTES.

ur. *Planger* : shrieking—outcry. The verb *urgit*, is understood.

568. *Apud superos* : with the living—in the upper world. *Furto* : privacy—concealment. *Inani* : vain or unprofitable, because however great the privacy might have been, in which crimes were committed : they were, nevertheless, all known to the gods. *lucus* says, *vana simulatione*.

569. *Piacula* : in the sense of *crimina*, vel *celera*.

571. *Quatit* : strikes. *Verberat*, says *Rumma*.

572. *Sæva agmina sororum*. The furies were reckoned three in number. Their names are *Tisiphone*, *Alecto*, and *Megara*. They may be called *agmina*, bands or troops, in allusion to their complicated rage ; or here they may be only the principal ones, and might have others under their command. *Intentans* : shaking or brandishing.

573. *Sacræ* : in the sense of *scelerata*.

576. *Hiatibus* : mouths.

579. *Suspectus* : height—distance. *Æthereum Olympum* : the ethereal vault of heaven—the highest pinnacle—the seat of the gods.

580. *Titania pubes* : the giants, the sons of *Titan* and *Terra*. They attempted to scale heaven, and dethrone Jupiter ; but he

crushed them with his thunder. Their object, in the attempt, was to restore their father to his throne, from which he had been driven by Jupiter. *Volvuntur* : in the sense of *premuntur*.

582. *Aloidas*. These were the giants *Otus* and *Ephialtes*, the sons of Neptune by Iphimedia, the wife of *Aloëus*. Homer makes them nine cubits broad, and nine ells high, in the ninth year of their age. *Odyss. xi. 304*.

585. *Salmonea* : a Greek acc. of *Salmonæus*. He was the son of *Æolus*, a king of Elis. He made a bridge of brass, over which he drove his chariot, boasting that by the rattling of his wheels, and the prancing of his horses, he imitated the thunder of Jove ; who was highly honored at Elis. At the same time, to counterfeit his lightning, he hurled flaming torches at his subjects, and ordered every one to be put to death, at whom he threw his torch. He was struck by the thunderbolt of Jove, for his impiety and cruelty. *Pœnas*. *Pœna* properly signifies a recompense or satisfaction. Hence the phrase *dare pœnam* vel *pœnas*, to be punished—that is, to make retribution or satisfaction.

586. *Flammæ* : lightning. *Sonitus* : thunder.

- Per Graiūm populos, mediæque per Elidis urbem
Ibat ovata; Divūmque sibi poscebat honorem :
Demens ! qui nimbos, et non imitabile fulmen
Ære et cornipedum cursu simularet equorum. 590
- 592 Ille Jupiter non At pater omnipotens densa inter nubila telum
contorsit facies, nec lumi- Contorsit (non ille facies, nec fumea tædis
na fumea è tædis, ut Lumina) præcipitemque immani turbine adegit.
Sæmonæus fecit
596. Licthum erat cer- Cernere erat : per tota novem cui iugera corpus
zere Tityon Porrigitur ; rostroque immanis vultur obunco
Immortale jecur tundens, fecundaque pœnis
Viscera, rimaturque epulis, habitatque sub alto
Pectore : nec fibris requies datur ulla renatis. 600
Quid memorem Lapithas, Ixiona, Pirithoūmque ?
Quos super atra silex jamjam lapsura, cadentique
Imminet assimilis. Lucent genialibus altis
604. Epulæ paratæ Aurea suffusa toris, epulæque ante ora paratæ
sunt ante corum ora, cum Regifico luxu : Furiarum maxima juxta 605
Accubat, et manibus prohibet contingere mensas ;
Exsurgitque facem attollens, atque intonat ore.
608. Hic sunt illi, qui- Hic, quibus invisæ matres, dum vita manebat,
bus fratres erant invisæ Pulsatusve parens, et fraus innexa clienti ;
Aut qui divitiis soli incubuere repertis, 610
Nec partem posuere suis ; quæ maxima turba est :
Quique ob adulterium cæsi ; quique arma secuti

NOTES.

588. *Urbem mediæ Elidis*. For *mediam urbem Elidis* : through the middle of the city of Elis. Heyne observes that some copies read *mediam*, which is the easier.
590. *Nimbos* : storms—tempests.
591. *Simularet*. This is the reading of Heyne. Most copies have *simulârat*, the plu. perf. of the ind.
- 592 *Telum* : thunderbolt.
595. *Tityon*. Tityus was the son of Jupiter and Elara, the daughter of Orchomenus. When Jupiter found her with child, he shut her up in the earth for fear of Juno ; where *Tityus* issuing forth in a gigantic form, was thought to be the son of the earth. Virgil, therefore, calls him *alumnus*, &c. : *the foster-child of all-bearing earth*. He was slain by Apollo for offering violence to Latona. He was punished by a huge vulture, that continually preyed upon his liver and vitals ; which, as they were devoured, always grew afresh. Hence *immortale jecur* : his immortal liver ; because it never was consumed. *Rimatur epulis* : rummages them for his meal. *Renatis* : springing up anew.
596. *Cui* : in the sense of *cujus*.
598. *Tundens* : beating—tearing. This is the common reading. But Heyne reads *condens*. *Fecunda penis* : fertile in punishment. This is said, because as soon as any part was torn away, and consumed by the vulture, its place was immediately supplied.
- His punishment would therefore be perpetual.
601. *Lapithas* : the *Lapithæ* were a people of Thessaly of dissolute manners. *Ixiona*. Ixion, the son of Phlegyas, was their king. He was admitted to an intimacy with Jupiter, which he forfeited by designing an intimacy with Juno. Jupiter knowing his purpose, substituted a cloud for the goddess ; and was content at first only to remove him from heaven ; but finding that he boasted of having been honored with Juno's bed, he hurled him down to Tartarus, and ordered Mercury to bind him to a wheel, hung round with serpents, which he was doomed to turn without any intermission. *Pirithoūm*. He was the son of Ixion. See 122, supra.
609. *Pulsatusve parens* : the crime of parricide is so horrid and unnatural, that he passes it by, not supposing any of the human race could be guilty of it. He puts the case only of one who had *beaten a parent*. *Fraus innexa clienti* : fraud practised upon a client. The claim of the client to the faith and protection of his patron was considered sacred among the Romans ; like that of a child to the protection of the parent. Among the laws of the twelve tables it is said : "if any patron shall defraud his client, let him be accursed."
611. *Nec partem* : nor have distributed a part to their own. *Arma* : in the sense of *bella*

ec veriti dominorum fallere dextras ;
 unam expectant. Ne quære doceri
 enam, aut quæ forma viros fortunæ merait. 614 614. *Hi omnes inclusi*
 gens volvunt alii, radiisque rotarum *hic expectant*
 pendent. Sedet, æternumque sedebit 615. *Quam penam*
 heuseus: Phlegyasque miserrimus omnes *pendent, aut quæ forma*
 , et magnâ testatur voce per umbras
 stitiam moniti, et non temnere Divos. 620
 hic auro patriam, dominumque potentem *(dominus)*
 : fixit leges pretio atque refixit.
 mum invasit natæ, vêtusque hymenæos.
 es immane nefas, ausoque potiti.
 i si linguæ centum sint, oraque centum, 624. *Hi omnes ausi*
 ox, omnes scelerum comprehendere formas, 625 *sunt immane nefas, et*
 enarum percurrere nomina possim. *potiti sunt auso*
 bi dicta dedit Phœbi longæva sacerdos : 626. *Non possim com-*
 age, carpe viam, et susceptum perfice munus : *prehendere omnes formas*
 mus, ait. Cyclopus educta caminis 630
 onspicio, atque adverso fornice portas,
 nos præcepta jubent deponere dona. 632. *Ubi Di jubent nos*

NOTES.

fallere dextras dominorum: to violate of their masters—pledged to us. *Dextra*: in the sense of *fides*. *forma*—*fortuna*. By *forma*, Servius is the *form* or rule of justice: and Dr. Trapp understands the *sensu* judge. What punishment they are in what form or state of misery overwhelmed or involved. This is the meaning of the passage.—*Quæ forma penæ, quod-ve miseris, vel manet viros.*

gens saxum. This refers to the typhus, the son of Æolus, a notor. He was sentenced to hell, and to roll a great stone to the top which, before he reached the top, to the bottom again. Thus his time perpetual. *Districti radiis*: the spokes of wheels, they hang as to the case of Ixion. See 601,

æternum sedebit. This may be explained referring it to the shade or ghost after death: for he was set at Hercules, after he had been bound and returned to the intercourse of 122, *supra*.

Phlegyas. He was the father of Ixion of the *Lapithæ*. His daughter, being ravished by Apollo, in retribution, he burnt his temple; he was thrust down to Tartarus, represented as calling aloud to the gods admonishing all to take warning not to despise the gods, nor commit impiety.

moniti discite justitiam: ye being admonished by my example, learn justice.

This is the great moral of all those infernal punishments, that the example of them might deter from vice, and stimulate to virtue. *Moniti meo exemplo*, says Heyne.

622. *Fixit leges*: he made and unmade laws for a price. This is said in reference to the Roman custom of engraving their laws upon tables of brass, and fixing them up in public places, to the view of the people; and when those laws were abrogated or repealed, they were said to be *refixi*, to be unfixed, or taken down. *Hymenæos*: in the sense of *nuptias*.

624. *Potiti auso*: accomplished their bold undertaking. Dr. Trapp thinks *auso* may be used for *præmio usi*, they now have their reward, by way of sarcasm. But the sense commonly given is easier, and contains this moral, that however successful men are in wickedness, they are not the less odious to God, and will hereafter receive their due reward.

629. *Perfice susceptum munus*: finish the undertaken offering. This refers to the golden bough, which Æneas promised to deposit in the palace of Proserpine.

630. *Cyclopus*. The Cyclops were the first inhabitants of Sicily. To them is attributed the invention of forging iron, and of fortifying cities. The expression here denotes that these walls were made of iron, and strongly fortified. *Educta*: drawn out, or wrought in the forges of the Cyclops. See *Geor.* i. 471.

631. *Portas fornice adverso*: the gates, with their arch directly opposite to us, or in front of us.

632. *Hæc præcepta dona*: these commands-

- Dixerat ; et pariter gressi per opaca viarum,
 Corripunt spatium mediūq; foribusque propinquant
 Occupat Æneas aditum, corpusque recenti 636
 Spargit aquā, ramumque adverso in limine figit.
 His deinum exactis, perfecto munere Divæ,
 Devenēre locos lætos, et amēna vireta *delicantia*
 Fortunatorum nemorum, sedesque beatas.
 641 *Incola* nōrunt Largior hic campos æther, et lumine vestit 640
 Purpureo : solemque suum, sua sidera nōrunt.
 Pars in gramineis exercent membra palæstris,
 Contendunt ludo, et fulvā luctantur arenā :
 Pars pedibus plaudunt choreas, et carmina dicunt.
 Necnon Threicius longā cum veste sacerdos 645
 Obloquitur numeris septem discrimina vocum :
 Jamque eadem digitis, jam *pectine* pulsat eburno.
 648. *Hic est antiquum* Hic genus antiquum Teucris, pulcherrima proles, 647
genus Magnanimi heroēs, nati melioribus annis :
 Iusque, Assaracusque, et Trojæ Dardanus auctor 650
 Arma procul, currusque virū miratur inanes.
 Stant terrā defixæ hastæ, passimque soluti
 Per campos pascuntur equi. Quæ gratia currū
 Armorumque fuit vivis ; quæ cura nitentes
 655. *Eadem cura se-* Pascere equos ; eadem sequitur tellure repōstos. 655
quitur eos repōstos tel-
lure. Conspicit ecce alios dextrā lævāque per herbam
 Vescentes, lætumque choro pæana canentes,

NOTES.

ed gifts. This refers to the golden bough, which was sacred to Proserpine, and which Æneas was directed to deliver to her. *Rumus* says, *munera decerpta ex arbore*.

633. *Opaca viarum* : the dark places of the way, or simply, the dark way. *Spatia* vel *loca* may be understood.

634. *Spatium* : ground—way.

636. *Spargit corpus* : he sprinkles his body with fresh water ; either because he was polluted by the sight of Tartarus, or because he presented an offering to Proserpine. *Spargit aquā*, &c. In the entrance of the heathen temples, *aqua lustralis*, or holy water, was placed, to sprinkle the devout on their entrance. This custom of sprinkling with holy water in the Roman church, La Cerda admits was borrowed from this practice of the heathen.

637. *Divæ* : Proserpine. *Perfecto* : finished—presented to her.

638. *Devenēre* : they came to.

639. *Fortunatorum* ; in the sense of *felicium*. *Amēna viriditate herbarum arborumque*, says *Rumus*.

640. *Vestit* : in the sense of *circumdāt*.

641. *Purpureo* : clear—rosplendent.

642. *Palæstris* : in the sense of *locis*. *Palæstra*, both the place of exercise, and the exercise itself.

644. *Dicunt* : in the sense of *canunt*.

645. *Threicius sacerdos* : the Thracian poet warbles the seven distinctions of sound

(the seven different notes) in music. Orpheus is here represented clothed in a long robe, that being anciently the garb both of a priest and musician ; in which character he is here represented.

646. *Septem*, &c. Allusion is here had to the harp or lyre, which at first had only seven chords or strings. Two were afterwards added to make the number nine, in honor of the muses. *Pectine*. The *pecten* or *plectrum*, was a kind of instrument which the musician struck the strings of the harp or lyre with, called a *quill*.

647. *Eadem*. Markland conjectures this should be changed to *fidem*, the strings or chords of the lyre. The present reading refers to *discrimina*. The same (*discrimina*) he at one time strikes with his fingers, at another, &c.

650. *Iusque*. For the genealogy of these, see *Geor.* iii. 35.

653. *Gratia* : in the sense of *amor*. *Vivis* : *vis* is understood : in the sense of *dum illi vixerunt*.

657. *Pæana*. *Pæan* was a sacred hymn or song of praise. It was sometimes sung in honor of Mars, especially before battle. It was sung in honor of Apollo, after a victory ; and it was sometimes sung in honor of all the gods. It is derived from a Greek word, signifying to wound or pierce. It was first sung in honor of Apollo after he killed the Python. *Inter* : simply, for the

Inter odoratum lauri nemo: unde supernè
Plurimus Eridani per sylvam volvitur amnis.

Hic manus, ob patriam pugnando vulnera passi: 630

Quique sacerdotes casti, dum vita manebat:

Quique pii vates, et Phœbo digna locuti:

Inventas aut qui vitam excoluere per artes:

Quique sui memores alios fecere merendo:

Omnibus his niveâ cinguntur tempora vittâ: 665

Quos circumfusus sic est affata Sibylla,

Musæum ante omnes, medium nam plurima turba

Hunc habet, atque humeris exstantem suspicit altis:

Dicite, felices animæ, tuque, optime vates;

Quæ regio Anchisen, quis habet locus? illius ergo 670

Venimus, et magnos Erebi tranavimus amnes.

Atque huic responsum paucis ita reddidit heros:

Nulli certa domus: lucis habitamus opacis,

Riparumque toros, et præta recentia rivis

Incolimus: sed vos, si fert ita corde voluntas, 675

Hoc sperate jugum, et facili jam trahite sistam.

Dixit: et ante tulit grossum, camposque nitentes

Desuper ostentat: dehinc summa cacumina linquunt.

At pater Anchises penitus convalle virenti

Inclusas animas, superumque ad lumen ituras,

includit

660. Hic est mœnibus
eorum, qui passi sunt
vulnera pugnando

661. Quique fuerant
casti

662. Fuerant pii vates,
665 et locuti

672. Paucis verbis

673. Est certa domus
nulli nostrum.

677. Tulit grossum
ante eos

679. Pater Anchises
instrabat animas peni-
tus inclusas in virenti
convalle, iturasque ad
superum lumen, recolens
680 eas studio

NOTES.

658. *Unde supernè*. Interpreters are not agreed as to the meaning of this passage. Some make it to be this: *unde magna pars Eridani è superis precipitat ad inferos*. This interpretation is founded on what we are told by Pliny, that the Po, soon after its rise, passes under ground and flows out again in a part of Piedmont. Others: *unde magnus Eridanus fluvi ad superiores incolas terræ*. This seems to be the opinion of Ruëus. This appears to be founded upon the general received opinion that the great source of rivers is in the body of the earth. Mr. Davidson differs from both of these interpretations. He takes *supernè* in its common acceptation, denoting from an eminence or rising ground. *Unde*: whence (that is, from the Elysian fields,) from an eminence, or rising ground, the great river Eridanus rolls or flows. This is the easiest and most natural meaning.

662. *Quique pii vates*. *Vates* signifies either a poet or a prophet. Poets were originally the only persons who taught a knowledge of the divine nature, and declared the sublime doctrines of religion. *Locuti digna Phœbo*: and spoke things worthy of Phœbus; such doctrines of religion and morality as were worthy of the inspiration of that God.

663. *Excoluere*: improved human life.

664. *Quique fecere alios*: and those who had made others mindful of them by their merit. These included all patriots and public spirited men—all who had distinguished themselves in the arts and sciences, and all the benefactors of mankind.

665. *His omnibus*: the dat. in the sense of the gen. *horum omnium*.

666. *Circumfusus*: in the sense of *circumstantes*.

667. *Musæum*. Musæus was the disciple of Orpheus. He was an Athenian by birth, and flourished under Cæcrops the second, a considerable time before the destruction of Troy. He was an heroic poet. There are said to be some fragments of verses which go under his name, but probably they are the production of a later poet. Some have censured Virgil for preferring Musæus to Homer as a poet. But it is to be remembered that Homer did not live till some time after this descent of Æneas, and therefore to have mentioned him, would have been wholly out of place.

668. *Exstantem*: rising above the rest by his head and lofty shoulders. *Suspicit*: in the sense of *admiratur*. Æneas is understood.

670. *Ergo illius*: on account of him we have come. *Ergo* is here used in the sense of *causâ*.

674. *Toros riparum*: Ruëus says, *herbosas ripas*. *Recentia rivis*: verdant or green on account of its streams or rivers. *Virentis propter vicinas aquas*, says Heyne. *Fert*: inclines you.

676. *Jugum*: in the sense of *collem*.

679. *Antè tulit grossum*; he (Musæus) went before them; a phrase.

680. *Superum lumen*: the upper world—the regions of light. Here is an allusion to

- Lustrabat studio recolens: omnemque suorum
 Fortè recensebat numerum, charosque nepotes,
 Fataque, fortunasque virûm, moresque, manusque.
 684. Vidit Ænean tendentem currum adversum ei per gramina
 686. Lachrymæ effusus sunt genis
 688. Tuæque pietas spectata mihi parenti vicit durum
 692. Per quas terras, et per quanta æquora accipio te esse vectum!
 700. Collo patris
 Intereâ videt Æneas in valle reductâ
 Seclustum nemus, et virgulta sonantia sylvis,
 Lethæumque, domos placidas qui prænatat, amnem.
 705
 Hunc circum innumeræ gentes populicæ volabant.
 Ac veluti in pratis, ubi apes æstate serenâ
 Floribus insidunt variis, et candida circum
 Lilia funduntur: strepit omnis murmure campus.
 710
 Horrescit visu subito, causasque requirit
 Inscius Æneas: quæ sint ea flumina porro,
 Quive viri tanto complerint agmine ripas.
 Tum pater Anchises: Animæ, quibus altera fato

NOTES.

the doctrine of transmigration, maintained by Pythagoras and his followers.

683. *Manus*: achievements—noble deeds. *Tendentem*: in the sense of *venientem ad se*.

687. *Spectata*. This is the reading of Heyne, and is easier than *expectata*, which is the common reading. Ruzéus seems to approve of it, although he has *expectata*. *Doctissimi legunt spectata, id est, cognita, perspecta, probata*, says he.

688. *Datur*: in the sense of *permittitur*. *Mihi* is understood.

690. *Sic equidem ducebam*: indeed I was concluding in my mind, and thinking it would be so; computing and reckoning the time for you to arrive. The ghost of Anchises had directed Æneas to repair to the regions below. See lib. v. 731.

693. *Accipio*: in the sense of *audio*.

697. *Tyrrheno sale*. That part of the Mediterranean lying to the south of Italy, and having Sicily on the east and Sardinia and Corsica on the west was called the

Tuscan sea. *Sale*: in the sense of *mari*, by meton.

699. *Largo fletu*: in the sense of *multis lachrymis*.

700. *Circumdare*: they are separated by *temis* for the sake of the verse. *Conatus sum*, &c.

704. *Seclustum*: in the sense of *separatum*. *Virgulta sonantia sylvis*. Heyne takes these words in the sense of *virgulta sylvarum sonantia*; and this again for *sylva sonantes*. *Sonantia*: sounding—rustling with the wind.

705. *Prænatat*: in the sense of *præstat*.

709. *Funduntur*: in the sense of *volant*.

713. *Animæ quibus*: the souls, for which other bodies are destined by fate, drink, &c. There were some who were exempt from transmigration. Such were those, who, for their exalted virtue, had been admitted into the society of the gods. Among this number was Anchises. What Æneas here converses with under the appearance of his

debentur, Lethæi ad fluminis undam
latices et longa oblivia potant.

idem memorare tibi, atque ostendere coram,
em hanc prolem cupio enumerare meorum:

gis Italiâ mecum lætere reperta, neque
anne aliquas ad cœlum hinc ire putandum est
s animas? iterumque ad tarda reverti

? quæ lucis miseris tam dira cupido?

quidem, nec te suspensum, nate, tenebo;

Anchises, atque ordine singula pandit.

ipio cœlum, ac terras, camposque liquentes,

inque globum Lunæ, Titaniaque astra

intus alit; totamque infusa per artus

gitat molem, et magno se corpore miscet.

minum pecudumque genus, vitæque volantum,

marmoreo fert monstra sub æquore pontus.

est ollis vigor, et cœlestis origo

us; quantum non noxia corpora tardant,

que hebetant artus, moribundaque membra.

stuunt cupiuntque, dolent gaudentque: neque au-

unt, clausæ tenebris et carcere cæco.

supremo cum lumine vitæ reliquit;

nen omne malum miseris, nec funditus omnes

æ excedunt pestes; penitusque necesse est

iu concreta modis inolescere miris.

ercentur pœnis, veterumque malorum

716. Equidem jampridem cupio memorare tibi, atque ostendere has animas coram, et enumerare hanc prolem meorum; quæ

728. Unde oritur genus hominum

729. Et monstra, quæ pontus fert

732. Terrenique artus, moribundaque membra non hebetant illum vigorem

733. Hinc animæ motuunt

738. Multa vitia diu concreta penitus inolescere iis

NOTES.

as only his image, his *Idolum* or *um*, which the poets feigned to rehe infernal regions, while the soulaven among the gods. *Latices* sought expelling care—producing l and quiet mind.

ælum: this means here the upper regions of light: *ad superas auitam*.

ublines: in the sense of *illustres*, the sense of *vita*.

incipio spiritus: in the first place within supports the heaven, &c. Anchises explains to Æneas the system of the world, on the principles of Pythagorean, and Platonic philosophy.

is explained in other words, Geor. t seq. The doctrine here inculcated God is intimately united with t of the universe, and that his spirit the whole, the heavens, the earth, tarry lamps; that a mind, or intellect, diffused through every part of matter, and gives life and motion to it. And from this active principle the various kinds of animals. *Litampis*: elegantly put for the sea, element.

Titania astra. By these we are to understand the sun and stars, since they all shine by their own light. *Titania*:

an adj. from *Titan*, a name given to the sun, of Greek origin. Also, the son of Cœlus and Vesta, and the father of the *Titans*. These were all distinguished astronomers, as we are told by Diodorus and Pausanias, especially Hyperion. This might lead the poets to feign them transformed into the bodies of the sun and stars after their death.

726. *Agitat*: in the sense of *movet*. *Artus*: in the sense of *omnes partes*.

728. *Volantum*: in the sense of *avium*.

730. *Ollis*: for *illis*, by antithesis.

731. *Non tardant*: do not clog it.

733. *Hinc metuunt*. The passions are generally ranked under these four heads: fear and grief; joy and desire. The two first have for their object present or future evil; the two last, present or future good. *Auras*: in the sense of *ælum*.

735. *Quin et cum*: but when life hath left them, even in the last glimmering light, &c.

737. *Pestes*: stains—pollutions.

738. *Diu concreta*: a long time habitual. Ruæus says, *conglutinata*. *Mala* is understood in the sense of *pestes*, as above. *Inolescere*: in the sense of *adhaerescere*.

739. *Ergo exercentur pœnis*. These punishments were of three kinds, according to the nature of the stains with which the soul was infected. Those whose stains or pol-

Supplicia expendunt. ^{2. expendunt} Aliæ panduntur inanes 740
 Suspensæ ad ventos: aliis sub gurgite vasto
 Infectum eluitur scelus, aut exuritur igni. ^{burnt}
 Quisque suos patimur Manes. Exinde per amplum
 Mittimur Elysium, et pauci læta arva tenemus:
 Donec longa dies, perfecto temporis orbe, ^{time} 743
 Concretam exemit labem, purumque relinquit
 Æthereum sensum, atque aurai simplicis ignem. ^{virtue}
 Has omnes, ubi mille rotam volvère per annos,

748. Deus evocat omnes has animas

NOTES.

lutions were the slightest, were suspended and exposed to the winds; others were washed away; others again, whose pollutions were of the deepest dye, were burnt in the fire. The elements, air, water, and fire, are of a purifying nature, and have been figuratively used by all writers as emblems of moral purification.

740. *Expendunt*: suffer—undergo. *Inanes*: in the sense of *leves*.

743. *Quisque patimur*: we all suffer every one his own *Manes*. This passage hath very much perplexed commentators. It is not certain in what sense we are to take *Manes*. The ghosts, or Manes of the dead, were supposed to haunt and disturb the living, from whom they had received any great injury. Hence the word *Manes* may signify the fiends, furies, or tormenting demons of the lower world. According to Plato, every person at his birth hath assigned him a *genium* or *demon*, that guards him through life, and after death accompanies him to the shades below, and becomes a minister of purification. By *Manes* we may understand these *Platonic demons*. Some understand by *Manes* the stings and fierce upbraidings of a guilty conscience. These every offender carries about with him, and by these means becomes his own tormentor. *Patimur Manes* is the same with *patimur supplicium per Manes*. The above is the usual acceptance of the words. In the present instance Heyne differs from the current of interpreters. He confesses it a perplexed and intricate passage, and conjectures it was left in an unfinished state by the poet. That part of the dead which the ancients called *Manes* they placed in the infernal regions, while the *umbra* remained upon earth and the soul ascended to heaven. He takes *Quisque suos patimur Manes*, in the sense of *nostrum omnium Manes patiuntur*: vel, *ista supplicia patiunda omnibus Manibus*. His *ordo* of construction is: *nos Manes patimur quisque quoad suos*. According to the notion of Plato and others, all must undergo purification before they could be admitted to *Elysium*, to the *læta arva*. Now as the *Manes* alone descended to the shades below, they alone could suffer: *Hi sunt, qui purgantur*: *qui patiuntur*: *qui subeunt illas*

purgationes, pro sua cujusque parte. This is the substance of his reasoning.

745. *Donec longa dies, &c.* It is the general opinion of commentators that the *ordo* is here inverted, and that this line should immediately follow *Quisque suos patimur Manes*; and that *exinde, &c.* should follow after *aurai simplicis ignem*. This is the only way in which the common meaning of *donec* can be retained: we suffer every one his own *Manes*, till length of time, the period of time being completed, hath taken away the inherent stains, and left the ethereal sense pure, &c. then, after that, we are sent: *exinde mittimur, &c.* Ruseus takes *donec* in the sense of *quando*, and it is the only sense it will bear in the present *ordo* of construction. *Exinde, &c.*: then we are sent—when length of time, &c.

746. *Labem*. The poet hath found no less than five different words to express the stains or pollutions of sin: *matum, corporea pestes, vetera mala, infectum scelus, and labes*. *Concretam*: inherent—contracted—habitual.

747. *Ignem simplicis aurai*. By this we are to understand the soul. The Platonists supposed the soul to be of a fiery quality. This may have led the poet to call it emphatically *the fire*, or flame of *simple brightness*. *Simplicis*: simple—uncorrupted—uncompounded. *Aurai*: for *auræ*. Nouns of this declension sometimes formed the *gen.* in *ai*.

748. *Has omnes*. The meaning is, that after these *animæ*, or souls, had passed a thousand years in *Elysium*, the god calls them to the river *Lethe*, where, by drinking copiously of its water, they might forget the happiness of those peaceful abodes, and be prepared and willing to return again to life, and to visit this upper world. This notion of the transmigration of souls, as little as it is founded in truth, was generally received among the ancients. There were some exceptions to this transmigration. Those who had been admitted into the society of the gods, such as deified heroes, were exempted. Their *anima* or soul resided in heaven, while their *Idolum*, vel *simulacrum*, always remained in *Elysium*, to enjoy its pleasures and delights. So we are to understand of *Anchises*. His *Idolum* conversed with

uvium Deus evocat agmine magno :

prores supra ut convexa revisant,

bian in corpora velle reverti.

ses : natumque, unaque Sibyllam,

uit in medios, turbamque sonantem

apit, unde omnes longo ordine possit

re, et venientum discere vultus.

Dardaniam prolem quæ deinde sequatur

neant Italâ de gente nepotes,

s, nostrumque in nomen ituras,

is, et te tua fata docebo.

â juvenis qui natus hastâ,

tenet lucis loca ; primus ad auras

commixtus sanguine surget,

um nomen, tua postuma proles :

gævo serum Lavinia conjux

regem, regumque parentem

ongâ nostrum dominabitur Albâ.

Procas, Trojanæ gloria gentis ;

Numitor ; et, qui te nomine reddet,

pariter pietate vel armis

quam regnandam acceperit Albam.

uantas ostentant, aspice, vires !

ta gerunt civili tempora quercu :

tum, et Gabios, urbemque Fidenam ;

750 750. Scilicet ut immemoris præteritorum revisant

755

756. Nunc ago, expeditam dictis, quæ gloria deinde sequatur Dardaniam prolem, qui nepotes maneant te de Italâ gente

760

760. Ille juvenis, qui natus

763. Dictus Sylvius.

764. Quem serum con-

765

jux Lavinia in sylvis educet tibi longævo futurum regem

767. Illo proximus est

768. Deinde sunt et

Capys, et Numitor ; et

770

Sylvius Æneas, qui

772. Hi imponunt No-

mentum

NOTES.

anima enjoyed the converse *nam volere*: in the sense of *our*. It is a metaphor taken or turning of a wheel.

Some take the god here Mercury. But Heyne thinks d indefinitely for any *dæ* in allusion to the notions the poet here hath in his it is better to suppose that lled by its own special *dæ* of Lethe, to prepare for a This makes the sense easier, accordance with the philosophy, here inculcated

onveza : in the sense of *ru-* simply, *vilam*.

: in the sense of *strepentem*. in the sense of *recensere*, vel

Dionysius Halicarnassus Lavinia, at the death of nant, and for fear of As- the woods to a Tuscan she was delivered of a son, t circumstance, she called scanius, moved with com- er, named him his succes- m of *Alba Longa*. From of Alba took the common *Livy*, however, makes him

the son of Ascanius. In order to make the historian and the poet agree some would understand by *longævo*, in the following line, *advanced to the gods, immortal*, relying upon *Æschylus*, who calls the gods *longævi*. *Postuma proles*. The meaning of *postuma* here will, in a good degree, depend upon the sense given to *longævo*. If it be taken as abovementioned, to denote one ad.anced to the life of the gods, then *postuma proles* will mean *posthumous child*, one born after the death of the father. But if we take *longævo* in its ordinary acceptation, to denote an old man, or one advanced in age, then *postuma* must be taken in the sense of *postrema* : last —your last child, whom late your wife Lavinia brought to you advanced in age.

765. *Educet* : in the sense of *pariet*.

767. *Proximus*. Not the one who should succeed Sylvius in the throne of *Alba*, for Procas was the thirteenth king ; but the one who stood next to him in the Elysian fields.

772. *At, qui gerunt* : but who bear their temples shaded with the civic crown. This was made of oak, because the fruit of that tree supported man at the first. It was conferred upon the man who had saved the life of a Roman citizen in battle. *Quercu* : the oak ; by meton. the crown made of it.

773. *Hi Nomentum* : these shall found Nomentum, &c. This was a town of the Sabines, situated upon the river *Allia*, about

- Hi Collatinas imponent montibus arces,
 Pometios, Castrumque Inui, Bolamque, Coramque. 774
 Hæc tum nomina erunt, nunc sunt sine nomine terra.
 Quin et avo comitem sese Mavortius addet
 Romulus, Assaraci quem sanguinis Ilia mater
 Educet. Viden' ut geminæ stant vertice cristæ,
 Et patet ipse suo Superum jam signat honore? 780
 En hujus, nate, auspiciis illa incluta Roma
 Imperium terris, animos æquabit Olympo,
 Septemque una sibi muro circumdabit arces,
 Felix prole virum: qualis Berecynthia mater
 Invehitur curru Phrygiæ turrata per urbes, 786
 Læta Deum partu, centum complexa nepotes,
 Omnes cœlicolas, omnes supera alta tenentes.
 787. Omnes tenentes
 supera et alta loca
 Huc geminas huc hæc acies: hanc aspice gentem,
 789. Hic est Cæsar, et Romanosque tuos. Hic Cæsar, et omnis Iulii
 omnis Progenies, magnum cœli ventura sub axem. To 790
 791. Quem sæpius audis promitti tibi, nempe
 Hic vir, hic est, tibi quem promitti sæpius audis,
 Augustus Cæsar, Divi genus; aurea condet
 Sæcula qui rursus Latio, regnata per arva
 Saturno quondam: super et Garamantas et Indos

NOTES.

- twelve miles from Rome, on the east. *Gabii*: a town about ten miles from Rome, also toward the east. *Fidena*: a town situated on the Tyber, about five miles north of Rome. *Collatia*: a town not far from *Fidena*, to the east. *Pometia*, or *Pometii*: a town of the *Volsci*, situate to the north of the *Pomptina paludes*. *Castrum Inui*: a maritime town of the *Rutuli*. It was dedicated to that god whom the Greeks called *Pan*, but the Latins called *Inuus* or *Incubus*. *Bola* vel *Bola*: a town of the *Æqui* near *Præneste*, to the east. *Cora*: a town of the *Volsci* not far from *Pometia*, to the north. These towns were not all in *Latium*, properly so called, as the poet would insinuate. They were built after their respective people were incorporated among the Romans, and their lands made a part of the Roman state.
774. *Imponent*: in the sense of *condent*. *Collatinas arces*: the town or city *Collatia*.
777. *Comitem avo*. Comes here is an assistant or helper. Numitor, the son of *Procas*, was driven from his throne by his brother *Amulius*. Romulus being informed of this, collected a company of men, joined the party of Numitor, and restored him to his throne. Romulus was the reputed son of *Mars* and *Ilia*, the daughter of Numitor, who was therefore his grandfather. *Mavortius*: an adj. from *Mavors*, a name of *Mars*, agreeing with Romulus, who is said to have been the son of that god.
779. *Educat*: in the sense of *pariet*.
780. *Pater Superum*: Jupiter, who is styled the father of the gods, and king of men. Some understand *Mars*, the father of Romulus.
781. *Auspiciis*: conduct—government.
782. *Animos*: courage—valor.
783. *Unaque circumdabit*: and it alone shall surround for itself seven hills.
784. *Berecynthia mater*: as the Berecynthia mother, crowned with turrets, is waited in her car, &c. Cybele is here meant, who was said to be the mother of most of the gods. Hence *læta Deum partu*: rejoicing in a race or progeny of gods. The epithet *Berecynthia* is added to her from *Berecynthium*, a castle of *Phrygia*, on the river *Segaris*, or from a mountain of that name, where she was worshipped in a distinguished manner. Cybele is often put, by metonymy for the earth; for which reason she is represented as wearing a turreted crown. *Prole virum*: in a race of heroes.
788. *Gentem*: race—progeny.
792. *Genus Divi*: the offspring of a god. This the poet says to flatter the vanity of Augustus, who, from the time that he deified *Julius Cæsar*, his father by adoption, assumed the title of the son of a god, *filium Divi*, as appears from ancient inscriptions. Or his divine descent might be traced from *Dardanus*, the founder of the Trojan race, the reputed son of *Jove*. Some copies have *Divum*. Heyne reads *Divi*. *Aurea sæcula condet*: who again shall establish the golden age in *Latium*, through the country, &c. See *Ecl.* iv. 6.
793. *Augustus*. This is the first time that Virgil called his prince *Augustus*. This title was decreed to him by the senate, in the year of Rome 721.

Proferet imperium: jacet extra sidera tellus, 795
 Extra anni solisque yias, ubi cœlifer Atlas
 Axem humero torquet stellis ardentibus aptum.
 Hujus in adventu jam nunc et Caspia regna
 Responsis horrent Divûm, et Mæotica tellus, 800
 Et septemgemini turbant trepida ostia Nili.
 Nec verò Alcides tantum telluris obivit;
 Fixerit æripedem cervam licêt, aut Erymanthi
 Pacarit nemora, et Lernam tremefecerit arcu.
 Nec, qui pampineis victor juga flectit habenis 804. Nec Liber obivit
 Liber, agens celsæ Nysæ de vertice tigres. 805 tantum telluris, qui victor
 Et dubitamus adhuc virtutem extendere factis? flectit juga pampineis habenis, agens
 Aut metus Ausoniâ prohibet consistere terrâ?
 Quis procul ille autem, râmis insignis olivæ,
 Sacra ferens? nosco crines incanaque menta 808. Autem quis est ille procul, insignis ramis

NOTES.

795. *Proferet imperium super*: he shall extend his empire over, &c. The Garamantes were a people inhabiting the interior of Africa. *Indos*. Suetonius informs us that the kings of India, properly so called, being moved at the fame of Augustus, sought his friendship. But it is well known that he did not extend his empire over them. Most probably the people here mentioned under the name of *Indos* were the Æthiopians, or some nation of Africa. Besides, any country lying in a hot climate, or within the tropics, was anciently called *India*, and its inhabitants *Indi*, as might be shown by abundant testimony.

795. *Tellus jacet*: their land lies, &c. *Sidera*, here, does not mean the stars and constellations in general; but the particular signs of the zodiac, as appears from the following words: *extra rias annui solis*. This description agrees very well to Africa, which extends beyond the tropic of Cancer to the north, and, also, beyond the tropic of Capricorn to the south.

797. *Axem*: by synec. for *cælum*.

798. *Caspia regna*. By this we are to understand the kingdoms bordering upon the Caspian sea. To the north were the Sarmatians and Scythians; to the south, the Parthians; to the west, the Arminians. This sea has no visible outlet or communication with any other waters. It is said to be about 630 miles long, and 260 broad. The Volga, the largest river in Europe, empties into it. *Mæotica tellus*. By this we are to understand the northern nations of Europe, bordering on the *Palus Mæotis*, or sea of Azoff, on the north of the Euxine, or black sea. *Horrent*: tremble at the responses of the gods.

800. *Trepida ostia*: the astonished mouths of the seven-fold Nile are troubled. *Turbant* has, in this place, the signification of *turbantur*. *vel trepidant*. Ruvius says, com-

moventur. The Nile is the largest river of Africa, and falls into the Mediterranean sea by seven mouths. It annually overflows its banks, and occasions the fertility of Egypt. The Egyptians worshipped it as a divinity.

801. *Alcides*: a name of Hercules, from *Alceus*, his grandfather. He is sometimes called *Amphitryoniades*, from *Amphitryon*, the husband of *Alcmene*, of whom Jupiter begat him. He travelled over many parts of the world, performing feats of valor. He was in the Argonautic expedition. In Egypt he slew *Busiris*; in Spain, *Geryon*; in Sicily, *Eryx*; in Thrace, *Diomedes*; in Africa he destroyed the gardens of the Hesperides. The poet here mentions three instances of his valor: 1. His piercing the brazen-footed hind. *Fixerit æripedem*, &c. This hind inhabited the mountain *Manalus*, in Arcadia. Servius, in order to reconcile Virgil with mythology, takes *fixerit*, in the sense of *statuerit*, stopped, out-run, took, &c. because, being sacred to *Diana*, it would have been impious to put her to death. Heyne takes *fixerit* in the sense of *ceperit*. 2. His subduing the groves of Erymanthus: *pacarit nemora*; that is, subdued the wild boar that infested them. He took him alive, and carried him to Eurystheus, king of *Mycenæ*. 3. His making Lerna tremble with his bow: *Lernam tremefecerit*; that is, the fens of Lerna, between Argos and *Mycenæ*, where he slew the Hydra with fifty heads.

804. *Juga*: the yoke, by meton. for the carriage. The car of Bacchus was drawn by tigers.

805. *Nysæ*. There were several mountains by this name, all sacred to Bacchus. *Agens tigres*: driving the tigers from, &c. Tigers are said to be transported with fury at the sound of tabrets and drums; which, perhaps, is the reason of their being given to Bacchus, the god of fury and enthusiastic rage.

- Regis Romani; primus qui legibus urbem
Fundabit, Curibus parvis et paupere terrâ 814
812. Cui deinde Tullus subibit, qui rumpet patriæ, fœdesque movebit
otia patriam, movebitque Tullus in arma viros, et jam desueta triumphis
Agmina. Quem juxtâ sequitur jactantior Ancus, 815
Nunc quoque jam nimum gaudens popularibus auris.
817. Vis-ne videro et Vis et Tarquinius reges, animamque superbam
Tarquinius Ultoris Bruti, fascesque videre receptos?
Consulis imperium hic primus, sævasque secures

NOTES.

810. *Romani regis.* The person here spoken of is *Numa Pompilius*, the second king of Rome. He was a Sabine by birth. After the death of *Romulus*, a dispute arose between the Romans and Sabines upon the choice of his successor. They finally agreed that the Romans should choose, but the choice must fall upon a Sabine. It accordingly fell upon *Numa*. He proved to be a peaceful monarch. He is, therefore, here represented as bearing an olive branch, the badge of peace. He reigned forty-three years, and died at the age of eighty. This justifies the *incana menta*; his white chin—beard. The prep. *in*, in composition, sometimes changes the signification of the primitive, at others, increases it. This last is the case here. Hitherto the Romans had been little better than a band of robbers, associated together for the purpose of extending their rapine more widely. It was *Numa*'s first care to establish the influence of religion over the minds of his subjects, and to enact a code of laws for their civil government. He is therefore represented bearing sacred utensils. See *nom. prop.* under *Numa*. Hence it is said, *fundabit urbem legibus*: he shall found the city by laws.

811. *Curibus:* *Cures* was a small city of the Sabines. *Paupere terra*: from a poor or humble estate.

814. *Tullus.* *Tullus Hostilius*, the third king of the Romans. He was a descendant neither of *Numa*, nor *Romulus*. The government of Rome was then an elective monarchy, though great deference was paid to the will of the last king, and sometimes it very much influenced the choice. *Tullus* broke the peace with the *Albans*, and a bloody war ensued. *Viros resides movebit et agmina*: he shall rouse his inactive men to arms, and his troops long unaccustomed to triumphs. *Otia*: in the sense of *paucis*.

815. *Ancus.* This was *Ancus Martius*, the fourth king of Rome. He courted the favor of the people: hence it is said of him, *gaudens popularibus auris*. Nor was he inferior to his predecessor in the arts of peace and war. He was the grandson of *Numa* by his daughter. Being indignant that *Tullus* should possess the throne in preference

to himself, he sought means to procure his death, and that of his family. No mention is here made of *Servius Tullius*, the sixth king of Rome.

816. *Auris:* *aura*, applause—favor.

818. *Ultoris Bruti.* *Tarquin*, surnamed the proud, the seventh and last king of Rome, had rendered himself odious to the people. His son *Sextus*, enamored with the beautiful *Lucretia*, the wife of *Collatinus*, offered violence to her: Unable to survive the disgrace, she killed herself with her own hand. This caused a general sensation. *Brutus*, a leading member of the Senate, roused that body to assert their rights against the tyrant, and procured a decree to banish *Tarquin* and his family for ever. For this reason, he is called *ulter*, the avenger. The government was changed from *regal*, to *consular*; and *Brutus* and *Collatinus* were chosen the first consuls. These officers were chosen annually. *Fasces receptos*: these words may mean, *the authority and power recovered*, and restored to the people, from whom they had been taken by usurpation and tyranny. *Heyne* says, *regiam dignitatem, et imperium translatum a regibus in consules*. This is also the opinion of *Dr. Trapp*. But this is going too far. It is better to understand it of the power recovered and restored to the people, from whom it had been taken. In confirmation of this, history informs us, that the consuls were obliged to bow their *fasces* to the assembly of the people, as an acknowledgment that the sovereign power was theirs. *Fasces*: properly, a bundle of rods bound together with an axe in the middle, carried before the consuls and chief magistrates, to denote that they had the power to scourge and to put to death—the rods to scourge, and the axe (*securis*) to put to death. Hence by meton. it came to signify the power itself—the ensigns of authority and royalty—also power and authority in general. *Securis* is properly an axe. But being used as an instrument of executing the sentence of the law against offenders, it came to signify the sentence itself. And as the sentence of the law is to be considered just, it is taken also for justice in a general sense. *Servius*

cipiet; natosque pater, nova bella moventes,
 pœnam pulchrâ pro libertate vocabit
 elix. Utcunque ferent ea facta minores,
 necet amor patriæ, laudumque immensa cupido.
 in Decios, Drusosque procul, sævumque securi
 pice Torquatum, et referentem signa Camillum.
 e autem, paribus quas fulgere cernis in armis,
 in concordem animæ nunc, et dum nocte premuntur,
 heu! quantum inter se bellum, si lumina vitæ
 tegerint, quantas acies stragemque ciebunt!
 ggeribus socer Alpinis, atque arce Monæci
 ascendens; gener adversis instructus Eois.
 e, pueri, ne tanta animis assuescite bella:
 tu patriæ validas in viscera vertite virës.
 que prior, tu parce, genus qui ducis Olympo
 rojice tela manu, sanguis meus!
 e triumphatâ Capitolia ad alta Corintho

820 820. Infelix pater vocabit natos, moventes

826. Autem illæ animæ, quas cernis fulgere in paribus armis concordem nunc, et dum premuntur nocte, heu!

830

835 835. Tu qui es meus sanguis

NOTES.

vires: rigid, stern, or impartial justice—sword of justice. Perhaps the poet here alludes to the sentence passed upon the sons

of Brutus, for being among the number of aspirators to restore the Tarquins, which was rigidly enforced by their father. They were beheaded with the axe.

820. *Natos*. The two sons of Brutus, Titus and Tiberius, conspired with other noble youths of Rome, to recall Tarquin. But being discovered, their father commanded them to be put to death; and stood by, and saw the sentence put in execution. The epithet *infelix*, connected with *pater*, is very apt, as well as expressive. Some copies connect *infelix* with *utcunque minores*. However posterity shall regard that action, love of country will prevail and justify the father.

824. *Decios aspice*: but see the Decii, &c. They were a noble family at Rome. Three of them devoted their lives for their country. *Drusus*: Drusus was the surname of the Livian family, from *Drusus*, a general of the Gauls, slain by one of that family. If this family was *Licia Drusilla*, the wife of Augustus.

825. *Torquatum*. Titus Manlius, surnamed *Torquatus*, from a golden chain or collar (*torques*) which he took from a general of the Gauls, whom he slew, *anno urbis*, 483. It became afterward the common name of the family. He was three times consul, and as often dictator. He ordered his son to be slain for fighting the enemy against his order, although he gained the victory. Allusion to this, he is called *sævum securi camillum*: a Roman of noble birth. He was banished from Rome for envy of his talents and military renown. While he was in exile, the Gauls made an incursion into Italy, and took Rome. This roused Camillus. He forgot the injury done to him; and, collecting a body of men, fell upon

them unawares, and cut them in pieces. He was five times dictator, and four times he triumphed.

828. *Heu! quantum*: alas! how great a war, &c. Here is an allusion to the civil war between Cæsar and Pompey. Pompey married Julia, the daughter of Cæsar. The troops that composed the army of Cæsar (*socer*, the father-in-law) were chiefly Gauls and Germans from the west. Hence he is said to come from the Alpine hills, and the tower of *Monæcus*. This was a town and port on the coast of Liguria, where the Alps begin to rise. The place was well fortified. The troops of Pompey (*gener*, the son-in-law,) were from the eastern part of the empire, *adversis Eois*: from the opposite east. *Populis vel militibus* is understood.

832. *Ne assuescite tanta bella animis*: by commutatio, for *ne assuescite animos tantis bellis*.

833. *Neu patriæ*. This verse, in a very remarkable manner, conveys to the ear the sound of tearing and rending, which it is designed to express.

835. *Meus sanguis*. Julius Cæsar is here meant, who, according to Virgil, descended from *Venus*, through *Julus*, the son of Æneas. The poet here very artfully expresses his abhorrence of the civil war which placed the Cæsars on the imperial throne; but he does it so artfully as leaves to Augustus no room for taking offence.

836. *Corintho triumphatâ*: Corinth being triumphed over. This was a famous city of Greece, situated on the isthmus which connects the Peloponnesus with the main land. This city privately formed an alliance with the principal Grecian states; which gave offence to the Romans. Upon this, they sent ambassadors to dissolve this alliance, or council of the states, as it was called; who were treated with violence and abuse.

Victor aget currum, cæsis insignis Achivis.
 Eruct ille Argos, Agathemnoniasque Mycenæ,
 Ipsumque Æaciden, genus arripotentis Achillei;
 Ultus avos Trojæ, templa et temerata Minervæ. 840
 Quis te, magne Cato, tacitum; aut te, Cosse, relinquit?
 Quis Gracchi genus? aut geminos, duo fulmina belli,
 Scipiadas, cladem Libyæ? parvoque potentem
 Fabricium? vel te sulco, Serrane, serenitem?

842. *Quis relinquit*
genus Gracchi tacitum?
 aut

NOTES.

Rome instantly declared war, which ended in the destruction of Corinth, and the subjugation of its allies. This was completed by the consul Mummius, in the year of Rome 603. *Ille victor*. This refers to Mummius. He was honored by a triumph. *Capitolia*: neu. plu. a famous temple of Jupiter at Rome, commenced by Tarquinius Priscus upon the hill called *Tarpeius*, but afterward *Capitolinus*, from the circumstance of a human head (*caput*) being found when they were laying the foundation of that edifice. Hitherto the victors used to be drawn in a car to place their laurels in the lap of Jove.

838. *Ille eruct Argos*: he shall overthrow Argos, &c. Virgil is here supposed by Hyginus to confound two events which took place at different periods—the war of *Achæia*, which ended in the destruction of Corinth, and the war with *Pyrrhus*, king of Epirus. The former was conducted by the consul *Mummius*, to whom the *ille*, in the preceding line, refers; but it is not certain to whom the *ille* here refers; whether to *Quinctius Flaminius*, *Paulus Æmilius*, *Cæcilius Metellus*, or *M. Curius*, each of whom acted a distinguished part in the war with Greece and Epirus. By *Argos—Mycenæ*, the best interpreters understand the power of Greece in general. And by *Æaciden*, not *Pyrrhus*, but the power—the government of Epirus. This was not destroyed during the reign of that monarch. It was, however, completed in the reign of *Perseus* or *Perseus*, king of Macedonia, the last of the descendants of *Achilles*, whom *Paulus Æmilius* led in triumph. He may be called *Æacides*, as being descended from *Achilles*, the grandson of *Æacus*, by *Olympias*, the daughter of *Pyrrhus*, king of Epirus. He united the interests of northern Greece.

840. *Ultus avos Trojæ*: having avenged his ancestors of Troy. *Temerata templa*: the violated temple of *Minerva*. This alludes to the violence offered to it by *Diomedes* and *Ulysses*, in taking away the *Palladium*.

841. *Cato*. There were two distinguished persons of this name. The one here spoken of is the *Cato Major*, sometimes called *Cato Censorius*, from his great gravity and strictness in the censorship. He lived to a very great age. He sprang from an obscure family; and, on account of his wisdom and prudence, was called *Cato*, from

catus, wise or prudent. The other *Cato* was his great grandson, and called *Minor*. He arrived at the prætorship. He subjugated *Sardinia*; and, in the year of Rome 560, obtained a triumph in Spain, where he acted as proconsul. He took part against *Cæsar*, and, when he saw the republic was lost, slew himself. *Cosse*: *Cornelius Cosus*. He slew the king of the *Veientes*, and consecrated his spoils to *Jupiter Feretrius*. These were the second *spolia opima*, since the building of Rome. He was afterward nominated dictator, and triumphed over the *Volsci*.

842. *Genus Gracchi*. *Tiberius Sempornius Gracchus* was the most distinguished of his family. He was appointed prætor, and triumphed over the *Celliberti* in Spain, destroying three hundred of their towns, in the year of Rome 576. He was twice consul, and once censor. He married *Cornelia*, the daughter of *Scipio Africanus*. By her, among other children, he had the two famous brothers *Tiberius* and *Caius*. They were both appointed tribunes of the people at different times, and were the sincere advocates of their rights. This excited the jealousy of the senate, who raised a tumult, in which they both perished. The former in the year of Rome 621, and the latter in the year 633.

843. *Scipiadas*. There were two *Scipios*, *Cornelius Scipio major*, and *Cornelius Scipio minor*. They were both surnamed *Africanus*. The latter was grandson of the former, and was adopted by *Paulus Æmilius*, and to distinguish him from the former, he was called also *Æmilianus*. They were both distinguished men. At the age of twenty-four, *Scipio Major* was appointed to command in Spain against the *Carthaginians*, whom he expelled from that country. He was afterward, *anno urbis* 549, made consul. He passed over into Africa, where he defeated them again, and terminated the second Punic war, much to the advantage of the Romans. He obtained a triumph, *anno urbis* 553. Hence he was called *Africanus*. *Scipio Minor* was appointed consul in 607. He took the department of Africa in the third Punic war, and entirely erased Carthage. He triumphed in 608. Hence also called *Africanus*. *Duo fulmina belli*: two thunderbolts of war. They were so called by *Lucretius* and *Cicero*.

Quò fersum rāpitis, Fabii? Tu Maximus ille es, 845 845. Fabii, quò rāp-
Unus qui nobis cunctando restituitis rem.
Excudent alii spirantia mollius æra,
Credo equidem; vivos ducent de marmore vultus;
Obstant causas melius; cœlique meatus 846
Describent radio, et surgentia sidera dicent: 850
Tu regere imperio populos, Romane, memento:
Hæ tibi erunt artes; pacisque imponere morem,
Parcere subjectis, et debellare superbos. 854. Pater Anchises
Sic pater Anchises: atque hæc mirantibus addit: 857. Hic eques sistet
Aspice, ut insignis spoliis Marcellus opimis 855 Romanam rem, magno
Ingreditur, victorque viros supereminet omnes. tumultu turbante eam
Hic rem Romanam, magno turbante tumultu, 860. Hic Æneas ait:
Sistet eques: sternet Pœnos, Gallumque rebellem; O pater quis est ille, qui
Tertiaque arma patri suspendet capta Quirino. sic comitatur virum
Atque hic Æneas; unâ namque ire videbat 860 bat euntem? namque vide-

NOTES.

844. *Fabricium*. Fabricius was raised from a low estate to the command of the Roman army. The Samnites and Pyrrhus both attempted to corrupt him with money; but he gave them to understand that Rome was not ambitious of gold, but gloried in commanding those who possessed it. He was twice consul, and twice he triumphed. *Serranus*: Quinticius Cincinnatus. He was twice dictator. At the age of eighty he was taken from his farm of four acres only, which he ploughed and sowed with his own hand. Whence he is called *Serranus*, from the verb *sarro*. Florus calls him *dictator ab erugo*.

845. *Fabii*. These were a noble family at Rome, of whom *Quinticius Fabius* was the most distinguished. In the second Punic war *Annibal* reduced the Roman state to the brink of ruin by two signal victories obtained over them, one at *Trebia*, the other at *Trasimenus*. In this state of things, *Fabius* was appointed dictator, and took the command of the army against the conqueror. By delaying to give him battle, by degrees he broke his power and compelled him to leave Italy. *Cunctando restituitis rem*: by delaying you restore the state. He was honored with the surname of *Maximus*. He was five times consul, twice dictator, once censor, and twice he triumphed.

846. *Rem*: the state—the republic. Most copies have *restituitis*, in the present; some *restitues*, in the future.

847. *Alii excudent*: others shall form with more delicacy the animated brass, &c. The Corinthians were famed for statuary; the Athenians for eloquence, and the Chaldeans and Egyptians for astronomy. These are the arts and sciences here alluded to. The Romans are advised to neglect them, or consider them of inferior importance to the art of war, to ruling the nations, and dictating the conditions of peace. It is well known

that for a long time the Romans paid little attention to the arts of civilized life; not until they had made themselves masters of Greece. *Vivos*: to the life. *Æra*: statues ex ære.

849. *Meatus cœli*: nempe, *currus sidcrum*. *Radio*: the radius was a stick or wand, used by the geometricians to mark or describe their figures in the sand. *Dicent*: shall explain—treat of.

852. *Morem*: in the sense of *legem*, vel *conditiones*.

855. *Marcellus ingreditur*: *Marcellus* moves along, distinguished by triumphal spoils, &c. The *spolia opima* were those spoils which a Roman general took from the general of the enemy, whom he had slain with his own hand on the field of battle. Such spoils *Marcellus* won from *Viridomarus*, the general of the Gauls. *Tumultu*. By *tumultus* here we are to understand a Gallic war, which broke out and threatened the peace of Italy. A civil war, or intestine commotion, was properly called *tumultus*. *Majores nostri tumultum italicum, quod erat domesticum; tumultum Gallicum, quod erat italicæ finitimus; præterea nullum tumultum nominabant*, says *Cicero*. *Marcellus* was appointed to the command of the army, and wishing to attack the Gauls by surprise, or before they were prepared to receive him, he left his infantry behind, and proceeded with his cavalry, or horse, alone, because they could march with speed. Hence he is called here *eques*. *Sistet*: in the sense of *firmabit*.

859. *Suspendetque tertia arma*. The first *spolia opima* were offered to *Jupiter Feretrius* by *Romulus*, taken from *Acron*, king of the *Caninenses*. The second were offered by *Cornelius Cossus*, mentioned 841, supra. The third were taken by *Marcellus* from *Viridomarus*. It is not certain who

865. Quis stropit is
comitum est circa cum!
quantum instar Mar-
celli est in ipso!

869. Neque sinent cum
esse ultra. Romana
propago visa esset vobis.
O Superi, esse nimium
potens, si

872. Quantos gemitus
virum ille campus ad
magnam urbem

879. Non quisquam
obvius tulisset se illi
armato impunè, seu

Egregium formâ juvenem, et fulgentibus armis;
Sed frons læta parum, et dejecto lumina vultu:
Quis, pator, ille virum qui sic comitatur euntem?
Filius? anne aliquis magnâ de stirpe nepotum?
Quis strepitus circâ comitum! quantum instar in ipso est
Sed nox atra caput tristi circumvolat umbrâ.

Tum pater Anchises lachrymis ingressus obortis:
O nate, ingentem luctum ne quære tuorum:
Ostendent terris hunc tantum fata, neque ultra
Esse sinent. Nimum vobis Romana propago
Visa potens, Superi, propria hæc si dona fuissent.
Quantos ille virum magnam Mavortis ad urbem
Campus ager gemitus! vel quæ, Tyberine, videbis
Funera, cum tumulum præterlabere recentem!
Nec puer Iliacâ quisquam de gente Latinos
In tantum spe tollet avos: nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas! heu prisca fides! invictaque bello
Dextera! non illi quisquam se impunè tulisset
Obvius armato: seu cum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.

NOTES.

we are to understand by *Patri Quirino*, to whom these spoils were to be suspended and offered. Nascimbennus explains *Quirino* by *Marte*, vel bello. He suspends to father Jove the spoils taken (*capta*) in battle. Servius, by *Quirino* understands Romulus. He suspends to father Romulus, &c. and produces a law of Numa which ordered the first *spolia opima* to be offered to Jupiter, the second to Mars, and the third to Romulus. But this law regarded those who might repeat the *spolia opima*. Rumeus understands by *Patri Quirino*, Jupiter Feretrius, in the same manner as Janus is called *Quirinus* by Suetonius; because he presided over war, and because his temple was built by *Romulus Quirinus*. He thinks *Jupiter Feretrius* may be called *Quirinus*. *Suspendet*, &c.: he shall suspend to father Jove the third triumphal spoils taken from the enemy. Marcellus was of a plebeian family, and was advanced to the consulship five times. In his third, he was sent to Sicily, where he distinguished himself in the defeat of Hannibal. He laid siege to Syracuse, and took it after he had been before it three years. It was nobly defended by the celebrated mathematician Archimedes, who repeatedly destroyed the fleet of the assailants by his machines and burning glasses. It was at last taken by stratagem, and Archimedes slain.

862. *Parum læta*: in the sense of *tristis*.

863. *Virum*: M. Marcellus, the consul.

867. *Ingressus*: in the sense of *capit*.

Obortis: gushing from his eyes.

869. *Fata ostendent*: the fates will only show him to the earth, &c. This is *Marcus*

Marcellus, the son of Caius Marcellus and Octavia, the sister of Augustus. He designed him for his daughter Julia. When a boy, he adopted him as a son, and intended him for his successor in the empire. He died about the age of twenty years, at *Baia*. His body was carried to Rome, and consumed to ashes in the *campus Martius*. The Romans were much affected at his loss, and made great lamentation over him. He was interred near the banks of the Tiber with great pomp. *Propago*: race—stock—off spring.

871. *Propria*: lasting—permanent; that is, if Marcellus had been permitted to live.

872. *Quantos gemitus ille*: how great groans of men shall that *Campus Martius* send forth! *Mavortis*, gen. of *Mavors*, a name of Mars. Rome was sacred to Mars, as being the father both of Romulus and Remus. *Ager*: in the sense of *emittel*. *Ad*: in the sense of *prope*.

876. *Tantum spe*. Some read, *in tantam spem*: others, *in tanta spe*. Heyne reads *in tantum spe*; so also Rumeus. But *spe* may be for *spei*, the gen. (as *die* is put for *diæ*. Geor. i. 208.) governed by *tantum*. This last I prefer.

878. *Heu pietas! heu prisca fides!* The poet here deplores the loss which virtue, integrity, and valor, sustained in him. Both *Velleius* and *Seneca* give young Marcellus most excellent character.

880. *Seu cum pedes*. The meaning is: whether, as a footman, he should rush against the foe, or whether he should spur on his foaming steed to the attack.

881. *Armos*: in the sense of *latera*.

iscrande puer! si quæ fata aspera rurapas,
 cellus eris. Manibus date lilia plenis:
 os spargam flores, animamque nepotis
 em accumulem donis, et fungar inani
 1. Sic totâ passim regione vagantur
 2 campis latis, atque omnia lustrant.
 3 ætquam Anchises natum per singula duxit,
 4 tque animum famæ venientis amore:
 5 illa viro memorat quæ deinde gerenda
 6 tesque docet populos, urbemque Latini;
 7 quemque modo fugiatque feratque laborem.
 8 geminæ Somni portæ: quarum altera fertur
 9 , quâ veris facilis datur exitus umbris
 10 cendenti perfecta nitens elephanto:
 11 ad cælum mittunt insomnia Manes.
 12 tum natum Anchises unâque Sibyllam
 13 iitur dictis, portâque emittit eburnâ.
 14 n secat ad naves, sociosque revisit.
 15 ad Caietæ recto fert litore portum.
 16 a de prorâ jacitur: stant litore puppes.

885

890

895

900

888. Per quæ singula,
 postquam Anchises dux-
 it natum

895. Altera nitens per-
 fecta est cendenti ele-
 phanto; sed per hanc
 Manes mittunt

NOTES.

Aspera: in the sense of *dura*, vel
Plenis manibus: in full hands.
cellus eris. On hearing this line,
 Octavia fainted. The encomium
 poet passes upon this noble youth
 is one of the finest passages of the
 Augustus was so much pleased
 when he heard Virgil read it, that he
 a present to be given him of ten ses-
 every line, which is about seventy-
 und sterling.
Munere: Ruseus says *officio*.
Latis campis aëris. By this we are
 stand the Elysian fields, so called;
um, et inanibus umbris habitatum;
situm in aëreis pratis, says Ruseus.
 takes the words simply in the sense
caliginosis.
Per quæ: through all which things.
 : properly, all taken separately and
 all one by one. *Venientis*: in the
future.
iro: *Encas*. *Exim*: (for *exinde* :)
 use of *tunc*.
Laurentes. See *Æn. vii. 63*.
Feminæ porte. This fiction is bor-
 rown the *Odys. lib. 19*. The most
 conjecture why true dreams are
 ass through the horn gate, and false
 ough the ivory gate, is, that horn is a
 m of truth, as being transparent and
 to the sight, whereas ivory is im-
 and impenetrable to it.
Imbris. Heyne takes this in the
 somnia. Ruseus says *figuris*.
Perfecta: in the sense of *facta est*.
Manes: here the infernal gods. *Ad*
 in the sense of *ad homines*, vel *ad*
turas.

897. *Ubi*. This is the common reading.
 Some copies have *ibi*. The sense is the
 same with either.
 898. *Prosequitur Anchises*: Anchises ac-
 companies *Æneas* and the Sibyl through
 the various parts of the infernal regions, and
 discourses with them as they pass along, till
 they arrive at the ivory gate, through which
 he dismisses them. Servius thinks that Vir-
 gil, by telling us that *Æneas* passed through
 the ivory gate, would have us believe all he
 had been here saying was fiction. But it is
 hardly to be imagined that so judicious a
 poet, by one dash of his pen would destroy
 the many fine compliments he had paid his
 prince and the whole Roman people, by in-
 forming them the whole was false. Mr.
 Davidson conjectures that Virgil had in view
 the Platonic philosophy. By emitting his
 hero through the ivory gate, through which
 lying dreams ascend to the earth, he might
 mean that thus far he had been admitted to
 see the naked truth—had the true system of
 nature laid open to his view, and the secrets
 of futurity unveiled; but henceforth he was
 returning to his former state of darkness,
 ignorance, and error; and therefore he is
 sent forth from those regions of light and
 truth by the ivory gate, in company with
 lying dreams and mere shadows, which are
 to attend him through life. But, on the
 whole, as the poet hath concealed from us
 the reason of his hero's passing through the
 ivory gate, after all our conjectures on the
 subject, we may be as far as ever from the
 truth. *Prosequitur*: in the sense of *allo-*
quitur.
 900. *Fert se ad portum*: he takes himself
 along the shore direct to the port, &c. *Caietæ*

was a promontory and town of the *Ansones* (*odie, Gaëta*) a name derived from the ree of Æneas, who died there. Some derive it from a Greek word, which signifies *to burn*, because the fleet of Æneas was

here burnt by the Trojan women, as some authors say. *Litors*: this is the common reading, but Heyne reads *limes* in the sense of *via, vel itinere*.

QUESTIONS.

Is this one of the books which Virgil read in the presence of Augustus and Octavia?

What is the subject of it?

What is the nature of it?

What, probably, suggested to the poet this fine episode?

Can you mention any others who, according to the poets, visited those regions?

What, probably, was the object of the poet in conducting his hero thither?

In what light does bishop Warburton consider this book?

Were these mysteries in great repute at one time in Greece?

Is there no difficulty in this interpretation?

What are the principal difficulties?

Is it certain that Virgil was ever initiated into those mysteries?

If he had been acquainted with them, is it probable he would have divulged them?

What does Heyne say upon this subject?

At what place in Italy did Æneas land?

Who founded the city of *Cuma*?

What celebrated temple was there?

By whom was it built?

Who was *Dædalus*?

What is said of him?

Was there any curiously carved work upon the doors of this temple?

What was this sculpture designed to represent?

What was the residence of the Sibyl?

By whose inspiration did she give prophetic responses?

What direction did she give Æneas in regard to his descent to the regions below?

Where was this golden bough to be found?

In what way did he find it?

To whom was the bough considered sacred?

Where does the poet represent the entrance to those regions?

What did Æneas and his guide do immediately preceding their descent?

What is the lake *Avernus* properly?

Why was that thought to give admission to the regions of the dead?

From what circumstance did it receive the name of *Avernus*?

What is its Greek name?

According to the poets, how many rivers watered the realms of Pluto?

What were their names?

Which one was said to flow around them nine times?

Why did the gods swear by the river *Styx*?

If they violated their oath, what was the penalty?

Who was *Charon*?

What was his employment?

From what historical fact is this fable supposed to be derived?

On the approach of Æneas, what did the ferryman do?

What effect had the sight of the golden bough upon him?

What punishment had he received for carrying over Hercules?

Who was said to be the door keeper of Pluto's realms?

How many heads had *Cerberus*?

What did Hercules do to him?

What did the Sibyl do that he might permit them to pass?

How many were represented as judges of the dead?

What were their names?

Who was *Minos*?

Who *Radamanthus*?

Who *Æacus*?

Why were they made judges of the dead?

How was *Minos* employed, when Æneas visited his court?

As he passed along, and viewed the various apartments, did he see *Dido*?

What effect had the sight of her upon him?

What is the nature of his address to her?

What effect had it upon her?

Did *Dido* leave him abruptly?

Where did she go?

What passage of the *Odyssey* had Virgil here in view?

What was the conduct of *Ajax*?

What does *Longinus* say of his silence:

After this, to what place did he go?

What was his object in visiting the court of Pluto?

Where did he see the place of punishment?

What was the name of that place?

What river surrounded it?

What is the meaning of the word *Phlegethon*?

From what language is it derived?

From the palace of Pluto, where then did Æneas and the Sibyl go?

Whom did they meet in the way?

What was the employment of *Orpheus*?

What poet was distinguished above all the rest?

Why was no mention made of *Homer*?

Who was *Museus*?

When did he flourish?

Are there any fragments of his poems extant?

information did Musæus give them?	Is it said that Octavia fainted at the mention of Marcellus?
do they find Anchises?	Who was this Marcellus?
what sort of the regions below?	What did Augustus order to be given Virgil for each line of that <i>eulogium</i> ?
Anchises engaged at that time?	To how much would that amount in sterling money?
respecting the arrival of his son?	What leading doctrine of religion and morality does the poet here inculcate?
the nature of their meeting?	Are the punishments here inflicted in proportion to the offence?
explained to Æneas the system upon the Pythagorean and Platonian philosophy: what were some of the tenets of that philosophy?	Is that a principle founded in reason and justice?
philosophy many advocates?	How long was the time assigned for a visit to the regions below?
the inventor of the doctrine of metempsychosis?	Through which gate did Æneas ascend to the upper regions?
some of its leading principles?	How many gates were there?
to the principles of that philosophy points out to his son a list of twelve men who were to descend from the gates: mention some of their names?	What is the most probable reason that can be given for his ascent through the ivory gate?
does he specially mention?	
Æneas highly pleased with any book?	
was that?	

LIBER SEPTIMUS.

At the mouth of the Tiber, or Cajeta, Æneas pursues his course westward, and arrives in the Tiber, in the country of *Latium*; where he was kindly entertained by Latinus, then advanced in age, who had an only daughter, the heiress of his crown, then young and beautiful. The neighboring princes sought her in marriage; among whom was Turnus, king of the *Rutuli*, every way worthy of her; and whose addresses were pleasing to her father. For several reasons, however, her father was opposed to the match; chiefly, on account of the responses of the oracle of *Faunus*. From this he learned that a foreigner was destined to be his son-in-law. He conceived Æneas to be the person intended out by the oracle, and accordingly proposed to him a match with his daughter. In the mean time, Juno, displeased at the friendly reception of the Trojan, and especially at the proposal of the king, set about to frustrate it. For this purpose, she sent Allecto from below. Through her means Turnus is roused to arms, and a battle is brought about between some Latin shepherds and rustics on one side, and the Rutuli on the other; in which Almon, the eldest son of Tyrrhus, the royal herdsman, is killed. This kindles the war. Both Turnus and the Latins repair to the palace of Latinus, and urge him to an immediate declaration of war. The aged monarch resists importunity. In this state, things remain, till Juno descends from above, and opens the brazen doors. The report is soon spread abroad that war is begun. The neighboring nations join Turnus, and make a common cause of the war. The poet, by giving us an account of the auxiliaries, and their respective leaders, shows the whole, he has displayed a great degree of taste and judgment. In the last books, the poet has imitated the *Iliad* of Homer. A critic, Valpy observes, accuses Virgil of losing, instead of increasing, in interest, the Trojan and Greek heroes, whose names have been familiar from infancy, disappear; and we are introduced to personages of whom we have before heard; and whose names do not appear elsewhere either in fable or in history. But he does not consider, in making his charge, that the poet wrote for his countrymen, and not for us. The adventures of Æneas in Italy, little as we may be interested in them, relate to the supposed ancestors of the Romans, to their domestic history, and to the foundation of their empire. The narration must, therefore, have excited emotions in which we do not partake; and caused an interest in them, to which we, as we are situated, and at this distance of time, are strangers.

- TU quoque litoribus nostris, *Æneia nutrix*,
 Eternam moriens famam, *Cajeta*, dedisti :
 3. *Nomen tuum signat* Et nunc servat honos sedem tuus ; ossaque nomen
ossa in magna *Hesperia* in magnâ, si qua est ea gloria, signat.
 At pius exsequiis *Æneus* ritè solutis,
 Aggere composito tumuli, postquam alta quierunt
 Equora, tendit iter velis, portumque relinquit.
 Aspirant auræ in noctem : nec candida cursum
 Luna negat : splendet tremulo sub lumine pontus.
 Proxima *Circæ* raduntur litora terræ ; 10
 Dives inaccessos ubi *Solis* filia lucos
 Assiduo resonat cantu, tectisque superbis
 Urit odoratam nocturna in lumina cedrum,
 Arguto tenues percurrens pectine telas.
 15. *Hinc gemitus ce-* Hinc exaudiri gemitus, iræque leonum 15
perunt exaudiri
 17. *Setigerique sues,* Vincla recusantùm, et serâ sub nocte rudentùm :
atque ursi auditi sœvire *Setigerique sues*, atque in præsepibus ursi
 19. *Quos sœva Dea* Quos hominum ex facie *Dea sœva* potentibus herbis
Circe induerat *Induerat Circe* in vultus ac terga ferarum. 20
 Quæ ne monstra pii paterentur talia *Troës*
 Delati in portus, neu litora dira subirent,

NOTES.

1. *Tu quoque.* This refers to what he had told us in the preceding book, verse 232, *et sequens*, of the monument erected to the memory of *Misenus*, on the Italian coast. Thou, also, O *Cajeta*, didst give, &c.

3. *Tuus honos.* Some consider this an hypallage, for *sedes servat tuum honorem*: the place preserves thy honor. But perhaps her name may be considered a kind of guardian to the place. In this sense, there is no need of any figure. The words may be taken as they stand: thy honor, or fame, protects the place. This is the better and more poetical. *Sedem*: in the sense of *locum*. *Ossa*: in the sense of *sepulchrum*. There is a promontory and city in this part of Italy, by the name of *Cajeta*, or *Gaieta*.

6. *Aggere tumuli composito*: a tomb being erected. The earth heaped up over the corpse or ashes of the dead, was called *agger tumuli*.

8. *Auræ aspirant.* Dr. Trapp observes that, down to the 18th line, is, beyond expression, elegant and affecting. A funeral had been just performed. They sail in the still night by the light of the moon. They pass along an enchanted coast, whence they hear the roaring of lions, and other beasts of prey. Upon the four last lines he passes the highest encomium. *Candida*. As the sun, from his flaming brightness, is called *aureus*, golden; so the moon, from her paler light, is called *candida*, white or silvered.

10. *Circæ*: an adj. from *Circe*, a celebrated sorceress, the daughter of *Sol*, and the nymph *Perse*. She was the sister of *Ætos*, king of *Colchis*, the father of the fa-

mous *Medes*. Some say she was the sister of *Medea*. She was called *Æcæ*, from *Æa*, an island and city of *Colchis*, near the mouth of the river *Phasis*. It is said she married a king of the *Sarmatians*, whom she killed with her poisons; after which she fled to Italy to the promontory and mountain which, from her, is called *Circæus*: *hodie, Circello*.

12. *Resonat inaccessos lucos*: she makes the inaccessible groves resound with her continual song. Not absolutely inaccessible; for *Ulysses* and his company landed here, but difficult of access.

14. *Arguto pectine*: the shrill sounding shuttle.

15. *Iræ*: the rage—fury.

18. *Formæ magnorum luporum*: simply, the great wolves.

19. *Quos ex facie hominum*: whom the cruel goddess *Circe* had changed from the shape of men, into the appearance and form (*terga*) of wild beasts, &c. *Induerat* is evidently to be taken in the sense of *mutaverat*. *Terga*: the backs, by synec. for the whole bodies.

The fable of *Circe* is taken from the *Odyssey*, lib. 10. where Homer informs us that the followers of *Ulysses* were changed into swine. He alone was preserved by the aid of *Mercury*, and the eating of the herb *moly*. At his request, however, they were restored to their former shapes. Beside poisonous herbs, she made use of a magical wand, with which she touched them.

21. *Quæ talia monstra*: any such monstrous changes—shapes—forms.

ntis implevit vela secundis, dedit, et præter vada fervida vexit. ibescebat radiis mare, et æthere ab alto	25
æcis fulgebat lutea bigis : suere, omnisque repente resedit lento luctantur marmore tonsæ. ineas ingentem ex æquore lucum unc inter fluvio Tiberinus amæno,	30
pidis et multâ flavus arenâ, umpit. Variæ circumque suprâque s volucres et fluminis alveo, ebant cantu, luoque volabant. sociis, terræque advertere proras	35
lætus fluvio succedit opaco. qui reges, Erato, quæ tempora, rerum ntiquo fuerit status, advena classem Ausoniis exercitus appulit oris, et primæ revocabo exordia pugnæ.	40
Divæ, mone. Dicam horrida bella, actosque animis in funera reges, re manum, totamque sub arma coactam Major rerum mihi nascitur ordo : noveo. Rex arva Latinus et urbes	45
ngâ placidas in pace regebat. et Nymphâ genitum Laurente Maricâ	47. Accipimus hunc genitum esse Fauno, et Maricâ Laurente Nym- phâ. Picus erat pater

NOTES.

Aurora is represented by the
n in a chariot of two horses.
j. from *lutum*, an herb with
r saffron color is dyed. The
given a charming description
; in the sense of *quieverunt*.
the oars labor in the smooth
sea. *Tonsæ*, properly, the
ur. Dr. Trapp takes *lento*, to
elding or giving way to the
: the sea unruffled by the

us inter hunc : through this
: pleasant streams and rapid
: yellow with much sand, &c.
erinus, not for the river itself,
l of the river. In this case it
ed Tiberinus, god of the plea-
rapid whirls, &c. The prep.
; understood. The Tiber is,
the largest river in Italy. It
ppennines, and running in a
tion, dividing Latium from
scany, falls into the sea by
its original name, we are told,
It took its present name from
who was killed near it. But
ok its name from *Tiberinus*,
Albans, who was drowned

at æthere : they charmed the
ing. This is highly poetical.

The air, calm and still, is represented as
listening to the music of the birds that were
flying in all directions about the river, and
being charmed with their melody. Indeed
the whole is extremely beautiful, and cannot
be too much admired. It would appear from
this, that Æneas arrived in the Tiber about
the middle of the spring, when the birds
are most lively and musical.

37. *Erato* : the muse that presides over
love affairs. She is invoked because the
following wars were in consequence of the
love of Turnus and Æneas for Lavinia. It
is derived from the Greek. *Rerum*. Most
commentators connect *rerum* with *tempora* ;
but it is evident its place is after *status* : what
state of things there was in Latium, when
first a foreign army arrived on the Italian
shores. Heyne connects it with *tempora* ;
Davidson with *status*.

42. *Animis* : in the sense of *ira*.

43. *Manum* : troops—forces.

45. *Latinus*. Virgil places Latinus only
three generations from Saturn. *Favæus*.
Picus, then *Saturn*. Others place him at
the distance of nine. His origin is much ob-
scured. Dionysius of Halicarnassus, agrees
with Virgil, that, when Æneas arrived in
Italy, Latinus reigned in *Latium*—that he
had no male issue ; but an only daughter,
whom Æneas married. *Aræ* : the country
Placidas : in the sense of *quietus*.

50. Fuit nullus filius
huic Latino fato Deo-
rum, nulla virilis proles:
quæque oriens
56. Quem regia con-
jux Amata properabat
miro amore adjungi ge-
nerum sibi
61. Quam inventam,
pater Latinus ipse fere-
batur sacræ Phœbo,
cum
64. Densæ apes, vocatæ
ingenti stridore trans li-
quidum æthera obsedère
summum apicem hujus
arboris.
- Accipimus. Fauno Picus pater : ipse parentem
Te, Saturne, refert : tu sanguinis ultimus auctor.
Filius huic, fato Divûm, prolesque virilis
Nulla fuit : primæque oriens erepta juventâ est.
Sola domum et tantas servabat filia sedes ;
Jam matura viro, jam plenis nubilus annus.
Multi illam magno è Latio totâque petebant
Ausoniâ. Petit ante alios pulcherrimus omnes
Turnus, avis atavisque potens : quem regia conjux
Adjungi generum miro properabat amore .
Sed variis portenta Deûm terroribus obstant.
Laurus erat tecti medio, in penetralibus altis,
Sacra comam, multosque metu servata per annos :
Quam pater inventam, primas cum conderet arces,
Ipse ferebatur Phœbo sacræ Latinus ;
Laurentisque ab eâ nomen posuisse colonis.
Hujus apes summum densæ, mirabile dictu !
Stridore ingenti liquidum trans æthera vectæ,
Obsedère apicem : et, pedibus per mutua nexia,
Examen subitum ramo frondente pependit.
Continuò vates, Externum cernimus, inquit,
Adventare virum, et partes petere agmen easdem
Partibus ex isdem, et summâ dominariæ arce.

NOTES.

48. *Accipimus* : in the sense of *audimus*.
49. *Ultimus auctor* : the first or remotest founder of our race. *Ultimus*, ascending, is the same with *primus*, descending. *Refert* : in the sense of *habet*.
50. *Filius huic*. It is evident that Latinus had, in the course of his life, male issue ; but at that time he had none. It is not said whether he had one, two, or more sons ; and we have a right to suppose either. I have supposed that he had, in the course of his life, several, and accordingly have inserted the word *quæque*, before *oriens* : *quæque oriens* : every one growing up was snatched away in early life.
52. *Filia sola servabat*. By this we are to understand, that his daughter alone preserved his family from extinction, and his kingdom from passing into the hands of others : or that she alone was the heiress of his crown and kingdom—*tantas sedes*. *Tantum regionem*, says Rûmus.
56. *Potens avis atavisque* : powerful (in grandfathers and great grandfathers) in his ancestors. The queen was taken with such an illustrious match for her daughter ; and accordingly urged, with great importunity, that Turnus should be received into the family as their son-in-law. *Amore* : Rûmus says, *studio*.
59. *Penetralibus*. The interior of a house or palace, though not roofed, may be called *penetræle*. Such must have been the palace of Latinus ; otherwise a stately laurel could not have grown in that place.
60. *Servata metu* : preserved with religious awe and veneration. *Sacra comam* : a Grecism.
63. *Laurentis colonis*. The name *Laurens* was originally given to a grove of laurel, near the shore of the Tuscan sea, extending to the east of the Tiber. Hence the neighboring country was called *Laurens*. Also, the nymph *Marica*, the wife of *Faunus*, and mother of *Latinus*, was called *Laurens*. Turnus, too, is called *Laurens*, from the circumstance of this grove bordering upon his dominions. It appears that Latinus only raised fortifications, and embellished the city, which must have been built before ; for we are told that his father Picus had erected here a noble palace ; see 171. The city, after the time of Latinus, was called *Laurentum*, from a very large laurel growing on the spot where he founded the tower. This, however, was the common name of the whole neighboring country, from the grove above-mentioned. The inhabitants were called *Laurentes*—*Laurentini*—*Laurentii* & *Laurenti*.
64. *Densæ apes* : a thick swarm of bees.
66. *Per mutua* : taken adverbially. Their feet being mutually joined or linked together.
68. *Cernimus* : we see a foreigner approach, and an army seek those parts which the bees sought, from the same part from which they came.
70. *Dominariæ* : by paragon, for *dominari* : to rule—bees away.

reâ castis adolet dum altaria tædis ;
 genitorem adstat Lavinia virgo,
 as ! longis comprehendere crinibus ignem,
 nnem ornatum flammâ crepitante cremari :
 que accensa comas, accensa coronam
 gemmis : tum fumida lumine fulvo
 ac totis Vulcanum spargere tectis.
 horrendum ac visu mirabile ferri.
 fore illustrem famâ fatisque caneant
 ad populo magnum portendere bellum.
 sollicitus monstribus, oracula Fauni
 genitoris, adit ; lucosque sub altâ
 Albunâ ; nemorum quæ maxima sacro
 nat, sævamque exhalat opaca mephitim.
 læ gentes, omnisque Enotria tellus
 responsa petunt : huc dona sacerdos
 t, et cæsarum ovium sub nocte silenti
 incubuit stratis, somnosque petivit :
 odis simulacra videt volitantia miris,
 audit voces, fruiturque Deorum
 o, atque imis Acheronta affatur Avernis.
 im pater ipse petens responsa Latinus ;
 lanigeras mactabat ritè bidentes ;
 rum effultus tergo stratisque jacebat
 is. Subita ex alto vox reddita luco est :
 connubiis natam sociare Latinis,
 rogenies : thalamis neu crede paratis.
 veniunt generi, qui sanguine nostrum
 n astra ferent ; quorumque à stirpe nepotes,

73. *Visa est, O nefas !*
 comprehendere ignem lca-
 75 *gis crinibus*
 75. *Visa est accensa*
quoad regales comas,
accensa quoad
 76. *Tum fumida vias*
est involvi
 80 79. *Namque vates ca-*
nebant Laviniam ipsam
fore

85

90

95

NOTES.

reâ adolet altaria : while he kindles
 with holy torches, &c. Some con-
 st with Lavinia, and understand
 re set fire to the altars. But it is
 better to understand this of the
 s daughter standing near him.
 the sense of *puris vel sacris*.
 : *et* is the common reading.—
 ads *ut*, which makes the sense

ro. Ræus takes this in the sense
 ti.

canum : in the sense of *flammam*

erd, &c. This line is capable of a
 aning, according to the sense giv-
 i. If it be taken in its usual sense,
 this terrible thing, and wonderful
 it, (began) to be spread abroad. It
 in the sense of *haberi*, it will be :
 (began) to be considered terrible
 rful to the sight. This is the sense
 by Ræus and Davidson. Dr.
 ore the former.

s. *Fatum*, here, is in the sense of
Canebant : in the sense of *prædi-*

81. *Monstribus* : at the prodigies, or wonder-
 ful signs. *Monstrum*. any thing that is con-
 trary to the ordinary course of nature. *Fa-*
tidici : prophetic.

82. *Consultit* : he consults the grove under
 lofty Albuna. This was a fountain from
 which flowed the river *Albula*. Its waters
 were very deeply impregnated with sulphur.
 It was surrounded with a very gross and
 putrid atmosphere, which the poet calls *sæ-*
vam mephitim. Here was a grove sacred to
 Faunus.

85. *Enotria tellus* : Italy. See *Æn. i.*
 530.

91. *Affatur Acheronta* : converses with
 the infernal powers in deep Avernus. *Ache-*
rontu : acc. sing. of Greek formation. *Ache-*
ron, by the poets, is made one of the rivers
 of hell. Here it is evidently used for the
 infernal gods.

94. *Atque jacebat* : and lay, supported by
 their skins and outspread fleeces—he lay
 down upon them.

97. *Paratis*. This alludes to the contem-
 plated match with Turnus. *Thalamis* : in
 the sense of *nuptiis*.

99. *Quorumque stirpe* : descending from

- Omnia sub pedibus, quæ Sol utrumque recurrens 100
 Aspicit Oceanum, vertique regique videbunt.
 Hæc responsa patris Fauni, monitusque silenti
 Nocte datos, non ipse suo premit ore Latinus ;
 103. *Latinus ipse non premit suo ore hæc responsa* Sed circum latè volitans : fama per urbes
 Ausonias tulerat ; cùm Laomedontia pubes 106
 Gramineo ripæ religavit ab aggere classem.
 Æneas, primique duces, et pulcher Iulus,
 Corpora sub ramis deponunt arboris altæ :
 Instituuntque dapes, et adorea liba per herbam
 Subjiciunt epulis (sic Jupiter ille monebat) 110
 Et Cereale solum pomis agrestibus augment.
 112. *Hic fortè aliis cibis consumptis, ut penuria edendi* Consumptis hic fortè aliis, ut vertere morsus
 Exiguam in Cererem penuria adegit edendi ;
 Et violare manu, malisque audacibus orbem
 Fatalis crusti, patulis nec parcere quadris : 115
 Heus ! etiam mensas consumimus, inquit Iulus.
 117. *Nec dixit plura verba* Nec plura, alludens. Ea vox audita laborum
 Prima tulit finem : primamque loquentis ab ore
 119. *Paterque eripuit eam primam ab ore filii loquentis* Eripuit pater, ac stupefactus numine pressit.
 Continuò, Salve, fatis mihi debita tellus ; 120
 Vosque, ait, ô fidi Trojæ, salvete Penates.
 Hic domus, hæc patria est. Genitor mihi talia, namque
 Nunc repeto, Anchises fatorum arcana reliquit :
 124. *Dicens, O nate, cùm fames coget te vectum* Cùm te, nate, fames ignota ad litora vectum
 Accisis coget dapibus consumere mensas ; 125

NOTES.

whose stock, our posterity shall see all things reduced, &c. This alludes to the extent of the Roman empire, which, in the height of its greatness, embraced the greater part of the then known world. It ruled the subject nations with a rod of iron.

105. *Laomedontia pubes* : the Trojan youth ; so called from Laomedon, one of the kings of Troy. *Tulerat* : spread them abroad.

106. *Religavit* : moored.

110. *Subjiciunt* : they place along the grass wheaten cakes under their meat. They use them in the room of plates or trenchers.

111. *Solum* : any thing placed under another to support it, may be called *solum*. *Cereale solum*, therefore, must be those wheaten cakes which they used on this occasion as plates. *Augent* : they load them with, &c.

112. *Morsus* : in the sense of *dentes*.

113. *Ut penuria edendi* : when want of other provisions forced them to turn their teeth upon the small cake, &c. *Edendi* : in the sense of *cibi*.

114. *Violare*. The eating tables among the ancients were considered sacred. They were a kind of altar, on which libations were made to the gods, both before and after meals. To destroy them was considered a kind of sacrilege or violence. *Orbem atatis crusti*. By this we are to understand

the cake or trencher—the orb of the ominous cake. *Fatalis* is not to be understood in the sense of *fatal* in English, but rather as importing some great event, or something destined and ordered by fate. *Patulis, quadris* : the broad or large quadrants. These cakes were divided by two lines, crossing each other in the centre, and dividing each cake into four equal parts, called quadrants. *Audacibus malis* : with greedy or hungry jaws.

117. *Alludens* : joking—smiling.

119. *Stupefactus numine pressit*. The prophetic Celeno (*Æn.* iii. 257.) had foretold that the Trojans should be reduced to such extremity as to consume their tables before they could expect an end to their wanderings. By *numine* we are to understand the solution or fulfilment of this prophecy, or divine purpose. *Pressit* does not refer to the words of Ascanius, as Servius supposes, but to Æneas. The prophecy had been wrapped up in mystery till the present moment. The solution of it was a matter of surprise and joy. It excited a degree of wonder and admiration, and caused him to pause a while upon the subject. *Pressit* : he kept silence. *Vocem* is understood.

123. *Repeto* : I recollect—I call to memory. *Memoriam* is understood.

125. *Dapibus accisis* : your provisions having failed—being consumed

rare domos defessus, ibique memento
care manu, molirique aggere tecta.
t illa fames : hæc nos suprema manebant,
ositura modum.

gite, et primo læti cum lumine solis,
a, quive habeant homines, ubi mœnia gentis,
ius ; et à portu diversa petamus
teras libate Jovi, precibusque vocate
genitorem, et vina reponite mensis.

inde effatus, frondenti tempora ramo
et, Geniumque loci, primamque Deorum
Nymphasque, et adhuc ignota precatur
: tum Noctem, noctisque orientia signa,
Iovem, Phrygiamque ex ordine matrem
et duplices cœloque Ereboque parentes.

r omnipotens ter cœlo clarus ab alto
radiisque ardentem lucis et auro
quatiens ostendit ab æthere nubem.
hic subitò Trojana per agmina rumor,
e diem, quo debita mœnia condant.

instaurant epulas, atque omine magno
læti statuunt, et vina coronant.
a cùm primâ lustrabat lampade terras
urbem, et fines, et litora gentis
explorant : hæc fontis stagna Numici,
brim fluvium, hic fortes habitare Latinos.
as Anchisâ delectos ordine ab omni
oratores augusta ad mœnia regis
ramis velatos Palladis omnes :

ferre viro, pacemque exposcere Teucris.
ora : festinant jussi, rapidisque feruntur
Ipse humili designat mœnia fossâ,

130 130. *Nos læti vestige-*
mus, quæ sint hæc loca,
qui-ve homines habeant
ea ; ubi sint mœnia gen-
tis ; et potamus diversa
loca à portu.

135

140

145

150

155

142. *Ipseque ostendit*
ab æthere nubem arden-
tem radiis lucis et auro,
quatiens eam manu.

150. *Discunt hæc esse*
stagna fontis Numici,
hunc esse
152. *Jubet centum*
oratores delectos ab om-
ni ordine ire

NOTES.

adum : bounds—end. *Exiliis* : to
—calamities.

iteras : the bowls, by meton. put
ne in them.

primam Deorum. According to He-
u, or Terra, was reckoned the first
s except *Chaos*. *Implicit* : in the
ingit.

Noctem. This goddess sprang from
ording to Hesiod. *Æneas invokes*
og, perhaps, during the darkness,
chief from the natives.

æum : an adj. from *Ida*, a moun-
rete, where Jupiter was brought
Phrygiam matrem : Cybele.

Duplices parentes : both his parents,
l. *Anchises* ; the former in heaven,
in Elysium ; at least his *idolum*,
rum.

arvus : may mean loud—shrill ; or
may imply that the sky was clear,
considered a good omen.

radiis lucis et auro. This is for

aureis radiis lucis, by hend. the golden beams
of light.

144. *Diditur* : is spread abroad.

145. *Debita* : in the sense of *destinata*.

148. *Lampade* : in the sense of *lucē*.

150. *Stagna fontis* : the streams of the
fountain *Numicus*. This was a small river,
or stream, flowing between Laurentum and
Ardea. *Diversi* : they in different directions.

154. *Ramis Palladis* : with the boughs of
Pallas—with the olive. The olive was sa-
cred to Minerva, and the badge of peace.
Velatos : *coronatos*, says Rhenus.

157. *Ipse designat* : he himself, in the
mean time, marks out his city with a low
furrow, and prepares the place for building.
This city of *Æneas* was situated on the east
bank of the Tiber, a little above the sea.
He called the name of it Troy. In after
times, Ancus Martius, a king of the Romans,
founded here a city, which he called *Ostia*,
from its vicinity to the mouth of the Tiber
See *Æn.* v. 755.

158. Cingitque primas
sedes in litore pennis ut-
que aggere

160. Jamque juvenes
emensi iter cernebant

169. Medius suorum
ovium.

174. Hoc templum
erat illis curia; hæ sedes
destinatæ erant sacris
epulis.

177. Effigies veterum
avorum e cedro antiqua
adstabant vestibulo, po-
siti ex ordine

Moliturque locum; primasque in litore sedes,
Castrorum in morem, pinnis atque aggere cingit

Jamque iter emensi, turres ac tecta Latinorum
Ardua cernebant juvenes, muroque subibant.
Ante urbem pueri, et primævo flore juvenus
Exercentur equis, domitantque in pulvere currus.
Aut acres tendunt arcus, aut lenta lacertis
Spicula contorquent, cursuque ictuque lacesunt.
Cum prævectus equo longævi regis ad aures
Nuntius ingentes ignotâ in veste reportat
Advenisse viros. Ille intra tecta vocari

Imperat, et solio medius consedit avito.
Tectum augustum, ingens, centum sublime columnis,

Urbe fuit summâ, Laurentis regia Pici,
Horrendum sylvis et religione parentum.

Hinc sceptrâ accipere, et primos attollere fasces
Regibus omen erat: hoc illis curia templum,

Hæ sacris sedes epulis: hic ariete cæso
Perpetuis soliti patres considerare mensis.
Quin etiam veterum effigies ex ordine avorum

NOTES.

159. *Cingitque primas*: and he incloses his first settlement on the shore with a rampart, and a mound, &c. The *pinnæ* originally were the tufts or crests on the soldier's helmet. Hence they came to be applied to the turrets and battlements in fortifications.

160. *Emensi iter*: having completed their journey to the city of Latinus.

163. *Domitant*: they break the harnessed steeds in the dusty plain. *Currus* is properly a chariot: by meton. the horses harnessed in it.

164. *Acres arcus*: elastic bows. *Lenta*: tough—rigid—not easily bent.

165. *Lacesunt*: they challenge one another at the race, and missive weapon. La Cerda understands by *cursu* the throwing of the javelin as they ran forward: and by *ictu*, the shooting of the arrow. But it is better to take *cursu* for the races and other exercises on horseback and in the chariot, and *ictu* for the shooting of the arrow and throwing of the javelin.

167. *Nuntius prævectus*: a messenger on horseback relates, &c.

169. *Arito solio*: on the throne of his ancestors.

170. *Tectum augustum*: a building, &c. put in apposition with *regia*.

171. *Regia Laurentis Pici*. This magnificent palace was erected by Picus, the father of Latinus. It was situated on the highest ground or part of the city, and supported by a hundred columns. *Horrendum*: awful by its sacred groves, and the religion of their ancestors. By *religione*, Mr. Davidson understands the religious monuments, images, groves, &c. that had been consecra-

ted by the founders of the family; some of which are mentioned. *Sublime*: high—sublimely high upon, &c.

173. *Primos fasces*: the first badges of authority—the first ensigns of power: by meton. the first power.

174. *Omen erat regibus*. Rûmus and Dr. Trapp take *omen* in the sense of *initium*. Davidson takes *omen* in the sense of *mos*, a custom or practice; but one on which they laid a religious stress, and on which they imagined the prosperity of their kings, in a degree, to depend; and had they been consecrated in any other place, they would have considered it deficient and imperfect. Valpy is of the same opinion with Davidson. *Hoc templum*. In this noble structure, it appears there was one part for religious purposes, another for the senate, and a third for sacred banquets.

175. *Ariete cæso*: in the sense of *victimæ cæsa*: sacrifice being offered.

176. *Considerere perpetuis*. The most ancient posture at table was sitting; afterward luxury introduced that of reclining on couches. *Perpetuæ mensæ*, were tables that extended from one end of the hall to the other.

177. *Quin etiam effigies*: moreover the statues of their ancestors of ancient cedro stood in the vestibule arranged in order, &c. Rûmus and Heyne connect *Vitisator* with *pater Sabinus*, which appears incorrect; for the planting of the vine in Italy is ascribed to Saturn by most authors; and the scythe was the well known symbol of that god. La Cerda makes a full stop after *Sabinus* which is unnecessary and improper.

A è cedro, Italusque, paterque Sabinus,
 or, curvam servans sub imagine falcem,
 usque senex, Janique bifrontis imago,
 ulo adstant: alique ab origine reges,
 qui ob patriam pugnando vulnera passi.
 que præterea sacris in postibus arma,
 i pendent currus, curvæque secures,
 stæ capitum, et portarum ingentia claustra,
 aque, clypeique, ereptaque rostra carinis.
 Quirinali lituo parvæque sedebat
 ictus trabes, lævæque ancile gerebat
 equum domitor; quem capta cupidine conjux
 percussum virgâ, versumque venenis,
 avem Circe, sparsitque coloribus alas.
 intus templo Divum, patriæque Latinus
 sedens, Teucros ad sese in tecta vocavit:
 hæc ingressis placido prior edidit ore:
 , Dardanidæ; neque enim nescimus et urbem, 185
 us, auditique advertitis æquore cursum;
 petitis? quæ causa rates, aut cujus egentes,
 ad Ausonium tot per vada cœcula vexit?
 rrore viæ, seu tempestatibus acti,
 ia multa mari nautæ patiuntur in alto)
 nis intrastis ripas, portuque sedetis:
 rite hospitium; neve ignorate Latinos
 u gentem, haud vinclo nec legibus æquam,
 sua, veterisque Dei se more tenentem.
 equidem memini (fama est obscurior annis) 205

180

181. Alique reges ab origine gentis, qui passi sunt

185

187. Picus ipse, domitor equum sedebat cum Quirinali lituo, suocinctusque

190

189. Quem percussum auroa virgâ, versumque venenis conjux Circe, capta cupidine ejus, fecit avem

194. Illic ingressis

196. Vosque auditi advertitis cursum huc æquore.

200

197. Quæ causa vexit rates vestras ad Ausonium litus per tot curvula vada, aut egentes cujus rei advenistis huc? sive acti errore viæ

204. Sed sua sponte

205

NOTES.

Antiqua: may here mean durable ag. It is the quality of cedar not to rot.
Italus: a king of Sicily, who ex- his conquests into Italy, then called it, to which he gave the name of *Ita-* *abinus*. He was the second king of and the founder of the Sabines, to he gave name.

Sub imagine. Servius explains this *oculis*. The meaning is, that the hung down in his hand, and the sta- in a stooping posture over it, and upon it.

Janique bifrontis: double-faced Ja- See 610, infra.

Quirinali lituo: the augural wand. *litus* was a wand or rod used by the. It was crooked toward the extre- It is here called *Quirinalis*, from *Quirinus*, a name of Romulus, who, we are ed, was very expert at augury.

Trabes. This was a robe worn by, and sometimes by kings and other of state. Broad trimmings of pur- across it like beams, from which it s name. *Ancile*. This was a small lid worn chiefly by the priests of

Circe: a famous sorceress. *Conjux*,

here, is plainly used in the sense of *amatrix*. a lover. She desired to become his wife. *Sparsit alas*: she spread or covered his wings with colors. These were purple and yellow. The bird into which *Picus* was changed, is the pie or woodpecker. See Ovid. Met. lib xiv. 320.

194. *Edidit*: in the sense of *dirixit*.

196. *Auditi*: head of—being known.

198. *Vada*. *Vadum*, properly, signifies *shallowes*, places in the sea, or rivers, where one may walk, from *vadere*. Here it is put for the sea in general.

200. *Multa quævis*: many such things.

202. *Neve ignoretis*: in the sense of *ne-* *cite*.

203. *Æquam*: just, not by restraint, nor by laws. *Vinculum* is any thing that binds or fastens. Reference may here be made to the golden age, when Saturn reigned. Latinus calls his people the nation of Saturn, either because he reigned in *Latium* over the same people; or because they governed themselves by the principles of justice and equity, and walked in the steps of that god.

205. *Fama est obscurior annis*: the tra- dition is rather obscure through years. Sca- liger would understand it, as being mor- e obscure than might be expected, consider-

Auruncos ita ferro senes: his ortus ut agris
 Dardanus Idæas Phrygiæ penetravit ad urbes,
 Threiciamque Samum, quæ nunc Samothracia fertur.
 Hinc illum Corythi Tyrrhenâ ab sede profectum
 Aurea nunc solio stellantis regia cœli 210
 Accipit, et numerum Divorum altaribus auget.

212. Et Ilioneus secutus est dicta regis

Dixerat. Et dicta Ilioneus sic voce secutus:
 Rex, genus egregium Fauni, nec fluctibus actos
 Atra subegit hyemis vestris succedere terris;
 Nec sidus regione viæ, litusve fefellit. 215

216. Nos omnes afferimur consilio

Consilio hanc omnes animisque volentibus urbem
 Afferimur; pulsi regnis, quæ maxima quondam
 Extremo veniens Sol aspiciebat Olympo.

220. Noster rex ipso ortus de suprema gente Jovis, Troius Æneas nomine, misit

Ab Jove principium generis: Jove Dardana pubes
 Gaudet avo. Rex ipse, Jovis de gente supremâ, 220
 Troius Æneas tua nos ad limina misit.

222. Quisque audiit quanta tempestas belli effusa

Quanta per Idæos sævis effusa Mycenis
 Tempestas ierit campos; quibus actus uterque
 Europæ atque Asiæ fatis concurrerit orbis,

225. Et si extrema tellus submovet quem refuso Oceano; et si plaga iniqui Solis extenta in medio quatuor plagarum dirimit quem ab cæteris hominibus, ille audivit.

Audit; et si quem tellus extrema refuso 225
 Submovet Oceano, et si quem extenta plagarum
 Quatuor in medio dirimit plaga solis iniqui.
 Diluvio ex illo tot vasta per æquora vecti,
 Dis sedem exiguam patriis, litusque rogamus
 Innocuum, et cunctis undamque auramque patentem

NOTES.

ing how few years had elapsed since. But this is a gloss which the passage will hardly bear. Virgil mentions the fact as having taken place long before; and handed down from the ancient *Aurunci*. These were the first inhabitants of Italy. And as several kings had reigned in Troy after *Dardanus*, it is plain his departure from Italy was ancient, the tradition or report of it obscure, and the memory of it almost lost.

206. *Ferre*: in the sense of *narrare*, vel *dicere*.

208. *Samum*. Samus was an island in the Ægean sea, not far to the south of the mouth of the Hebrus. There were two others of the same name: one in the Ionian sea, to the west of the *Sinus Corinthiacus*; the other in the Icarian sea, not far from the ancient city of Ephesus, in *Asia Minor*.

209. *Corythi*. Corythus was a mountain and city of Tuscany, where Dardanus resided; *hodie, Cortona*. After his death, Dardanus was deified; which the poet beautifully expresses: *nunc aurea regia stellantis*, &c.

215. *Nec sidus*: neither star nor shore hath misled (*fefellit*) us from the direct course of our voyage.

217. *Pulsi regnis*. The greatest part of Asia Minor was subject to Priam. This justifies Ilioneus in saying they were expelled from the greatest kingdom the sun sur-

veyed in his diurnal course. *Afferimur*: we are all brought to your city by design, &c.

222. *Quanta tempestas*: how great a tempest of war issuing from cruel Mycenæ overran the Trojan plains, &c. This is beautiful and highly poetical. *Quibus fatis*: by what fates each world of Europe and Asia impelled, engaged in arms.

225. *Extrema tellus*. The ancients supposed the frigid zones were not habitable on account of the extreme cold; as, also, the torrid or burning zone, on account of its extreme heat. Experience, however, has proved their opinion incorrect. By *extrema tellus*, we are to understand the frigid zone; and by *plaga iniqui solis*, the torrid zone. Dr. Trapp takes *refuso* in the sense of *refluens*, reflux, ebbing and flowing. Davidson takes it in the sense of wide, expanded, which certainly is sometimes the meaning of the word. This last I prefer. In this sense Valpy takes it.

228. *Diluvio*. The poet had represented the war under the figure of a tempest, rising out of Greece; and he continues the idea. The effect of this tempest was a *déluge*, which swept away the Trojan state, and the wealth of Asia.

230. *Innocuum*: safe—secure—that will be offensive to none. *Undam*: in the sense of *aquam*. *Patentem*: in the sense of *communem*.

mus regno indecores : nec vestra feretur
 vis, tantive abolescet gratia facti :
 ojam Ausonios gremio excepisse pigebit.
 r Æneæ juro, dextramque potentem,
 e, seu quis bello est expertus et armis :
 os populi, multæ (ne temne, quodd ultrò
 mus inanibus vittas ac verba precantia)
 re sibi et volucre adjungere gentes.
 fata Deum vestras exquirere terras
 egere suis. Hinc Dardanus ortus,
 petit : jussisque ingentibus urget Apollo
 num ad Tybrim, et fontis vada sacra Numici.
 præterea fortunæ parva prioris
 , reliquias Trojâ ex ardente receptas.
 ter Anchises auro libabat ad aras :
 iami gestamen erat, cùm jura vocatis
 ret populis ; sceptrumque, sacerque tiaras,
 que labor, vestes.
 us Ilionei dictis, defixa Latinus
 tenet ora, soloque immobilis hæret,
 volvens oculos. Nec purpura regem
 ovet, nec scepra movent Priameia tantùm,
 n in connubio natæ thalamoque moratur ;
 is Fauni volvit sub pectore sortem :
 lum fati externâ à sede profectum
 i generum, paribusque in regna vocari
 s : hinc progeniem virtute futuram
 m, et totum quæ viribus occupet orbem.
 lætus ait : Di nostra incepta secudent,
 umque suum. Dabitur, Trojane, quod optas :

231

234. *Perque* *quis* po-
 235 tentem dextram, sive
 quis expertus est eam
 fide

236. Multi populi,
 multæ gentes, et petiere,
 et volucre adjungere
 240 nos sibi

243. *Præterea* *noster*
rex dat tibi parva mu-
 nera

245

250

251. 255. Hunc illum pro-
 fectum à sede externa
 portendi generum
 257. Hinc progeniem
 futuram esse

NOTES.

feretur : in the sense of *habebitur*.
nall—light.
bolescet : be effaced from our minds.
referimus. It was a custom among
 ants for suppliants to carry in their
 bough of olive, bound about with
 fillets. The fillets here are only
 d. *Precantia* : Rûmus reads, *pre-*

ta : decrees—declaration. Rûmus
ntas.
ardanus. Dardanus, sprung from
 Ili us hither. This is the sense
 Davidson. This seems to be the
 f Valpy, who connects *repetit* with
ortus. Rûmus interprets *repetit*
tur. This represents Dardanus as
 a person to claim, and take possess-
 ally, his native country. This is
 poetical. Heyne seems to consi-
 o the nominative to *repetit*. He
danus ortus hinc ; huc repetit jus-
sentibus urget Apollo. If we take
 the nom. to *repetit*, there should
 after *ortus*, or at least a semi-
 was principally under the direc-
 his god, that *Æneas* came to Italy.

242. *Vada* : properly, the shallow, or shoal
 part of the river. Here the water of the
 river. *Fontis* : in the sense of *rivi* vel *fus-*
minis.

244. *Receptas* : saved from, &c.
 245. *Hoc auro* : in this golden bowl, fa-
 ther Anchises, &c.

246. *Gestamen* : the garment—robe.
 250. *Obtutu* : in a steady, attentive pos-
 ture.

252. *Picta purpura* : the embroidered pur-
 ple robe. Embroidery was invented among
 the Phrygians.

253. *Moratur* : reflects upon—dwells or
 meditates upon.

254. *Sortem* : in the sense of *oraculum* vel
responsum oraculi.

255. *Hunc illum* : that this very person
 come, &c. *Portendi* : in the sense of *desig-*
nari.

257. *Auspiciis* : in the sense of *potestate*.
Progeniem : an issue—race—offspring.—
Hinc : from the union of the Trojans and
 Latins in the persons of *Æneas* and *Lavinia*.

260. *Augurium* : this refers to the re-
 sponse of the oracle of *Faunus*, concerning
 the marriage of *Lavinia*. See 96, *supra*.

- Munera nec sperno. Non vobis, rege Latino, 26.
 Divitis uber agri, Trojæve opulenta deerit.
 Ipse modò Æneaa, nostri si tanta cupido est,
 Si jungi hospitio properat, sociusque vocari,
 Adveniat; vultus neve exhorrescat amicos. 265
 Pars mihi pacis erit dextram tetigisse tyranni.
 Vos contrà regi mea nunc mandata referte
 Est mihi nata, viro gentis quam jungere nostræ,
 Non patrio ex adyto sortes, non plurima cælo
 Monstra sinunt: generos externis affore ab oris, 270
 Hoc Latio restare canunt, qui sanguine nostrum
 Nomen in astra ferant. Hunc illum pascere fata
 Et reor, et, si quid veri mens augurat, opto.
 Hæc effatus, equos numero pater eligit omni.
 Stabant tercentum nitidi in præsepibus altis. 275
 Omnibus extemplò Teucris jubet ordine duci
 Instratos ostro alipedes pictisque tapetis.
 Aurea pectoribus demissa monilia pendunt:
 Tecti auro fulvum mandunt sub dentibus aurum.
 Absenti Æneæ currum geminosque jugales, 280
 Semine ab æthereo, spirantes naribus ignem:
 Illorum de gente, patri quos Dædala Circe
 Suppositâ de matre nothos furata creavit.
 Talibus Æneadæ donis dictisque Latini
 Sublimes in equis redeunt, pacemque reportant. 285
 Ecce autem Inachiis sese referebat ab Argis
 Sæva Jovis conjux, aurasque invecta tenebat:
 Et lætum Æneam, classemque ex æthere longè
 Dardanium Siculo prospexit ab usque Pachyno.

NOTES.

262. *Über divitis agri*: the fruitfulness of a rich soil, &c. *Deerit*. In scanning, the two first vowels make one syllable.

266. *Pars erit pacis*: it will be part of a treaty of amity and friendship, to have touched the right hand of your king. It will be a considerable step toward it. *Pars*: in the sense of *pignus*, says Heyne.

269. *Sortes*. The responses of some oracles were given by drawing or casting lots. Hence *sortes* came to signify an oracle, or the response of the oracle. *Ex patrio adyto*: from his father's oracle. See 97, supra. *Adytum*: the most sacred place of the temple, particularly the place where the oracle stood. Hence the oracle itself, by meton. *Plurima monstra*: very many prodigies from heaven, &c. some of which were mentioned 59, supra, et seq.

277. *Alipedes*. *Alipes*, properly, an adj.: swift of foot. Here it is used as a sub.: swift horses. *Pictis tapetis*: with embroidered trappings.

279. *Mandunt*: they champ the golden bit under their teeth. *Aurum*, properly, gold—any thing made of gold: also, a golden or yellow color.

282. *De gente illorum*. Circe, as the fable

goes, stole, by some means, one of the fiery steeds of her father Phœbus. By substituting a mare of common breed, she was enabled to procure what is called, in common language, a half blood. This production, or mixed breed, the poet calls *nothos*. Of this race, or stock, descending from the celestial breed, were the horses that Latines presented to Æneas. *Dædala*: an adj. of *Dædalus*, an ingenious artificer of Athens. He built a labyrinth at Crete, in imitation of the one in Egypt. It is said he escaped from Crete on artificial wings. *Dædala*: cunning—artful.

285. *Sublimes*. This may mean simply: high, elevated upon their horses. Or it may be taken in the sense of *lati*.

286. *Argis*: a city of the Peloponnesus, dear to Juno. It is called *Inachian*, from Inachus, one of its kings; or from the river Inachus, which flowed near it.

288. *Longè ex æthere usque*: and from the heavens afar off, even from Sicilian Pachynus, she beheld joyous Æneas, &c. *Pachynus*: the southern promontory of Sicily. *Hædie*, *Capo Passaro*. For *longè*, Heyne reads *longo*, agreeing with *æthere*: but *longè* is the common reading, and is the easier.

Moliri jam tecta videt, jam fidere terræ,
 deservisse rates. Stetit acri fixa dolore :
 Tum, quassans caput, hæc effudit pectore dicta :
 Hæu stirpem invisam, et satis contraria nostris
 Fata Phrygum ! num Sigeis occumbere campis ?
 Num capti potuere capi ? num incensa cremavit
 Troja viros ? medias acies, mediosque per ignes
 Ivenere viam. At, credo, mea numina tandem
 Fessa jacent : odiis aut exsaturata quievi.
 Quin etiam patriâ excussos infesta per undas
 Iusa sequi, et profugis toto me opponere ponto.
 Absumptæ in Teucros vires cælique marisque.
 Quid Syrtis, aut Scylla mihi, quid vasta Charybdis
 refuit ? optato conduntur Tybridis alveo,
 securi pelagi atque mei. Mars perdere gentem
 nmanem Lapithum valuit : concessit in iras
 se Deum antiquam genitor Calydonâ Dianæ :
 quod scelus, aut Lapithas tantum, aut Calydonâ meren-
 tem ?

290

294. Num potuere oc-
 295 cumbere Sigeis campis ;
 num capti potuere capi ?

299. Infesta ausa sum
 300 sequi eos excussos pa-
 triâ per undas

305 307. Quod tantum
 scelus aut Lapithas me-
 rentes, aut Calydonâ
 merentem ?

NOTES.

290. *Moliri*: to build—to lay the founda-
 tions of their houses. The word *Trojanos*
 to be supplied, governed by *videt*. *Fidere*:
 trust to the land. Davidson reads *sidere*:
 settle on the land. He informs us that
 Terius found *sidere* in the most of the an-
 cient MSS. The sense is the same with
 either.

291. *Stetit*: she stops pierced with, &c.

294. *Num Sigeis*: could they fall upon
 the Sigeian plains? could the captives be
 taken? &c. Juno here speaks as if nothing
 more than the protection of the gods, that
 were opposed to her, could have saved them
 amidst such havoc and desolation of fire
 and sword. She had done her best to de-
 stroy them.

Fata Phrygum. This may mean the
 success or fortune of the Trojans, in es-
 caping all the dangers, and surmounting all
 the difficulties in their way to Italy. And
hæc nostris, may mean the power, will, or
 inclination of Juno. It was her earnest de-
 sire to destroy them all, and she exerted
 her utmost power to effect it; but she was
 baffled in all her attempts. Their success,
 or fortune, prevailed against her. Or, by
hæc Phrygum, we may understand the de-
 sires and purposes of the gods in their favor,
 opposed to the will and inclinations of Juno,
 and baffling all her power.

298. *Aut odiis*. This is capable of a two-
 fold version: I, satiated with resentment,
 have ceased: or, satiated, I have ceased
 from my resentment. The sense is the same
 either way.

299. *Excussos*: expelled or cast from their
 country. It is a metaphor taken from a per-
 son's being cast or thrown out of a chariot.

304. *Mars valuit*. Pirithoüs, king of the
 Lapithæ, invited all the gods to his nuptials

with Hippodame, except Mars. This in-
 dignity the god revenged upon his subjects.
 The *Lapithæ* were a people of Thessaly,
 inhabiting mount Pindus. *Immanem*: savage
 —barbarous: or great, large, in reference
 to their size and stature. This last seems
 to suit the design of the speech the best;
 which was to magnify the power of Mars,
 in destroying such an enemy. *Securi*: re-
 gardless of—safe from.

305. *In iras*: in the sense of *ad panem et
 vindictam*, says Heyne.

306. *Calydonâ*: acc. sing. of Greek for-
 mation, from *Calydon*, the chief city of *Æto-
 lia*, near the river Evenus. *Æneâs*, its king,
 paid homage to all the gods, except Diana.
 The goddess being provoked at this neglect,
 sent a wild boar that laid waste his whole
 country, till he was slain by his son Mele-
 ager.

307. *Quod tantum scelus*. Rûmus and Da-
 vidson have *Lapithis, Calydonæ merente*: the
 meaning will then be: what so great punish-
 ment did the Lapithæ or Calydon deserve?
Scelus is here in the sense of *pana vel sus-
 plicium*: the punishment for crimes or wick-
 ed actions. Heyne, and others, read *Lapi-
 thas*, and *Calydonâ merentem*, governed by
 the verb *concessit* understood. In this case,
 the words may be rendered: deserving what
 so great punishment did he give up either
 the Lapithæ to Mars, or Calydon to Diana.
 If the Lapithæ deserved such signal punish-
 ment for neglect shown to Mars; and if
 Calydon deserved it for contempt of Diana,
 what do not these Trojans deserve for con-
 tempt of me, the wife of Jove, and queen
 of the gods? Thus she reasoned. For the
 cause of Juno's resentment against the Tre-
 jans, see *Æn.* 1. 4, and 23.

- Ast ego, magna Jovis conjux, nil linquere inausum
 Quæ potui infelix, quæ memet in omnia verti;
 Vincor ab Æneâ. Quodd si mea numina non sunt 310
 311 Quod numen est Magna satis, dubitem haud equidem implorare quod
 usquam usquam est.
 Flectere si nequeo Superos, Acheronta movebo.
 313, Esto, non dabitur Non dabitur regnis, esto, prohibere Latinis,
 mihi prohibere Trojanos Atque immota manet fatis Lavinia conjux;
 Latinis regnis At trahere, atque moras tantis licet addere rebus; 316
 At licet amborum populos excindere regum.
 Hæc gener atque socer coëant mercede suorum.
 Sanguine Trojano et Rutulo dotabere, virgo:
 Et Bellona manet te pronuba. Nec face tantum
 Cisseis prægnans ignes enixa jugales: 320
 Quin idem Veneri partus suus, et Paris alter,
 Funestæque iterum recidiva in Pergama tædæ.
 Hæc ubi dicta dedit, terras horrenda petivit.
 Luctificam Aleto dirarum ab sede sororum,
 Infernisque ciet tenebris: cui tristia bella, 325
 Iræque, insidiæque, et crimina noxia cordi.
 Odit et ipse pater Pluton, odere sorores
 Tartaræ monstrum: tot sese vertit in ora,
 329. Tam sævæ facies Tam sævæ facies, tot pullulat atra colubris.
 sunt illi; illa atra pul- Quam Juno his acuit verbis, ac talia fatur: 330
 lulat tot colubris.

NOTES.

308. *Quæ potui*: who could leave nothing untried—who had power to try every thing.

309. *Infelix*: unsuccessful—not having accomplished my purpose. *Verti memet in omnia*: I have had recourse to all expedients—I have tried all the means in my power.

312. *Acheronta*: acc. sing. of *Acheron*: properly, a river of hell. Here put for the infernal gods.

314. *Immota*: certain—fixed—determined.

315. *Trahere*: in the sense of *differre*.

317. *Hæc mercede*: at this cost, or price of their people, let them unite. *Merces* sometimes signifies a *condition*. In this sense it will be: let them unite upon this condition, viz. the destruction of both their people, the Trojans and Latins, mentioned in the line above. Heyne takes *mercede* in the sense of *malis et perniciis*.

318. *Virgo, dotabere*: O virgin, thou shalt be dowered with Trojan and Rutulian blood—thou shalt receive thy dowry in Trojan, &c.

319. *Bellona manet*: and Bellona awaits 'hee as a bride-maid. Bellona, the goddess presiding over war. She was the sister of Mars, and prepared his chariot for him, when he went out to war. *Pronuba* were the women who managed those things that pertained to nuptials, and placed the bride in her bed. It is used in the singular for the goddess of marriage. What gives emphasis to the expression here, is, that Juno her-

self was the *Pronuba*, as being the goddess who presided over marriage.

320. *Cisseis*. Hecuba, the wife of Priam, is so called, from *Cisseus*, her father. Before she was delivered of Paris, she dreamed she had a torch in her womb. *Enixa jugales ignes*: she brought forth a nuptial fire-brand, to wit, Paris; who was the cause of the Trojan war, and the destruction of his country. Any thing belonging to or connected with marriage, or the marriage state, may be called *jugalis*.

321. *Quin suus partus*; but her own son shall be the same to Venus, even another Paris. The meaning is, that Æneas should prove the same to Venus his mother, that Paris did to his. He should kindle the flames of another war, which should end in the destruction of Troy, rising again from ruins. It is evident that this must be the meaning of *recidiva*. Æneas had just founded a city which he called Troy. It was rising from the ruins of old Troy. Ruseus takes *recidiva*, in the sense of *iterum cadentia*.

322. *Tædæque funestæ*: and a torch or fire-brand, again fatal, &c.

324. *Luctificam*: doleful—causing sorrow. See Geor. i. 278.

326. *Cordi*: dat. of *cor*, for a pleasure or delight. The verb *sunt* is to be supplied.

327. *Pluton*. The *n* is added on account of the following word, beginning with the vowel *e*.

unc mihi da proprium, virgo sata nocte, laborem,
unc operam; ne noster honos, infractave cedat
ma loco; neu connubiis ambire Latinum
headæ possint, Italosve obsidere fines.

1 potes unanimes armare in prælia fratres,
que odiis versare domos: tu verbera tectis
inereasque inferre faces: tibi nomina mille,
ille nocendi artes: sæcundum concute pectus,
disjice compositam pacem, sere crimina belli:
ma velit, poscatque simul, rapiatque juvenus.
Exin Gorgoneis Aleto infecta venenis
incipio Latium et Laurentis tecta tyranni
læa petit, tacitumque obsedit limen Amatæ:
am super adventu Teucrûm, Turnique hymenæis,
mineæ ardentem curæque iræque coquebant.
uc Dea cæruleis unum de crinibus anguem
njjicit, inque sinum præcordia ad intima subdit:
io furibunda domum monstro permisceat omnem.
inter vestes et levia pectora lapsus
lvitur tactu nullo, fallitque furemtem,
peream inspirans animam: fit tortile collo
urum ingens coluber, fit longæ tænia vittæ,
nectitque comas, et membris lubricus errat.
dum prima lues udo sublapsa veneno
tentat sensus, atque ossibus implicat ignem,
odum animus toto percepit pectore flammam;

331. O virgo sata
nocte, da mihi

335

336. Tu potes inferre
verbera

340

340. Fac ut Juvontus
velit, simulque poscat

345

344. Quam Amatam
ardentem super adventu
Teucrûm hymenæisque
Turni, fœminæque

350

349. Ille anguis lap-
sus inter vestes

355

352. Ingens coluber
fit tortile

NOTES.

331. *Hunc proprium laborem*: this pecu-
r task—this task or business which pro-
pdy belongs to you.

332. *Infracta*: declining—broken. Of in-
d *fracta*. Ruæus says, *victa*.

333. *Ambire*: in the sense of *circumve-*
re.

336. *Domos*: in the sense of *familias*.

337. *Mille nomina*: there are to you a
ousand pretences, a thousand ways of do-
g hurt, or mischief. *Verbera*: blows—
sarges. *Inferre*: in the sense of *immit-*
re.

339. *Disjice*. This is the common read-
p. Heyne reads *disjice*. Pierius says he
and *disjice* in all the ancient MSS. *Cri-*
na belli: the causes of war. *Compositam*
cem: the treaty to which Latinus had
read, or the match of Lavinia with
neas.

341. *Gorgoneis venenis infecta*: infected
th Gorgonian poisons—with such poisons
the serpents had, with which the head of
Gorgon, *Medusa*, was encircled. Ac-
cording to fable, *Perseus* cut off her head,
d took it with him in his travels into Af-
a. The drops falling from it, sprung up
mediately into venomous reptiles. The
rgons were the daughters of *Phorcys* and
ta. They were three in number, *Stheno*,
dusa, and *Euryale*. See Ovid. Met. lib.

iv. *Exin*: forthwith. She stays not to
make reply. She is so bent on mischief,
that she obeys as soon as desired. See nom.
prop. under *Gorgon*.

345. *Fœminæ curæ*: female cares and
angry passions tortured her, inflamed at, &c.
The *curæ* may refer to the match with Tur-
nus, which she was very anxious to bring
about; and the *iræ*, to the arrival of the
Trojans.

346. *Cæruleis crinibus*: from her serpen-
tine locks. *Cæruleis*. This is said of ser-
pents, because they are streaked with bluish
spots. Instead of hair, the heads of the
Gorgons were attired with serpents. *Huic*:
to *Amata*.

348. *Quo monstro*: by which serpent, ren-
dered furious, (or driven to fury,) she might
embroil the whole family.

350. *Nullo tactu*: without any percep-
tible touch.

352. *Tortile aurum collo*: wreathed gold
for the neck—a chain of wreathed gold—a
necklace.

354. *Prima lues sublapsa*: and while the
first infection, gliding gently downward, with
its humid poison, penetrates the senses, &c.
Most interpreters connect *sublapsa udo ve-*
neno together, and consider the infection as
gliding under the humid poison. David-
son thinks, *udo veneno* should be connected

357. *Regina locuta* Mollius, et solito matrum de more, locuta est,
est mollius, et de solito Multa super natâ lachrymana, Phrygiisque hymenais:
more matrum, lachry- Exulibusne datur ducenda Lavinia Teucris,
mans multa O genitor! nec te miseret natæque tuique? 366
361. *Nec miseret te* Nec matris misoret; quam primo Aquilone relinquet
matris; quam iste perfidus prædo relinquet primo Aquilone Perfidus, alta petens, abductâ virgine, prædo?
 At non sic Phrygius penetrat Lacedæmonia pastor,
 Ledæamque Helenam Trojanas vexit ad urbes?
365. *Quid erit tua* Quid tua sancta fides, quid cura antiqua tuorum, 368
sancta fides Et consanguineo toties data dextera Turno?
 Si gener externâ petitur de gente Latinis,
 Idque sedet, Faunique premunt te iussa parentis:
 Omnem equidem sceptris terram quæ libera nostris
 Dissidet, externam reor; et sic dicere Divos. 370
 Et Turno, si prima domûs repetatur origo,
 Inachus Acrisiusque patres, mediæque Mycenæ.
 His ubi nequicquam dictis experta, Latinum
 Contrâ stare videt; penitusque in viscera lapsum
 Serpentis furiale malum, totamque pererrat: 376
 Tum verò infelix, ingentibus excita monstria,
 Immensam sinè more furit lymphata per urbem:
 Ceu quondam torto volitans sub verbere turbo,

NOTES.

with *pertentat sensus*. He observes that serpents leave a humidity, a kind of infectious poison or alime, where they pass along; and as the motion of this serpent was downward, *sublapsa* is very properly used.

360. *Genitor*. The whole of this speech of the queen is very artful, and very well calculated to produce the intended effect. She applies to him not the title of king, nor the name of husband; but the tender appellation of father. Thus making her address to his parental affections, that if he had any compassion, it might be moved in behalf of his only daughter, the support of his family, and the heiress of his kingdom. She puts him in mind of the conduct of Paris at the court of Menelaus; and intimates that Æneas, like a *perfidious robber*, would carry off his daughter the first opportunity.

363. *At non*. This is the common reading. Mr. Davidson reads *an non*. *Phrygius pastor*: Paris. *Penetrat*: in the sense of *intravit*.

366. *Turno*. His mother's name was *Venilia*, the sister of Amata, the wife of Latinus. He was therefore connected with the royal family of *Latium*. *Consanguineo*: properly, a relation by blood.

368. *Sedet*: is resolved upon. *Statutum est*, says Rufus.

370. *Dissidet*: in the sense of *separatur*.

372. *Inachus*. He was one of the first kings of Argos, and gave his name to the river near that city. *Acrisius* was one of his descendants, and the last king of Argos.

He, or his grandson *Perseus*, removed the seat of government to *Mycenæ*. He ordered his daughter *Danaë* to be shut up in a wooden chest, and cast into the sea. Here it is said she was impregnated by Jupiter, and had *Perseus*. She was wafted to the coast of Italy, where she was taken up by Polydectes. Afterward, she married *Pilumnus*, who was one of the ancestors of *Turnus*. She founded the city *Ardea*, in the country of the *Rutuli*. *Mycenæ* was situated on the river *Inachus*, which flows into the *Sinus Argolicus*, on the eastern side of the Peloponnesus. It is here said to be the middle of Greece. But this is more from its being the chief city, or capital of Greece than from its local situation.

373. *Experta*: having tried—addressed him.

374. *Stare contrâ*: in the sense of *resistit*.

375. *Furiale malum*: the infuriate poison. *Pererrat*: in the sense of *penetrat*.

376. *Excita ingentibus*: roused by the mighty monsters. The effect of the poison upon her imagination made her see a thousand monsters, which affrighted and distracted her.

377. *Lymphata*: frantic,—furious. This is thought, by most interpreters, to express that kind of fury with which persons are seized who have been bitten by a mad dog and whose madness, when it comes to the height, is accompanied with a dread of water. From *lymphe*, water. *Sinè more*, beyond bounds—immoderately.

378. *Ceu quondam*: as when a top whizz

eri magno in gyro vacua atria circum
lo exercent. Ille actus habent
etur spatiis: stupet inecia turba,
uo manus, mirata volubile buxum:
aos plagæ. Non cursu segnior illo
is urbes agitur, populosque feroces.
a in sylvas, simulato numine Bacchi,
orsa nefas, majoremque orsa furorem,
et natam frondosis montibus abdit,
mum eripiat Teucris, tædasque moretur:
che, fremens; solum te virgine dignum
s, etenim molles tibi sumere thyrsos,
e choro, sacrum tibi pascere crinem.
olat: furiisque accensas pectore matres
ies simul ardor agit, nova quærere tecta.
: domos: ventis dant colla comasque.
remulis ululatibus æthera complent,
sque gerunt incinctæ pellibus hastas.
medias flagrantem fervida pinum
ic natæ Turnique canit hymenæos,
um torquens aciem: torvumque repentè
Io matres, audite, ubi quæque, Latinæ:
s animis manet infelicitis Amatæ
juris materni cura remordet;

380

384. *Regina* agitur
385 non segnior illo cursu
per

389. *Vociferans* te,
390 *Bacche*, solum *esse* dig-
num virgine; *eam* su-
mere molles thyrsos tibi,
lustrare te

395

397. *Regina* ipsa fer-
vida sustinet

400. Io Latinæ matres,
audite, ubi quæque *estis*:
si qua gratia infelicitis
Amatæ manet

NOTES.

he twisted lash, which boys, in-
report, &c. Dr. Trapp observes,
is the perfection of elegance.
n be more finely described.
cent: in the sense of *agitant*.
with the string.
rum: the box wood, of which
nade—the top itself, by meton.
at *animos* *plaga*. This is capable
anings, according as *plaga* is ta-
nom. plu. or the dat. sing. Dr.
ts on the former, and renders it:
give (it) life; taking *animos* in
f *vitam*; and this again for rapi-
Davidson objects to this, and
latter: they give their souls to
This is the more elegant, and
Dryden renders it thus: “and
ttle souls to every stroke.” Val-
minos in the same sense with Dr.
eyne says, *concitatiores motum*.
not less impetuous is the queen
er course through, &c.
a: part. from *ordior*, I begin or
Numine *Bacchi*: the influ-
xus being pretended. She pre-
under the influence or impulse
d. Rumeus takes *numen* in the
figio, making the queen to feign
e service or worship of Bacchus.
, under a pretence of celebrating
of Bacchus. *Adorsa*: attempt-
us: in the sense of *crimen* vel

388. *Thalamum*: in the sense of *conjugium*. *Tædas*: in the sense of *nuptias*.
390. *Etenim*. In some editions, there is a
full stop after *vociferans*. This perplexes the
whole passage: whereas, if we make *voci-*
ferans to govern the following infinitives, all
will be plain and easy. Rumeus, and Dr.
Trapp, think they are governed by *fama* *vo-*
lat. The *etenim*, here, appears to be exple-
tive. *Thyrsos*. The *thyrsus* was a kind of
spear wrapped about with vine and ivy
leaves, which Bacchus and his retinue used
to wear.
391. *Choro*. Some copies have *choria*,
others *choros*. The sense is, however, the
same with either. The bacchanals used to
dance round the image of Bacchus. *Sa-*
crum tibi. It was a custom among the Ro-
mans and Greeks, for maidens to consecrate
their hair to some god or goddess; and
never to cut it off till just before they were
married, when they suspended it in the tem-
ple of that deity, in honor of whom they
had preserved it. *Lustrare*: in the sense
of *circumire*. *Pascere*: in the sense of
servare.
393. *Tecta*: abodes, to wit, the woods.
399. *Torvum*: an adj. neu. taken as an
adverb; in imitation of the Greeks. In the
sense of *torvè*.
400. *Latina matres*: ye Latin matrons
hear, wherever any of you be. The verb
estis is understood. *Ubi*: in the sense of
ubique.

- Solvite crinales vittas, capite orgia mecum.
 404. Alecto agit Reginam talem stimulis
 Bacchi undique Postquam visa satis primos acuisse furores,
 408. Postquam Alecto Consiliumque omnemque domum vertisse Latini
 visa est sibi acuisse primos furores Amata Protinus hinc fuscis tristis Dea tollitur alis
 Audacis Rutuli ad muros : quam dicitur urbem
 Acrisioneis Danaë fundasse colonis, 410
 Præcipiti delata Noto : locus Ardua quondam
 Dictus avis, et nunc magnum manet Ardea nomen.
 Sed fortuna fuit. Tectis hic Turnus in altis
 Jam mediam nigrâ carpebat nocte quietem.
 Alecto torvam faciem et furialia membra 415
 Exuit : in vultus sese transformat aniles,
 Et frontem obscenam rugis arat : induit albos
 Cum vittâ crines : tum ramum innectit olivæ.
 Fit Calybe, Junonis anus, templique sacerdos
 420. Et offertse juveni Et juveni ante oculos his se cum vocibus offert : 420
 ante oculos cum his verbis Turne, tot incassum fusos patiere labores,
 Et tua Dardaniis transcribi sceptrâ colonis ?
 Rex tibi conjugium, et quæsitâ sanguine dotes
 Abnegat ; externusque in regnum quæritur hæres.
 I nunc, ingratis offer te, irrise, periclis : 425
 Tyrrhenas, i, sterne acies : tege pace Latinos
 427. Adedò omnipotens Hæc adedò tibi me, placidâ cum nocte jaceres,
 Saturnia ipsa jussit me Ipsa palam fari omnipotens Saturnia jussit.
 fari hæc palam tibi, cum Quare age, et armari pubem, portisque moveri
 Lætus in arma para : et Phrygios, qui flumine pulchro
 Consedère, duces pictasque exure carinas. 431

NOTES.

407. *Vertisse* : in the sense of *turbavisse*.
 410. *Fundasse*, &c. Danaë founded a city, which she called *Ardea* or *Ardua*, most probably from its high and elevated situation. *Acrisioneis colonis* : for her Grecian colony. *Acrisioneis* : an adj. from *Acrisius*, the name of her father. See 372, supra.
 411. *Præcipiti noto* : by a violent wind wafted to Italy. *Noto* : the south wind, put for wind in general.
 412. *Avis* : in the sense of *majoribus*. *Magnus* : great—illustrious.
 413. *Sed fortuna fuit*. Most interpreters take this to mean no more than *fortè*, or *ita ævenit* : so it was, or so it happened; and connect it with what follows. It happened so that Turnus, &c. Ruseus says, *casus ita tulit*. But this is very flat, and makes the conjunction *sed* a mere expletive. It is better to refer it to *Ardea* just mentioned; which, though illustrious and flourishing, was now doomed to be destroyed by *Æneas*; taking *fortuna fuit* in the sense of *Æn. ii. 325*, where *fuimus Troes, fuit Ilium*, imports: we Trojans once were, Ilium once was; but is now no more.
 417. *Obscenam*: filthy—deformed, *Arat*: in the sense of *sulcat*.
 421. *Fusos* : part of *funder* : to be lost—to be thrown away, in vain. *Esse* is understood.
 422. *Transcribi* : to be transferred to a Trojan colony. This word was generally applied to those persons, whose names were enrolled in order to be transplanted into some new colony. Such persons were called *transcripti*. Hence the verb came to signify *to transfer*.
 423. *Conjugium* : in the sense of *Laviniam*, vel *nuptias Lavinia*.
 426. *Tege* : defend—protect. The Latins, in their wars with the Tuscans, received aid from Turnus, and by his means obtained peace. To this circumstance, here is an allusion.
 430. *Para* : in the sense of *jube*. *Armas* : in the sense of *belum*.
 431. *Exure Phrygios*, &c. The poets sometimes connect two words together in the same sentence to be governed by a verb: when strictly it can agree with one of them only. Thus, in the present case, *exure* agrees with the *pictas carinas*; but it does not suit *Phrygios duces*. The meaning is: destroy the Trojan leaders, and burn their painted ships.

Æm vis magna jubet. Rex ipse Latinus,
 conjugium, et dicto parere fatetur,
 et tandem Turnum experiatur in armis.
 juvenis vatem irridens, sic orsa vicissim
 fert: Classes invectas Tybridis alveo,
 t rere, meas effugit nuntius aures:
 tos mihi finge metus: nec regia Juno
 ior est nostri.
 victa situ, verique effata senectus,
 r, curis nequicquam exercet; et arma
 inter, falsâ vatem formidine ludit.
 bi, Divûm effigies et templa tueri:
 iri pacemque gerant, queis bella gerenda.
 us Aleto dictis exarsit in iras.
 ni oranti subitus tremor occupat artus
 re oculi: tot Erinnyes sibilat hydrys,
 ue se facies aperit. Tum flammea torquens
 i, cunctantem et quærentem dicere plura
 lit, et geminos erexit crinibus angues,
 aque insonuit, rabidoque hæc addidit ore:
 o victa situ, quam veri effata senectus
 nter regum falsâ formidine ludit.
 e ad hæc: adsum dirarum à sede sororum;
 anu, letumque gero.
 ffata facem juveni conjecit, et atro
 e fumantes fixit sub pectore tædas.
 nnum ingens rupit pavor: ossaque et artus
 t toto proruptus corpore sudor.
 umens fremit; arma toro tectisque requirit.
 amor ferri, et scelerata insania belli,
 èr. Magno veluti cùm flamma sonore
 suggeritur costis undantis aheni,
 antque æstu latices: furit intus aquæ vis,

435. Hic juvenis Turnus irridens vatem, sic vicissim refert hæc orsa ex ore: nuntius non effugit meas aures, ut rere

440. Sod, O mater, senectus victa situ, effataque veri

443. Sit tibi cura tuæ effigies

445

449. Reppulit cum cunctantein

452. En! ego sum ille victa situ

455

461. Amor ferri, et scelerata insania belli, super ira sævit. Veluti cùm virgo flamma

NOTES.

Vas: in the sense of *potentia*.

Ni fatetur: unless he consent to match, and abide by his word, &c.

Orsa: in the sense of *verba*; from *ordior*.

Situ. *Situs* properly signifies the or mustiness that grows upon old and dark places. Here put for the m, (gray hairs,) deformity, or rust of

Ruëus interprets it by *annis*, may be used very well for years, or by meton. *Effata* is said of a woman past child-bearing. *Effata veri*, n mean, *barren of truth*—one who used to speak the truth. Dr. Trapp it, impotent of truth. *Victa*: overcome.

Ludit: in the sense of *decipit*. *Vapriestless*. *Te* is understood. *Inter gum*. Ruëus says, *super bellis re-*

Oranti: in the sense of *loquenti* vel

448. *Tanta facies*: so horrid an appearance of her disclosed itself to his view. She displayed so terrific an appearance to the astonished youth, that a sudden trembling seized his limbs, &c.

450. *Reppulit*: prevented—repelled.—*Erexit*: in the sense of *extulit*.

451. *Verbera*: her lash—whip.

457. *Fumantes atro lumine*: smoking with gloomy light. Servius interprets *atro* by *furiali—inferno*.

459. *Proruptus*: gushing—bursting from his whole body, drenched—wet, &c.

460. *Fremit*: he raves for his arms. Ruëus says, *servet*.

462. *Super*. This is used here in the sense of *insuper*: furthermore—beside. It may seem a strange climax, says Dr. Trapp, to mention anger after madness. The former relates to the hurry of his thoughts about war in general, and the latter to his own resentment and jealousy. *Veluti cùm*: as when a fire of twigs, with a great roaring

- Fumidus atque altè spumis exuberat amnis : 465
 Nec jam se capit unda ; volat vapor ater ad auras
 467 Ergò Turnus indicit primis juvenum iter ad regem Ergo iter ad regem, pollutâ pace, Latinum
 Indicet primis juvenum : et jubet arma parari,
 Tutari Italiam, detrudere finibus hostem :
 470. *Ait se venire satis ambobus* Se satis ambobus Teucrisque venire Latinisque. 179
 Hæc ubi dicta dedit, Divosque in vota vocavit,
 Certatim sese Rutuli exhortantur in arma.
 473. *Egregium decus formæ atque juvenis sui regis movet hunc : reges ejus atavi movent hunc : dextera incluta claris factis movet hunc* Hunc decus egregium formæ movet atque juvenis ;
 Hunc atavi reges ; hunc claris dextera factis.
 Dum Turnus Rutulos animis audacibus implet, 475
 Alecto in Teucros Stygiis se concitat alis :
 Arte novâ speculata locum, quo litore pulcher
 Insidiis cursuque feras agitabat Iulus.
 Hic subitam canibus rabiem Cocytia virgo
 Objicit, et noto nares contingit odore, 480
 Ut cervum ardentem agerent : quæ prima laborum
 Causa fuit, belloque animos accendit agrestes.
 Cervus erat formâ præstanti, et cornibus ingens
 484. *Quem raptum ab ubere matris pueri Tyrrhæidæ nutribant* Tyrrhæidæ pueri quem matris ab ubere raptum
 Nutribant, Tyrrheusque pater, cui regia parent 485
 Armenta, et latè custodia credita campi.
 486. *Cui custodia campi latè erat credita. Sylvia soror eorum ornabat eum assuetum* Assuetum imperiis soror omni Sylvia curâ
 Mollibus intexens ornabat cornua sertis.
 Pectebatque ferum, puroque in fonte lavabat.
 Ille manum patiens, mensæque assuetus herili, 490
 Errabat sylvis : rursusque ad limina nota

NOTES.

is placed under the sides of a boiling chaldron, &c.

464. *Latices*: in the sense of *aqua*. *Exultant*: boil up. *Aquæ vis*: the force or power of the water. Heyne reads *Aquæ*: the old gen. of *aqua*, and connects it with *fumidus amnis*. The common reading is *aquæ vis*.

465. *Fumidus amnis*: the steam or vapor. *Exuberat*: abounds—overflows. Nothing can give us a greater and more terrible idea of human rage and fierceness, than the boiling of water in a chaldron. Dr. Trapp thinks with Pierius, that the force of eloquence is here wonderfully displayed in the variety of words to express the same thing.

467. *Pace pollutâ*. A league or treaty of peace was considered sacred, and ratified by solemn rites of religion; and the violation of it was considered an act of pollution and profaneness.

470. *Satis venire*: that he is a match for both, &c. *Venire*: in the sense of *esse*.

472. *Certatim*: eagerly—with emulation. *In arma*: in the sense of *ad bellum*.

473. *Hunc*: one—this one.

474. *Atavi*: in the sense of *majores*. The poet here enumerates the different incitements to the war. One is induced to take up

arms from the grace and dignity of his king; a second, from a consideration of his long line of royal ancestors; and a third, from his noble achievements and feats in arms.

Atavi reges. These words are here used in the sense of *regales majores*: his royal ancestors.

477. *Speculata*: having observed the place, on what shore beautiful Iulus, &c. *Novæ arte*: with a new purpose, design, or object in view—with a design different from her visit to Latinus or Turnus, that she might actually kindle the war.

478. *Insidiis*: snares—traps.

479. *Cocytia*: hellish or infernal; an adj. from *Cocytus*, a fabulous river of hell.

480. *Noto odore*: the known scent of the stag.

481. *Ardentes*: eager—ferocious.

484. *Tyrrhæidæ*: the sons of Tyrrheus—a patronymic noun. Tyrrheus kept the herds of Latinus.

487. *Imperiis*: authority—command. Ruseus takes *assuetum*, in the sense of *de-cilem*.

489. *Ferum*. Ferus properly signifies a wild or savage animal. Here, and in some other places of Virgil, it signifies a tame one.

num serâ quamvis se nocte ferebat.
 rocul errantem rabidæ venantis Iûli
 vère canes : fluvio cùm fortè secundo
 et, ripæque æstus viridante levaret.
 am eximæ laudis succensus amore
 is curvo direxit spicula cornu :
 træ erranti Deus abfuit, actaque multo
 uterum sonitu, perque ilia venit arundo
 at quadrupes nota intrâ tecta refugit,
 itque gemens stabulis ; questuque cruentus
 imploranti similis, tectum omne replevit.
 rima soror, palmis percussa lacertos,
 m vocat, et duros conclamat agrestes.
 stis enim tacitis latet aspera sylvis,
 si adsunt : hic torre armatus obusto,
 hic gravidî nodis : quod cuique repertum
 i, telum ira facit. Vocat agmina Tyrrheus,
 fidam quercum cuneis ut fortè coactis
 nat, raptâ spirans immanè securi.
 eva è speculis tempus Dea nacta nocendi,
 lecta petit stabuli, et dé culmine summo
 le canit signum, cornuque recurvo
 am intendit vocem : quâ protinûs omne
 nuit nemus, et sylvæ intonûere profundæ.
 et Triviæ longè lacus, audiit amnis
 A Nar albus aquâ, fontesque Velini :

495

500

501. Cruentusquo, at-
 que similis imploranti
 opem, cervus replevit

505

505. Aspera pestis
 Alecto latet

507. Illic armatus no-
 dis gravidî stipitis adeat :
 ira facit id telum, quod
 est repertum cuique ri-

510

510. Tyrrheus spirans
 immanè, securi raptâ,
 vocat agmina, ut fortè

515

NOTES.

Rabida : in the sense of *furiosa*.
Defluere secundo : when by chance
 swimming down the stream—along
 the current. *Commoveere* : roused up
 as roving at large.

Levaret : allaying—assuaging the

Curvo cornu : from his bent, or elas-

Deus. Alecto is here meant. *Deus*
 though genders. *Errant* : Dr. Trapp
 there is an elegancy in this. He
 means by hitting the animal, consider-
 consequences. But he thinks by
 means are to understand any god, or for-
 foot commentators, however, take
 in its common acceptation. His
 means erring in itself, and would have
 led it not been guided by the goddess.
 in the sense of *innata*, vel *impulsa*.
sonitu : in the sense of *stridore*. It
 whizzing noise as it cut the air.

Aspera pestis : the odious fiend
 is. But La Cerdà understands it of
 the which seized the rustics. This is
 natural and easy, though the sense
 means.

Coactis : with wedges driven

Spirans immanè. Davidson under-
 stands of the passion into which Tyr-

rhæus was thrown, on hearing of the death
 of the stag : breathing fury—panting for
 vengeance. Dr. Trapp understands it of his
 puffing and blowing in felling and splitting
 timber. Valpy is of the same opinion with
 Davidson.

514. *Intendit* : she swells her infernal
 voice through the crooked horn. By means
 of the horn, the sound was greatly in-
 creased.

515. *Profundæ sylvæ* : either the woods in
 deep valleys, or the inmost and thickest part
 of the woods.

516. *Lacus Triviæ* : the lake of Diana.
 This was near the city *Aricia*, about three
 leagues from Laurentum to the north. *Ho-*
die, Lago di Nemo.

517. *Nar*. This river rises in the Apen-
 nines, and running in a south-western di-
 rection, separating *Umbria* from the country
 of the Sabines, falls into the Tiber. Its
 surface is whitened for a considerable dis-
 tance by the foam, occasioned by the dash-
 ing of the water against the rocks that lie
 in its bed. Its name is of Sabine origin,
 and signifies *sulphur*, with which the water
 is impregnated. *Hodie, Nera*. *Fontes Ve-*
lini : the river *Velinus*. This river rises in
 the country of the Sabines, and flows into
 the *Nar*

- Et trepidæ matres pressère ad pectora natos.
 519. Tum verò indo- Tum verò ad vocem celeres, quâ buccina signum
 miti agricolæ celeres Dira dedit, raptis concurrunt undique telis
 concurrunt undique, te- Indomiti agricolæ: necnon et Troia pubes
 lis raptis, ad vocem, quâ Ascanio auxilium castris effundit apertis.
 tira Direxere acies: non jam certamine agresti,
 Stipitibus duris agitur, sudibusve præustis;
 Sed ferro ancipiti decernunt, atraque latè
 Horrescit strictis seges ensibus, æraque fulgent
 Sole lacessita, et lucem sub nubila jactant.
 Fluctus uti primo cœpit cùm albescere vento;
 Paulatim sese tollit mare, et altius undas
 Erigit, inde imo consurgit ad æthera fundo.
 531. Hic juvenis Al- Hic juvenis primam ante aciem stridente sagittâ,
 mon, qui fuit maximus Natorum Tyrrhei fuerat qui maximus, Almon
 natorum Tyrrhei, ster- Sternitur: hæsit enim sub gutture vulnus, et udæ
 nitur, ante Vocis iter, tenuemque inclusit sanguine vitam.
 535. Multa corpora Corpora multa virûm circâ: seniorque Galæsus,
 virûm sternuntur circâ Dum paci medium se offert, justissimus unus
 illum: seniorque Gelæ- Qui fuit, Ausoniisque olim ditissimus arvis.
 sus sternitur quoque • Quinque greges illi balantûm, quina redibant
 Armenta, et terram centum vertebat aratris.
 Atque, ea per campos æquo dum Marte geruntur,
 Promissi Dea facta potens, ubi sanguine bellum
 Imbuit, et primæ commisit funera pugnæ;
 Deserit Hesperiam, et cœli convexa per auras,
 Junonem victrix affatur voce superbâ:
 545. En discordia por- En perfecta tibi bello discordia tristi!
 focta est tibi Dic, in amicitiam cœant, et fœdera jungant,
 547. Dic illis, sit co- Quandoquidem Ausonio respersi sanguine Teucros.
 eant Hoc etiam his addam, tua si mihi certa voluntas:

NOTES.

520. *Indomiti*: rude, unpolished, countrymen, &c.
 522. *Effundit*: in the sense of *mittit*.
 523. *Direxere acies*: they arranged the lines. They drew up their respective forces in order of battle. *Non agitur agresti*: they do not now engage in rustic fight, with, &c. *Agitur*: in the sense of *pugnatur*.
 525. *Ancipiti ferro*: with the two-edged sword. Rûmus says, *dubitis gladiis*, alluding to the issue of the contest. *Atra seges*: a direful field (crop) of drawn swords waves afar, &c. The prep. *è* is understood before *strictis ensibus*.
 526. *Æra*: brazen armor; plu. of *æs*: brass. Any thing made of brass may be called *æs*, vel *æra*.
 533. *Vulnus*: the wound; here put, by meton. for the wounding instrument—the arrow. *Udæ Vocis*. The voice is here called humid, because it passes through a moist or humid passage. The same as *udum iter vocis*.
 534. *Inclurit*: in the sense of *obstruxit*.
 536. *Medium paci*: a mediator of peace.
 538. *Redibant*: returned home to him from pasture. He had five flocks of sheep, and five herds of cattle.
 540. *Æquo Marte*. This cannot mean that the loss was equal on both sides, for the slain was on the part of the Latins only. Donatus explains it by *aperto Marte*; and Ascensius, by *æquo et plano campo*; meaning, that the field of battle was a plain and level spot of ground. Rûmus takes it to refer to the fight itself; when the issue was as yet equal; or it was uncertain, on which side the victory would turn.
 541. *Dea facta potens*: the goddess having accomplished her promise. *Potens*: in the sense of *compos*. *Bellum*. Davidson renders it, by field of war; which evidently is its meaning in this place. When she had then fulfilled her engagement with Juno.
 542. *Funera*: in the sense of *cadaver*. *Commissit*: in the sense of *incepit*.
 543. *Convexa*: in the sense of *recta*.
 544. *Victrix*: victorious—having effected her object.

as in bella feram rumoribus urbes,
 lamque animos insani Martis amore, 550
 e ut auxilio veniant: spargam arma per agros.
 intra Juno: Terrorum et fraudis abunde est:
 elli causæ: pugnatur cominus armis.
 rs prima dedit, sanguis novus imbuit arma.
 onnubia et tales celebrent hymenæos 555
 um Veneris genus, et rex ipse Latinus.
 er æthereas errare licentiùs auras
 ater ipse velit summi regnator Olympi.
 cis. Ego, si qua super fortuna laborum est,
 gam. Tales dederat Saturnia voces: 560
 em attollit stridentes anguibus alas,
 ue petit sedem, supera ardua linquens.
 oculus, Italiæ in medio sub montibus alti
 , et famâ multis memoratus in oris,
 sti valles: densis hunc frondibus atrum
 trisque latus nemoris, medioque fragosus
 itum saxis et torto vortice torrens.
 cus horrendum, et sævi spiracula Ditis
 antur: ruptoque ingens Acheronte vorago,
 as aperit fauces: quæ condita Erinnyes,
 numen, terras cælumque levabat.
 minùs interea extremam Saturnia bello
 : regina manum. Ruit omnis in urbem
 m ex acie numerus: cæsosque reportant,

556. *Æneas*, egregium
 genus Veneris, et rex
 Latinus ipse celebrent
 558. *Pater Jupiter*
 ipse regnator summi
 560 *Olympi* haud vellet
 errare

565. 568. *Nempe* valles am-
 sancti. *Latus nemoris*,
 atrum densis frondibus
 urget hunc locum utrin-
 que, medioque ejus

570 570. *In quibus* Erinnyes,
 invisum numen, condita

NOTES.

more insani. *Rusus* takes this for
more Martis, by hypallage. But in-
 an epithet highly applicable, and
 or Mars, or war; where nothing but
 id mad fury reign.

arma: in the sense of *bella*.

Novus sanguis: new (or recent)
 th stained the arms, which, &c. The
 ludes to the blood which had been
 he recent or late encounter. *Fors*:
 -fortune. *Dedit*: offered—presented.
Exde locis: depart from the places
 pper world. The earth is called the
 or ethereal regions, in opposition to
 nal regions, or regions of darkness.

The parts of the verb are sepa-
temeris. *Fortuna laborum*: *Rusus*
crimen in hoc negotio.

Voces: in the sense of *verba*.

Attollit: in the sense of *exultat*. She
 spreads her wings hissing, &c.

Supera ardua: the lofty places of
 er world. *Loca* being understood.
Valles Amsancti. Commentators are
 ed about the situation of this place.
 lion is of opinion that the *Velinus*,
 ed 517, is the place which the poet
 is view. The river, says he, is ex-
 rapid before its fall, and rushes down
 ice a hundred yards high. It throws
 o the hollow rocks, which has pro-
 ven worn by such a constant fall of
 It is impossible to see the bottom,

on which it breaks, for the thickness of the
 mist that rises from it; which looks at a
 distance like clouds of smoke, ascending
 from some vast furnace; and distils in per-
 petual rains on all the places near it. He ob-
 serves, that this was the most proper place
 in the world for a fury to make her exit, after
 she had filled a nation with distractions and
 alarms; and, I believe, continues he, that
 every reader's imagination is pleased, when
 he sees the angry goddess, thus sinking as
 it were in a tempest, and plunging herself
 into hell amidst such a scene of horror and
 confusion. This cascade is near the middle
 of Italy. *Amsanctus*: of the old *amphi*, and
sacer vel sanctus.

567. *Torto vortice*: with its whirling eddy
Fragosus: roaring among the rocks.

568. *Spiracula*: in the sense of *ostia*.

569. *Ingens vorago*: a vast gulf issuing
 from overflowing Acheron—from Ache-
 ron, having burst its barriers. *Acheron*, a
 river of hell: also hell itself—the infer-
 nal deities. Davidson takes it absolutely
 with *rupto*.

570. *Condita*: being hid—sunk. *Levabat*:
 relieved them from her presence, by disap-
 pearing from these upper regions. Heyne
 says, *linquebat*.

572. *Saturnia regina*: Juno, the daugh-
 ter of Saturn, and wife of Jove. Hence
 sometimes styled the queen of the gods.

- Almonem puerum, fœdatique ora Galesi,
Implorantque Deos, obtestanturque Latinum.
Turnus adest, medioque in crimine cædis et ignis,
578. *Queritur* Teucros Terrorem ingeminat: Teucrosque in regna vocari;
ocari Stirpem admisceri Phrygiam; se limine pelli.
579. *Admisceri* Lati- Tum, quorum attonitæ Baccho nemora avia matres
Insultant thiasis, neque enim leve nomen Amatæ
580. Tum illi, quorum Undique collecti coeunt, Martemque fatigant
matres attonitæ Baccho Illicet infandum cuncti contra omina bellum,
insultant thiasis per Contra fata Deum, perverso numine poscunt.
Certatim regis circumstant tecta Latini.
581. Ille, velut pelagi rupes immota, resistit:
Ut pelagi rupes, magno veniente fragore,
582. Quæ sese, multis circumlatrantibus undis,
Mole tenet: scopuli nequicquam et spumea circum
Saxa fremunt, laterique illisa refunditur alga.
583. Quæ tenet sese Quæ sese, multis circumlatrantibus undis,
mole, magno fra- Mole tenet: scopuli nequicquam et spumea circum
gore procella veniente Saxa fremunt, laterique illisa refunditur alga.
Verùm ubi nulla datur cæcum exsuperare potestas
Consilium, et sævæ nutu Junonis eunt res:
584. Multa Deos, aurasque pater testatus inanes,
Frangimur heu fati, inquit, ferimurque procella!
585. O miseri! Ipsi has sacrilego pendetis sanguine pœnas,
Ipsi pendetis has O miseri! Te, Turne, nefas, te triste manebit
Supplicium; votisque Deos venerabere seris.
Nam mihi parta quies, omnisque in limine portus;

NOTES.

575. *Ora*: in the sense of *caput*; and *fœdati*, in the sense of *occisi*: or *ora fœdati Galesi*, may mean simply the body of Galesus, mangled and disfigured with wounds.

577. *Medio crimine*, &c. By *crimen* here we are undoubtedly to understand the charge or accusation, which the rustics brought against the Trojans, for the death of Almon and Galesus. While they are making the accusation, in *medio crimine*, Turnus comes up, and increases the alarm. Dr. Trapp takes it for the crime of murder simply; and Rûsius interprets it by *in medio cadaverum*.

580. *Attonitæ*: inspired—under the influence of. Rûsius says, *percitæ*.

581. *Insultant thiasis*: leap and dance in choirs through the pathless groves. For *thiasis*, Rûsius says *choreis*. *Nomen*: influence—authority.

582. *Fatigant*: in the sense of *poscunt*. *Martem*: war.

583. *Omina*. These were the flight of ooes and fiery appearance about Lavinia. See 64, supra et sequens.

584. *Fata*: these were the responses of the Oracle of Faunus. *Perverso numine*. Rûsius takes this in the sense of *contra voluntatem Deorum*: the will of the gods being against it. Heyne is of the same opinion. *Perverso*: in the sense of *adverso*.

587. *Fragore*: in the sense of *tempestate*.

588. *Circumlatrantibus*: in the sense of *circumsonantibus*.

589. *Scopuli*: properly high sharp rocks. *Saxa*: any rocks—rocks in general.

590. *Alga illisa*: the sea-weed dashed against its sides is repelled, or washed off.

591. *Cæcum*: in the sense of *inæcerum*.

593. *Testatus multa*: having often besought the gods and skies—having called them to witness. *Multa*: a Grecism, for *multum*, vel *sæpe*. *Inanes auras*: vacuum ætrem, says Rûsius. *Auras*: the skies or heavens, as the word frequently signifies. Dr. Trapp thinks it should be read *æras*, and, accordingly, he connects *inanes* with it: the vain or useless altars; because of the league which had been made in due form, but now was broken. But Davidson reads *inanis*, agreeing with *pater*, in the sense of *inanis*, in vain—to no purpose; and he observes it is the reading of some ancient copies. Heyne reads *inanes* agreeing with *auras*. Valpy and La Cerda do the same. Pictor connects *inanes* with *frangimur*.

595. *Sacrilego sanguine*. Latinus calls their blood sacrilegious, because they had compelled him to the war against the will of the gods.

598. *Nefas*: an impious or wicked person. As *Æn. ii. 585*. Or it may be taken in the sense of *infandum*, agreeing with *supplicium*. Rûsius interprets it by *crimen*. Davidson renders it: "the impious promoter of this war," in apposition with *Turne*.

599. *Nam quies*: for rest is prepared for

Funere felici spoliis. Nec plura locutus,
 Sepit se tectis, rerumque reliquit habenas. 600
 Mos erat Hesperio in Latio, quem protinus urbes
 Albanæ coluere sacrum, nunc maxima rerum
 Roma colit, cum prima movent in prælia Martem
 Sive Getis inferre manu lachrymabile bellum,
 Hyrcanisve, Arabisve parant; seu tendere ad Indos, 604. Sive parant manu inferre
 Auroramque sequi, Parthosque reposcere signa. 606
 Sunt geminæ belli portæ, sic nomine dicunt,
 Relligione sacræ, et sævi formidine Martis:
 Centum ærei claudunt vectes, æternaque ferri
 Robora; nec custos absistit limine Janus. 610
 Has, ubi certa sedet patribus sententia pugnæ;
 Ipse, Quirinali trabem cinctuque Gabino
 Insignis, reserat stridentia limina consul;
 Ipse vocat pugnas: sequitur tum cætera pubes,
 Eæque assensu conspirant cornua rauco. 615
 Hoc et tum Æneadis indicare bella Latinus
 More jubebatur, tristesque recludere portas.

NOTES.

me, and my whole haven is at the door. This is a fine metaphor. The weather-beaten mariner enters the haven with joy. It is a place of rest and quiet, from the dangers of the ocean. So the aged monarch views death at the door, as the end of his toils, and as a rest from his cares and labors. All he loses is the satisfaction of leaving his people in peace and prosperity.

600. *Habenas rerum*; the reins of government. A metaphor, taken from the management of horses, with bit and reins. *Sepit*: in the sense of *clausit*.

601. *Mos erat*. This custom was instituted in the time of Numa, as we are told by Livy; but, for the sake of embellishment, the poet refers the origin of it to the earliest ages of his country. *Protinus*: constantly. *Rum* says, *perpetuus*.

602. *Coluere*: in the sense of *servaverunt*. *Rerum*: the world.

603. *Movet Martem*. We are told that the Romans used, upon the declaration of war, to enter the temple of Mars, where the sacred bucklers were suspended, and strike upon them, with the words: *Mars vigile*, Mars awake. Hence the expression, *movet Martem*: in the sense of *excitant Martem*.

604. *Getis*. The Getæ were a people of Dacia, near the mouth of the Danube. The proconsul L. Crassus triumphed over them, just before the time of Virgil.

605. *Hyrcanis*. Hyrcania was formerly a part of Parthia. Against them, as a distinct people, the Romans did not declare war. In the year of Rome 730, Augustus attempted the subjugation of the Arabians, but he failed in it. *Indos*. It is well known that the Romans made no conquests in India, properly so called. But Dion informs

us that, overawed by the fame of Augustus, they made peace with him, and presented him with rich gifts, while he tarried at Samos, in Asia, about the year 734. *Tendere ad*: to march against the Indians, and to penetrate the remotest parts of the east, *sequi auroram*.

606. *Parthos reposcere*: to demand back the standards from the Parthians.

608. *Relligione*: religious veneration.

609. *Vectes æternaque*: a hundred brazen bars, and eternal strength of iron, shut them.

610. *Janus*. This is said because the statue of Janus was in the threshold; or because he presided over all doors, which, from him, were called *januæ*. Janus was the most ancient king of Italy. Some suppose him to have been Japhet, the son of Noah. See Ecl. iv. 6. He was represented with two faces.

611. *Pugnæ*: in the sense of *belli*. *Sententia*: determination; and *sedet*: in the sense of *hæret*. *Has*. This must refer to *portas* understood. But it would seem quite unnecessary. The idea is sufficiently conveyed by *limina stridentia*, which is to be placed in this case, in apposition with *has portas*. *Rum* takes *limina* in the sense of *cardines*, but this seems a refinement unnecessary. He says, *has (portas) et earum stridentes cardines*. Heyne and Valpy take them as meaning the same thing—the doors of the temple of Janus.

612. *Quirinali trabem*: with his augural robe. So called, because worn by Romulus, who was also called *Quirinus*. See 187, supra. *Gabino cinctu*. This dress Servius derives from Gabii, a city of Latium. See Lex. under *cinctus*.

617. *Recludere*: to open the direful doors

- Abstinuit tactu pater, aversusque refugit
 Fœda ministeria, et cæcis se condidit umbria.
620. Tum Saturnia regina Deûm, delapsa, morantes
 regina Deûm, delapsa, morantes
 cœlo. ipsa
 Impulit ipsa manu portas, et, cardine verso,
 Belli ferratos rupit Saturnia postes.
- Ardet inexcita Ausonia atque immobilis antè:
 Pars pedes ire parat campis; pars arduus altis
 Pulverulentus equis furit: omnes arma requirunt
 Pars leves clypeos et spicula lucida tergunt
 Arvinâ pingui, subiguntque in cote secures:
 Signaque ferre juvat, sonitusque audire tubarum.
 Quinque adeò magnæ positis incudibus urbes
 Tela novant: Atina potens, Tiburque superbum,
 Ardea, Crustumérique, et turrigeræ Antemnæ.
 Tegmina tuta cavant capitum, flectuntque salignas
 Umbonum crates: alii thoracas ahenos,
 Aut leves ocreas lento ducunt argento.
 Vomeris huc et fulcis honos, huc omnis aratri
 Cessit amor; recoquunt patrios fornacibus enses.
 Classica jamque sonant: it bello tessera signum.
 Hic galeam tectis trepidus rapit: ille frementes

NOTES.

The doors of the temple of Janus were open in time of war, but shut in time of peace. Immediately on the declaration of war, the consul, with much parade and solemnity, opened them. What is said here on the subject, is by anticipation. *Jubebatur*: is urged—importuned.

622. *Postes*. *Postis*, properly, the door-post, or that part of the frame to which the door is hung. Also, the door itself, by meton.

624. *Pars arduus*: a part raised on lofty steeds, involved in clouds of dust, rage for war. The meaning of the passage is: a part prepare to take the field as infantry, (*pedites*.) a part as cavalry.

627. *Arvinâ*: tallow—any fat.

629. *Urbes*: the cities; by meton. the inhabitants. *Incudibus positis*: on their erected anvils, or their anvils being erected.

630. *Novant tela*: they repair their weapons. *Atina*: a city of the *Volsci*. *Tibur*: this was a city in the northern part of Latium, near the cataract of the river *Anien*. It was situated near the top of a mountain. Hence the epithet *superbum*. *Hodie, Trivoli*.

631. *Ardea*. This was the capital of the *Rutuli*. See 372. and 410, *supra*. *Crustuméri*: this was a city situated not far from the place where Rome was afterward built. Little, however, is known of it. *Antemnæ*: a city near the confluence of the rivers *Anien* and *Tiber*.

633. *Crates umbonum*. These were the supporters or frames of the shields, made of osiers, or small pieces of wood, and afterward covered with the hides of beasts. Um-

bo: the farthest projecting point of the shield; by synec. put for the whole shield. These frames were made of willow.

634. *Ducunt*: in the sense of *excitant*. *Leves ocreas*: smooth greaves of ductile silver. These were armor for the legs and thighs.

635. *Honos vomeris*: the honor (regard) of the ploughshare and of the pruning knife gives place (*huc*) to the preparations for war; and all the love of the plough yields to them. They are so intent upon war, that they disregard the business of agriculture.

636. *Recoquunt*: they form anew—they make over again.

637. *Tessera signum*: the *tessera*, the signal for war, goes forth. This was a square figure like a dice, on which was inscribed the watchword or private signal, by which they could distinguish friends from foes in battle. Or, according to others, it contained the order and regulations of the march. This was distributed among the soldiers. Hence the phrase: *it tessera*. It was afterward given *vira vocè*. *Classica*: the trumpets. The *tuba* was a straight trumpet: the *cornu*, a crooked trumpet, resembling a horn. They were also called *buccina*. The *lituus* was a trumpet not so straight as the *tuba*, nor so crooked as the *cornu*. *Classicum*, properly, the sound of the trumpet: the trumpet itself, by meton.

639. *Trilicem auro*. The coat of mail was composed of plates of iron linked together by rings. Some of them were fringed or bordered in the lower extremity with gold tissue of two or three textures, and were accordingly called *bilix*, *trilix*, &c. *Ad Jugg*

Ad juga cogit equos ; clypeumque, auroque trilecem
Loricam induitur, fidoque accingitur ense.

Pandite nunc Heliconæ, Dææ, cantusque movete :
Qui bello exciti reges : quæ quemque secutæ
Complêrint campos acies : quibus Ætala jam tum
Floruerit terra alma viris, quibus arserit armis.
Et meministis enim, Divæ, et memorare potestis :
Ad nos vix tenuis famæ perlabitur aura.

Primus init bellum Tyrrhenis asper ab oris
Contemptor Divûm Mezentius, agminaque armat.
Filius huic juxtâ Lausus ; quo pulchrior alter
Non fuit, excepto Laurentis corpore Turni :
Lausus equûm domitor, debellatorque ferarum,
Ducit Agyllinâ nequicquam ex urbe secutos
Mille viros ; dignus patriis qui lætior esset
Imperiis, et cui pater haud Mezentius esset.

Post hos, insignem palmâ per gramina currum,
Victoresque ostentat equos, satus Hercule pulchro
Pulcher Aventinus ; clypeoque insigne paternum,
Centum angues, cinctamque gerit serpentibus hydram :
Collis Aventini sylvâ quem Rhea sacerdos
Furtivum partu sub luminis edidit oras,
Mixta Deo mulier : postquam Laurentia victor,
Geryone extincto, Tirynthius attigit arva,

639. Indulturne cly-
peum, loricamque trili-
cem auro

641. O Dææ Musæ,
pandite

642. Qui reges exciti
fuerint ; quæ acies

643. Quibus viris jam
tum Ætala, alma terra

648. Asper Mezentius,
contemptor Divûm, pri-
mus init

649. Huic filius Lau-
sus sequitur juxtâ, quo

652. Ducit mille viros
secutos cum nequicquam

655. Post hos pulcher
Aventinus, satus pul-
chro Hercule, ostentat
currum insignem palmâ

657. Clypeoquo gerit
paternum insigne, nempe

659. Quem Rhea sa-
cerdos, mulier mixta
Deo, partu edidit furti-
vum sub oras luminis

NOTES.

to the chariots. Chariots were anciently used in war by all distinguished persons.

640. *Induitur* : in the sense of *induit*.

641. *Heliconæ* : a Greek acc. : a mountain in Boeotia sacred to the muses. The poet here imitates the *Iliad*. lib. ii. both in this invocation, and in the enumeration of the forces of the Italian princes. But, in several particulars, he has improved upon his model.

646. *Tenuis aura* : a small breath of fame, &c.—scarcely a slender thread of tradition hath extended down to us.

647. *Asper* : fierce—cruel.

648. *Mezentius*. We are told that he commanded his subjects to pay him a tax of the first fruits, and the firstlings of their flocks ; which before were given to the gods. On this account, he was considered an atheist, *contemptor divûm*. The poet here gives us a list of the troops engaged on the part of Turnus.

649. *Huic*. The dative of the personal pronouns is often used in the sense of the genitive. *Huic* : in the sense of *hujus*.

650. *Corpore Turni* : a Grecism, for Turnus himself.

652. *Argyllina*. an adj. from *Argylla*, a city of Tuscany, near the confines of Latium. It was founded by a colony of Thesalians. *Nequicquam* : in vain, because he was to be slain in the war with his troops : or, because he could not prevent thereby the purposes of the gods concerning the Trojans

653. *Dignus*, &c. This line is somewhat perplexed. The usual ordo is, *dignus qui esset lætior*, &c. It would be easier by transposition thus : *qui esset dignus (fuisse) lætior*, &c. : who was worthy to have been happier in his father's authority. It was in obedience to his father that he came to the war. If he had not been constrained, he would have tarried at home, shunned the toils and dangers of the war, and by that means have saved his life. He was worthy to have lived. Ruæus interprets *imperiis* by *regne*, implying that he deserved to be happier in his father's kingdom—to have remained at home, and, by that means, saved his life *Cui* : to whom Mezentius ought not to have been a father ; who could have imposed such commands upon a son.

657. *Pulcher*. Dr. Trapp thinks this cannot here mean beautiful ; but rather stout, illustrious, renowned ; as the same word is applied to Hercules, his father. *Paternum insigne* : his father's ensign, or impresa. This was the figure of the conquered hydra, shooting up into a hundred heads.

660. *Edidit partu* : brought forth at a birth into life, &c.

661. *Mixta* : uniting—mingling with—having intercourse with. Hercules, after he had slain Geryon, the king of Spain, and taken his herds, returned with them through Italy. It was at this time, that the priestess Rhea conceived Aventinus, and afterward bore him to that hero.

662. *Tirynthius* : a name of Hercules.

664. *Ejus milites gerunt* Tyrrenoque boves in flumine lavit Iberas.
Pila manu, sævosque gerunt in bella dolones :
Et tereti pugnans mucrone, veruque Sabello. 665
Ipse pedes, tegmen torquens immane leonia,
Terribili impexum setâ, cum dentibus albis,
Indutus capiti : sic regia tecta subibat
Horridus, Herculeoque humeros innexus amictu.
670. *Tum gemini fratres* Tiburtia mœnia linquunt,
670
Tum gemini fratres Tiburtia mœnia linquunt,
Fratris Tiburti dictam cognomine gentem,
Catillusque, acerque Coras, Argiva juvenus :
Et primam ante aciem densa inter tela feruntur.
Ceus duo nubigenæ cùm vertice montis ab alto
Descendunt Centauri, Omolen Othrynque nivalem 675
675
Linquentes cursu rapido : dat euntibus ingens
Sylva locum, et magno cedunt virgulta fragore.
678. *Nec Cæculus fundator* Prænestinæ fundator defuit urbis ;
678
Nec Prænestinæ fundator defuit urbis ;
Vulcano genitum pecora inter agrestia regem,
Inventumque focus, omnis quem credidit ætas, 680
680
Cæculus. Hunc legio latè comitatur agrestis :
Quisque altum Præneste viri, quique arva Gabinæ
Junonis, gelidumque Anienem, et roscida rivis
Hernica saxa colunt : quos, dives Anagnia, pascis,
685
685
Quos, Amasene pater. Non illis omnibus arma,
Nec clypei currusve sonant : pars maxima glandes

NOTES.

from *Tyrrinus*, a city near Argos, where he was brought up.

663. *Tyrrheno flumine*: the river Tiber, which divided Tuscany or Etruria from Latium. *Iberas boves*: his Spanish herds. *Iberas*: an adj. from *Iberus*, a river of Spain. *Hodie, Ebro*.

664. *Dolones*. These were long poles or battoons, with bayonets enclosed at the end, which were hardly to be observed. Hence they were called *dolones*, from *dohus*, being a kind of deceitful weapon.

665. *Veru*. This was a kind of dart used by the Sabines and Samnites. Hence the epithet *Sabello*, that is, *Sabino* vel *Samnitico*.

668. *Indutus capiti*: he put it (the shaggy lion skin) upon his head. *Cinctus circa caput*, says Ruæus.

669. *Innexus*: covered, as to his shoulders, with the garment of Hercules, his father. This was the hide of the Nemean lion.

673. *Feruntur*: in the sense of *incedunt*. *Ante primam*: before the first line—in the front of the battle.

674. *Nubigenæ*: cloud-born sons. These were the Centaurs, whom Ixion begat, it is said, upon a cloud. They were a people of Thessaly, and celebrated for horsemanship. Ixion was their king.

675. *Omolen—Othryn*. These were mountains of Thessaly, where the Centaurs resided.

678. *Fundator &c* Cæculus, we are told,

had very small eyes, as his name implies. He was very ambitious, and was the founder of a colony. He pretended that he was the son of Vulcan, and that the brightness of his father's fire had injured his sight. He built the city *Præneste*, situated on a mountain. Hence called *altum Præneste*, about 24 miles from Rome.

680. *Inventum focus*: found upon the hearth. He was therefore reputed the son of Vulcan. The verb *esse* vel *fuisse* is understood.

682. *Gabinæ Junonis*. *Gabinæ*: an adj. from *Gabii*, a town of the Volsci, between Rome and Præneste. Here Juno had a splendid temple. Hence she is called *Gabinian Juno*.

683. *Gelidum Anienem*: the river Anien, which empties into the Tiber from the north-east. Its water was very cold. Hence the epithet *gelidum*.

684. *Hernica saxa*: the towns of the Hernici. They were a people between the Æqui, the Marsi, and the Volsci. Their country was very mountainous. Hence their towns were called *saxa*, being built amongst rocks. Their chief town was *Anagnia*. *Roscida rivis*: watered with rills or streams.

685. *Amasene*. The river Amasenus, which watered the country about *Anagnia*. The epithet *pater* is common to all the river gods. *Hodie, Toppia*.

686. *Glandes plumbi*: balls of lead. *Spargit*: throws.

autis plumbi spargit, pars spicula gestat
 a manu, fulvosque lupi de pelle galeros
 ruen habet capiti: vestigia nuda sinistri
 tituère pedis; crudus tegit altera pero.
 At Messapus equum domitor, Neptunia proles,
 em neque fas igni cuiquam nec sternere ferro,
 npridein resides populos, desuetaque bello
 mina, in arma vocat subitò, ferrumque retractat.
 Fescenninas acies, æquosque Faliscos;
 Soractis habent arces, Flaviniaque arva,
 Cimini cum monte lacum, lucosque Capenos.
 ant æquati numero, regemque caneabant:
 u quondam nivei liquida inter nubila cynci
 um sese è pastu referunt, et longa canoros
 unt per colla modos: sonat amnis, et Asia longè
 lsa palus.
 c quisquam æratas acies ex agmine tanto
 iaceri putet, æriam sed gurgite ab alto

690

692. Quem neque
 erat fas cuique sternere

695. Hi ducunt Fes-
 cenninas

700

NOTES.

188. *Fulvos galeros*: tawny caps of the
 lfs skin, &c.

189. *Vestigia nuda*: they formed the prints
 tracks of the left foot naked—their left
 t was naked. *Crudus pero*: unwrought
 ther covers the other. *Vestigia* is un-
 stood. The *pero* was a kind of high
 e, made of raw hide, and worn by rustics
 acipally. *Instituere*: in the sense of po-
 re.

191. *Messapus*. By birth he was a Greek.
 ter his arrival in Italy, he occupied the
 tern part, which was from him called
 ssapia, afterward Calabria. He was a
 lful navigator; and hence called *Nep-
 sia proles*: the offspring of Neptune. Vir-
 places his dominions in the eastern part
 Etruria, not far from the place where
 me was afterward built.

193. *Populos jampridem*: his people, a
 g time inactive, and disengaged from the
 suits of war.

195. *Fescenninas acies*: the Fescennine
 ops. These were from the city Fescen-
 , or Fescennium, a town of Etruria; a
 le below the confluence of the Nar and
 or. *Acies*, properly, an army drawn up
 rder of ba de. Here, troops in general.
quosque Faliscos. These were a people
 ated a little below Fescennium. Their
 was *Faliscum*. Servius says, they were
 led *Æquos*, because the Romans borrow-
 from them their *jura feccialia*, or laws of
 es: also, a supplement to the laws of the
 lve tables. Others make *Æqui* the name
 a people, called, also, *Æquicolæ*, and
 d, *Æquosque Faliscosque*. The *hi* in this
 l the following line, appears to refer to
 ssapus, within whose territories all these
 es and people were, here mentioned; and,
 sequently, he was their commander in

chief. The plu. may be used for the sing.
 by way of aggrandizement, as is common
 to all languages. Or the *hi* must refer to
 the subordinate officers and commanders of
 Messapus. This seems to be the opinion of
 Rûmus, who has: *hi duces Messapi*.

696. *Soractis*. Soracte was the name of a
 mountain in the country of the *Falisci*. *Ar-
 ces*: the towers or strong places built upon
 it. *Flavinia arva*. Little is known of this
 place, nor is its situation exactly ascertained.

697. *Cimini*. Ciminus was a mountain
 in the western part of Etruria. It had a
 lake and a grove. *Capenos*: an adj. of *Ca-
 pena*, a city on the banks of the Tiber. Here
 was a grove and temple. All these follow-
 ed Messapus to the war.

698. *Ibant æquati*: they marched with
 equal steps, and uniform motion. By *nume-
 ro*, we are to understand a kind of harmony
 and keeping time with their music. Or,
 rather, the order of their march—rank and
 file.

699. *Ceu quondam*, &c. This simile is
 taken from the *Iliad*, lib. ii. and is very fine-
 ly expressed.

701. *Amnis et Asia*: the river and the
 Asian lake, struck from afar, resound. The
Amnis is the *Caystrus*. See Georg. i. 383.
Modos: in the sense of *voces*.

702. *Nec quisquam putet*: nor would any
 one (who heard their music only) have
 thought them armed troops of so great num-
 bers, united and joined together; but an
 aerial cloud of sonorous fowls, &c. The
 words, *who heard their music only*, are ne-
 cessary to make the sense complete. For
 the poet could not intend that those who
 saw them, would have taken them for a
 flock of birds.

Urgeri volucrum raucarum ad litora nubem.

706

Ecce, Sabinorum prisco de sanguine, magnum
Agmen agens Clausus, magnique ipse agminis instar,
Claudia nunc à quo diffunditur et tribus et gens
Per Latiūn, postquam in partem data Roma Sabinis.

710. Unà cum eo ibant
ingens Amiterna cohors,
priscique

712. Illi quoque ibant
qui colunt urbem No-
mentum, qui colunt ro-
sea rura Velini; qui co-
lunt

715. Illi ibant quoque,
quos frigida Nursia mi-
sit

717. Illi que, quos Al-
lia, infaustum nomen,
secans interluit, ibant
unà cum eo.

Unà ingens Amiterna cohors, priscique Quirites, 710
Ereti manus omnis, oliviferæque Mutusæ :

Qui Nomentum urbem, qui rosea rura Velini :
Qui Tetricæ horrentes rupes, montemque Severum,
Casperiamque colunt, Forulosque et flumen Himellæ.

Qui Tybrim Fabarimque bibunt : quos frigida misit 715

Nursia ; et Hortinæ classes, populique Latini :
Quosque secans infaustum interluit Allia nomen.

Quàm multi Libyco volvuntur marmore fluctus,
Sævus ubi Orion hybernis conditur undis :

Vel quàm Sole novo densæ torrentur aristæ, 720
Aut Hermi campo, aut Lyciæ flaventibus arvis.

NOTES.

707. *Clausus*. After the expulsion of the kings, *Atta Clausus* removed with his family, and about five thousand clients and friends, from Regillum, a city of the Sabines, to Rome. After which he took the name of Appius. He was admitted into the patrician order. The poet makes the *Clausus* here named, to have been one of his ancestors. *Instar agminis*: himself like a mighty army—a match for.

708. *Diffunditur*: in the sense of *propagatur*, vel *spargitur*.

709. *In partem Sabinis*. The poet here alludes to the union of the Sabines and Romans, which put an end to the wars between the two nations. These were the conditions of the compact. The Sabines were to remove to Rome, which was to retain its name. The citizens were to take the name of *Quirites*, from *Cures*, a city of the Sabines; and the government was to be jointly administered by Tatius and Romulus.

710. *Amiterna cohors*. The poet here enumerates various places, all belonging to the Sabines. *Amiterna*: an adj. from *Amiternum*, a town situated among the Apennines. *Quirites* were the inhabitants of *Cures*, whence the Romans were afterward sometimes called *Quirites*. *Eretum* was a village near the confluence of the rivers *Allia* and *Tiber*. *Hodie, Monte Rotundo*. *Mutusæ*: a village beyond the *Palus Reatina*, to the north. *Hodie, Monte Lenæ*. *Nomentum*, was a town near *Eretum* on the east. *Hodie, Nomentano*.

712. *Rosea rura*. Part of the country of *Reatina*, according to Pliny, was called *rosea*, from *ros*, dew; which, falling copiously, fertilized that part of the country. Mr. Addison observes, that the river *Velinus* is shaded by a green forest made up of several kinds of trees, which preserve their ver-

dure all the year. The neighboring mountains are covered with them; and, by reason of their height, are more exposed to dews and drizzling rains than the adjacent parts. Some copies have *rosida*. Dr. Trapp prefers *rosea*, and takes it for a patronymic adjective; and observes it should be written with a capital R. Heyne writes it with a capital. *Tetricæ—Severum*. The names of two mountains, so called from their wild aspect and barrenness. Their situation is uncertain.

714. *Casperiam*. Casperia was a town not far from *Cures*. *Hodie, Aspera*. *Forulos*. Foruli was a town in the neighborhood of *Amiternum*. *Himellæ*. This was a small river falling into the *Tiber*, a little below *Cures*. *Hodie, Asa*.

716. *Nursia*. This city was situated among the Apennines, and much exposed to frost. Hence the epithet, *frigida*. *Hodie, Norica*. *Hortinæ*: an adj. from *Hortanus* or *Horta*, a city at the confluence of the *Nar* and *Tiber*. *Classes*. It is plain that *classes* here means land forces, or troops in general. Heyne says, *copiæ*.

717. *Allia*. A river that runs into the *Tiber* a little below *Eretum*. Here the Romans were completely defeated by the *Gallæ Senones*, under *Brennus*, their king: on which account, Virgil calls it *infaustum nomen*: an inauspicious name. *Secans*: in the sense of *dividens*.

719. *Orion*: a constellation much dreaded by mariners; hence called *sævus*: stormy.

720. *Novo sole*. By this interpreters understand the sun in the beginning of the summer. But perhaps the sun is called *new*, not in respect of the year; but of the *aristæ*, the ears of corn. *Hermi*. *Hermus* was a river of *Lydia*, a most fertile country *Lyciæ*. This was a country on the south of

ant, pulsuque pedum tremit excita tellus
 Agamemnonius, Trojani nominis hostis,
 ngit Halesus equos, Turnoque feroces
 it populos. Vertunt felicia Baccho
 qui rastris: et quos de collibus altis
 misère patres, Sidicinaque juxta
 quique Cales linquunt; amnisque vadosi
 fulturni; pariterque Saticulus asper,
 que manus. Teretes sunt acides illis
 d hæc lento mos est aptare flagello:
 tra tegit: falcati cominus enses.
 carminibus nostris indictus abibis,
 quem generasse Telon Sebethide Nymphæ
 Teleboûm Capreas cûm regna teneret
 or: patriis sed non et filius arvis
 s, latè jam tum ditone premebat
 populos, et quæ rigat æquora Sarnus:
 Rufas, Batulumque tenent, atque arva Celennæ:
 naliferæ despectant mœnia Abellæ:

725 725. Rapi millo sero-
 ces populos in auxilium
 Turno. *Illi veniunt qui*
 vertunt rastris *Massica*
arva felicia Baccho; et
illi veniunt quos Aurun-
 730 ci patres, Sidicinaque
 juxta æquora misère
 732. Contra tegit lævas
 manus; falcati enses
 sunt illis ad pugnandum
 cominus. Nec tu, O
 735 pater Cebale, abibis in-
 dictus
 739. Veniuntque, qui
 tenent
 740. Et illi quos mœ-
 740 nia

NOTES.

er, abounding in corn. *Torrentur*:
 ened.

excita: in the sense of commota.

ic: in the next place, Halesus, &c.

deus. Either the natural son of
 on, or an illegitimate one. Or
 Agamemnonius, we are to under-
 stand his being a Greek by birth.
 r curru.

Massica. The poet here mentions
 tions and places in Campania.
 an adj. agreeing with arva under-
 assicus was a mountain in Cam-
 the sea, in the confines of La-
 fertile in vines. *Aurunci patres*.
 nci, or *Ausones*, were the most
 habitants of Italy, and therefore
 res. They were between Campa-
 e Volsci. *Sidicina*: plu. of *Sidi-*
 tract of country to the eastward
 aurunci, bordering upon the sea.
 i. a town built upon the mountain
 Hodie, Calvi.

vola: the inhabitants of the forda-
 Vulturinus—those who live near
 &c. came also to the war. Mr.
 observes that vadous must be
 metaphorically, to signify danger—
 must refer to those parts of the
 the mouth, where it spreads and
 a gentle course, and consequently
 The Vulturinus is a river of Cam-
 led for its rapidity. *Vadous*:
 m, a shoal or sand-bank. This
 its rise in the Apennines, and
 y circuitous course falls into the
 from the ancient Cumæ. *Saticu-*
 abitant of *Saticula*, or *Satricula*, a
 e east of Vulturinus, and Capua.

Manus Oscorum. The *Osci*, were a people
 descended from the ancient *Ausones*, and in-
 habited the city Capua. All these troops
 were under the command of Malesus.

730. *Teretes acides*. The *acis* was a kind
 of missile weapon, with a sharp point at
 each end. It had a string fastened to it,
 by which the owner drew it back after a
 throw. These in close fight were formida-
 ble weapons. It is probable they bound
 them about the wrist with a cord, (*flagellu*.)
 or string, by way of security.

732. *Falcati*: in the sense of *curri*.

733. *Indictus*: unsung—unmentioned.

734. *Telon*: acc. of Greek ending. *Sebe-*
thide: the nymph *Sebethis*.

735. *Capreas*: Caprea, an island over
 against the *Surrentinum Promontorium*. The
Teleboi, a colony from Epirus, possessed it.
Hodie, Capri.

737. *Premebat ditone*: held in bondage—
 in subjection.

738. *Sarnus*. A river flowing through
 Campania, into the *Sinus Neapolitanus*.
Sarrastes. These were the inhabitants of
 the promontory *Surrentinum*, in that part of
 Italy called Campania. *Æquora*: in the
 sense of *campi* vel *arva*. *Æquor*, properly
 signifies any plane, or level surface, whether
 land or water

739. *Rufas*: *Rufæ*, or *Rufus*, was a city
 farther to the east. *Hodie, Rufo*. The
 situation of *Batulum* and *Celennæ* is un-
 known.

740. *Abella*: Abella a town to the north
 of *Sarnus*, in the confines of Campania and
 the *Harpini*. It was celebrated for that sort
 of nuts, called *nucæ arellanæ*, or *filbert-nuts*.
Hodie Avella. It was built on an elevated

P. VIRGILII MARONIS

744. Quae tegmina tegmina sunt cortex	Teutonico ritu soliti torquere cateias; Tegmina queis caput raptus de subere cortex, Erataque micant peltæ, micat æreus ensis. Et te montosæ misère in prælia Nursæ, Ufens, insignem famâ et felicibus armis : Horrida præcipue cui gens, assuetaque multo Venatu nemorum, duris Æquicola glebis. Armati terram exercent ; semperque recentes Convectare juvat prædas, et vivere raptō. Quin et Marrubiâ venit de gente sacerdos, Fronde super galeam et felici comptus olivâ, Archippi regis missu, fortissimus Umbro : Vipereo generi et graviter spirantibus hydrys Spargere qui somnos cantuque manuque solebat, Mulcebatque iras, et morsus arte levabat. Sed non Dardaniæ medicari cuspidis ictum Evaluit : neque eum juvère in vulnera cantus Somniferi, et Marsis quæsita in montibus herbæ Te nemus Angitiæ, vitreâ te Fucinus undâ, Te liquidi flevère lacus. Ibat et Hippolyti proles pulcherrima bello.	745 750 755 760
745. Cui præcipue Equicola in duris gle- bis, horrida gens, assu- eta de multo venatu ne- morum, paret		
746. Quin et fortissi- mus timore venit missu regis Archippi, sacerdos de Marrubiâ gentis		
747. Qui solebat spar- gere somnos vipereo		
750. Nemus Angitiæ levat te, Fucinus vitreâ undâ flevit te		

NOTES.

situation. Hence it is said to look, de-
pendant, down upon the inhabitants below.
Marrubiæ: fruit-bearing.

744. *Cateias*. The *cateia* was a kind of
helmet or dart, used by the Germans, and
others. All the nations just mentioned were
subject to Cæsar, and followed him to the
war. *Ufens*: after the Teutonic manner,
by force, &c. *Soliti sunt* is understood.
The *Æquicolas* were a people of Germany,
near the *Thuringii* *Cimbria*. *Hodie*, Den-

745. *Tegmina*: coverings for the head—
helmet, &c. *Queis*: the
cause of *quorum*.

746. *Quin*: the situation of this place
is such, probably it was among the

747. *Spargere somnos*: illustrious by fame,
famous. This is equivalent
to the sense of *colunt*.

748. *Vipereo*: to live upon plunder.
749. *Archippi*: to what Livy says of
the *Volscis* *Æquique*
hostium dedit.

750. *Angitiæ*: were a people to
be not far from the source
of the *Fucinus*. Their country was
called *Angitia*. Virgil calls it,
Æquicola of hard
command of
the war.

751. *Marrubiâ*: of *Marrubium* or
the *Marsi*, to the east
of the *Lago Fucino*.

752. *Ufens*: Jacked upon his

helmet with leaves, and the auspicious
olive—having his helmet adorned with the
leaves of the happy olive. *Fronde et felici
olivâ*, by hend. for *fronde feliciis olivæ*.

752. *Missu*: by the command, or order.

754. *Spargere somnos*: to diffuse sleep
over the viperous race, &c. *Cantus*: by his
charms, or incantations.

755. *Levabat*: he healed—cured.

756. *Ictum*: in the sense of *vulnus*. The
wounds inflicted by the weapons of the
Trojans.

757. *Juvère*: helped—aided. *Rusus* says,
profuerunt.

758. *Somniferi cantus*: soporific charms.
Herbæ: herbs gathered in the mountains of
the *Marsi*. These people were skilled in
enchantments, particularly in charming ser-
pents. This they learned from *Marsus*, the
son of *Circe*, the founder of their race.

759. *Angitiæ*. *Angitia* was the sister of
Circe, and came with her into Italy. She
occupied the country in the neighborhood
of the lake *Fucinus*. The town she built is
now called *Luco*, situated to the westward
of the said lake. *Hodie*, *Lago Fucino*. *Vi-
treâ*: clear—pellucid.

760. *Liquidi*: in the sense of *puri*.

761. *Hippolyti*: *Hippolytus* was the son
of *Theseus* king of Athens. Refusing the
overtures of his step-mother *Phædra*, he
was accused by her to his father, who con-
demned him to death. As he was driving
his chariot along the shore, his horses were
affrighted by sea-monsters, tore his chariot
in pieces and killed him. *Diana* pitying
his hard fate, by the help of *Æsculapius*,

; insignem quem mater Aricia misit,
 in Egeriæ lucis, humentia circum
 pinguis ubi et placabilis ara Dianæ.
 e ferunt famâ Hippolytum, postquam arte novercæ
 rit, patriasque explêrit sanguine pœnas,
 is distractus equis, ad sidera rursus
 ea, et superas cœli venisse sub auras,
 s revocatum herbis, et amore Dianæ.
 ater omnipotens, aliquem indignatus ab umbris
 em infernis ad lumina surgere vitæ,
 portorem medicinæ talis et artis
 ie Phœbigenam Stygias detrusit ad undas.
 via Hippolytum secretis alma recondit
 s, et Nymphæ Egeriæ nemorique relegat:
 ibi in sylvis Italæ ignobilis ævum
 et, versoque ubi nomine Virbius esset.
 etiam Triviæ templo lucisque sacratis
 sedes arcentur equi, quod litore currum
 enem monstros pavidæ effudère marinis.
 ardentes haud seciùs æquore campi
 abbat equos, curruque in bella ruebat.
 inter primos præstanti corpore Turnus
 ir, arma tenens, et toto vertice supra est.
 plici crinita jubâ galea alta Chimæram
 et, Ætnæos efflantem faucibus ignes:
 regis illa fremens, et tristibus effera flammis,

764

765. Hippolytum Vir-
 bium, postquam occide-
 rit arte novercæ, distrac-
 tusque turbatis equis,
 explêrit patrias pœnas,
 venisse rursus

771

772. Fulmine detrussit
 Phœbigenam, portero-
 rem

775

780

781. Filius Augusti Vir-
 bii haud seciùs exor-
 cebat

785

784. Et est supra om-
 nes toto vertice
 787. Illa est tam ma-
 gis fremens, et effera tri-
 stibus flammis,

NOTES.

him to life, and commended him to
 of Egeria, the nymph of the Arici-
 ove. Here he was worshipped as a
 and called Virbius; from the
 vir and bis. Virgil makes him the
 Hippolytus and the nymph Aricia.
 er, we are to understand his mother.

Aricia. This was a city of ancient
 not far from the mouth of the Tiber.
 It is so called from the nymph Ari-
 servius understands by mater this city,
 was the birth-place of the mother of
 us, and the parent of an illustrious

But it is better to take it as above.
 neighborhood was a grove sacred to

With this nymph, Numa Pompe-
 tended to be intimate, and to receive
 tions in religion.

Humentia litora: the shores of the
 ricinus.

Pinguis: this is said of the altar, in
 ce to the number of victims offered
 Placabilis: easy to be appeased.
 ubi est is understood.

Explêrit: had satisfied—filled up.
 is: affrighted.

Sub superas auras cœli: to the upper
 of light—this upper world.

Paoniis herbis: such herbs as were
 y Pœon, the physician of the gods:

by Apollo, his father, who is also styled
 Pœon—medicinal herbs.

773. Phœbigenam: Esculapius, the son
 of Phœbus and Coronis, the daughter of a
 king of the Lapithæ. He is esteemed the
 father of physic. It is said he raised several
 from the dead.

775. Relegat: she consigns him to the
 nymph, &c. Triviæ: a name of Diana,
 from tres et via.

776. Ignobilis: unknown—retired from
 the world.

778. Unde: hence—from that circum-
 stance—to wit, their being affrighted at the
 monsters.

780. Pavidæ: affrighted at the sea-mon-
 sters, they overturned—ran away with the
 chariot, &c.

781. Filius haud: the son, not less intre-
 pidly than the father, managed the fiery
 steeds, &c.

784. Vertitur inter primos: he marches
 in the foremost ranks. Vertitur: in the
 sense of incedit.

785. Galea crinita: his lofty helmet wav-
 ing with a triple crest, &c. The figure of
 the Chimæra was represented on his helmet.
 See Æn. vi. 288.

787. Effera: fierce—dreadful. Tristibus:
 horrid—awful.

- Quàm magis effuso crudescunt sanguine pugnas.
 789. At Io *ex auro* At levem clypeum sublati cornibus Io
 sublati cornibus, insignibat levem clypeum
 Turni Auro insignibat, jam setis obsita, jam bos, 790
 Argumentum ingens! et custos virginis Argus,
 Cœlatque amnem fundens pater Inachus urnâ
 Insequitur nimbus peditum, clypeataque totis
 Agmina densantur campis, Argivæque pubes, 795
 Auruncæque manus, Rutuli, veteresque Sicani,
 796. Labici picti *quoad* Et Sacranæ acies, et picti scuta Labici:
 scuta: qui arant tuos Qui saltus, Tiberine, tuos, sacrumque Numici
 saltus, O Tiberine latus arant: Rutulosque exercent vomere colles,
 Circæumque jugum: queis Jupiter Anxurus arvis 800
 Præsidet, et viridi gaudens Feronia luco:
 801. Gelidusque *Ufens* Quâ Saturæ jacet atra palus; gelidusque per imas
 quærit iter per Quærit iter valles, atque in mare conditur Ufens.
 Hos super advenit Volsæ de gente Camilla,
 805. Illa non assucta Agmen agens equitum et florentes ære catervas,
 est femineas manus colo Bellatrix: non illa colo calathivæ Minervæ 805

NOTES.

788. *Crudescunt*: rage—grow more and more fierce and bloody.

789. *Io*. The poets say she was the daughter of the river-god *Inachus*. Jove had an amour with her; and likely to be discovered by Juno, he changed her into a heifer. Juno suspecting the trick, desired the heifer to be given to her. Having obtained her request, she gave her into the custody of the shepherd Argus, fabled to have had a hundred eyes. He was slain by Mercury; and Juno placed his eyes in the tail of her peacock. After this she drove the heifer into Egypt, where she was restored to her former shape by Jove. Here she married Osiris, king of Egypt; and after her death, was worshipped as a goddess, under the name of Isis. This fable was represented on the shield of Turnus. He was descended from Inachus, king of Argos. See 372, supra.—*sublati*: high—wide—spreading.

790. *Obsita*: covered with hairs. *Bos*: in the sense of *vacca*.

791. *Argumentum*: subject—device. *Inrens*: noble—illustrious.

792. *Pater*, here refers to the father of *Io*. *Cœlata urna*: from his embossed urn.

794. *Argivæque pubes*. The poet now enumerates the nations that followed Turnus. The Argive troops, most probably came from *Ardea*. See 372, supra.

795. *Auruncæ manus*. These were the descendants of the old Aurunci, or Ausones, the first people of Italy. *Sicani*. These were the inhabitants of some part of Latium; or the remains of the *Siculi*, whom Cluverius thinks to have been among the first inhabitants of Italy; but, being expelled their country, fled to Sicily, to which and they gave their name.

796. *Sacranæ*: an adjunct. from *Sacra*. These were a people made up of the aborigines and the Pelasgi: who, after their expulsion of the Siculi, were themselves driven by the Sabines beyond the river *Anien*, and settled near the place where Rome was afterward built. *Labici*. Their city *Labicum*, was in the northern part of *Latium*.

798. *Exercent*: in the sense of *excindunt* vel *vertunt*.

799. *Circæum jugum*. This was the hill and promontory which bounded old Latium on the east. Here was the residence of the celebrated Circe. *Hodie*, mount *Circello*. *Anxurus*: an epithet of Jupiter, from *Anxur*, or *Anxurus*, a town of the Volsci, where he was particularly worshipped.

800. *Feronia*: Feronia rejoicing in a verdant grove. This was situated between *Mons Circæus*, and Terracina or Anxur. It is not certain what goddess is meant by *Feronia*. Most interpreters take her to be the same with Juno. But La Cerdà thinks her to be the same with *Flora*, relying on the authority of Dionysius.

801. *Atra palus Saturæ*: the dismal lake of Satura. By this we are to understand the *palus pontina*, or pontine lake, which extended along the maritime coast of the Volsci. It gave rise to many foul and unwholesome streams. Here fitly called *atra palus*. *Ufens*. This river flows in deep winding vales, to which the sun can hardly have access. Hence the epithet, *gelidus*.

803. *Super hos*: beside these—in addition to the troops already mentioned, Camilla brings her squadrons of horse and foot.

804. *Florentes ære*: glittering, or gleaming in brazen armor. The Volsci, her people, were brave and warlike; and had the

as assueta manus; sed prælia virgo
 ati, cursuque pedum prævertere ventos.
 intactæ segetis per summa volaret
 a, nec teneras cursu læsisset aristas:
 re per medium, fluctu suspensa tument,
 iter, celeres nec tingeret æquore plantas
 mnis tectis agrisque effusa juvenus,
 ue miratur matrum, et prospectat euntem,
 is inhians animis; ut regius ostro
 onos leves humeros; ut fibula crinem
 ternectat; Lyciam ut gerat ipsa pharetram,
 orem præfixâ cuspidè myrtum.

806. Sed virgo assueta
 est pati dura prælia

810 810. Suspensa tumen
 ti fluctu, vel ferret iter
 per medium mare

814. Videns ut regius
 815

NOTES.

in the west, the Aurunci and Cambrini, the east, and the Hernici and Æquians.

Assueta: she had not accustomed her hands to the distaff, &c. *Calathææ*. *Calathus* is a basket for wool, but here it means sewing and other work into, by meton. the work itself. Then *this Minerva* mean, light and easy employments in general. She had accustomed her hands to these; but to the fatigue and hardships of war.

Ula vel volaret: she could even fly to the topmost stalks of the corn unscathed, &c. *Gramina*: the stalks or blades of corn. We may observe that the poet does not say she actually flew over the corn; but, by an hyperbole, to denote swiftness, she could even do it, nor was she in her course.

Omnis juvenus effusa: all the youth

issuing from city and country, and the crowd of matrons, wonder at her, &c. *Tectis* and *agris* are plainly opposed to each other; the one put for the city, and the other for the country.

814. *Inhians*: gazing upon her.

815. *Regius honos*: how the regal ornaments, &c.

816. *Ut ipsa gerat*: how she bears the Lycian quiver, &c. The poet gives her this quiver, because the Lycians were famed for skill in archery.

817. *Myrtum*. The myrtle was a suitable wood for spears. Hence, by meton. the spear itself. It is called *pastoral*, because she had lived among shepherds with her father Metabus. *Cuspidè*: this is put for the point of the spear, which was tipped with steel. Rûmus says, *armatam cuspidè*; meaning *myrtum*, the spear or javelin.

QUESTIONS.

At what place did Æneas set sail?

At what time of the day did he set sail?

Does Dr. Trapp observe of the opening of this book?

At his arrival in the Tiber, what were the measures which he adopted?

Who were his ambassadors received by?

Was Latinus? How many generations was he from Saturnus?

Was his kingdom called *Latium*? Were there any children?

Was the name of his daughter? What course of his life, had he any sons?

Was the age of his daughter at that time?

Why of the Italian princes sought her hand?

Who was the most distinguished of her suitors?

Had she been promised in marriage to any one?

Who was Turnus?

Of what country were his ancestors?

What was the character of Turnus?

Was Latinus in favor of this connexion?

What was the reason of his opposing it?

What particularly influenced his mind upon this subject?

What was the response of the oracle of *Faunus*?

Did he consider Æneas to be the person alluded to by the oracle as his son-in-law?

Did he propose to the Trojan ambassadors a connexion between him and his daughter?

Was this connexion opposed by Turnus?

What was the consequence of this?

How was the mother of Lavinia affected toward Turnus?

What was her name?

Did she endeavor to persuade her husband to consent to the match?

Did she make any speech to him upon the subject?

What is the character of that address?

How was she affected with the determination of *Latinus*?

Aeneas had been told that his followers should be reduced to the necessity of consuming their trenchers, before they should find a permanent settlement: how was that prediction fulfilled?

Who made this prophetic declaration to *Aeneas*?

How was the accomplishment received by him and his associates?

How was *Juno* affected with this kind reception of the Trojans?

What does the poet represent her as doing to kindle the war?

What course does *Alecto* pursue?

While these things are going on, what do the Trojans?

While in the chase, what does *Ascanius*?

To whom did this beautiful stag belong?

Whither did the wounded animal flee?

What effect had this upon the minds of the rustics?

Who was killed in this skirmish?

Who was *Almon*?

Who was *Tyrrheus*?

What was his employment?

Was there any other person slain?

Did the Trojans suffer any loss?

What was the next measure adopted?

What course did *Latinus* pursue?

Did *Turnus* also urge the aged monarch to declare war against the intruders?

How was the war finally declared?

What was the manner or form of declaring war?

In time of peace, what was the state of the temple of *Janus*?

What in time of war?

After the war had been thus declared what effect had it upon the neighboring nations?

Which side did they join?

Who may be considered the commander-in-chief?

How does the book conclude?

Who was the first who joined the confederacy?

Who was *Mezentius*?

Over what people was he king?

What was his character?

Why did the people expel him from his throne?

Had he any son?

What was his name?

What does the poet say of him?

Who is mentioned as a distinguished horseman?

What troops had he under his command?

Among the commanders, was there any distinguished female? What was her name?

Of what people was she queen?

For what was she especially distinguished?

What does the poet say of her speed, and the rapidity of her course?

Do these last books excite in us an interest equal to the first books of the *Æneid*?

Has the poet been censured on this account?

Is this censure justly founded?

Why is it not justly founded?

LIBER OCTAVUS.

WAR being determined upon, *Turnus* sends to *Diomedes* to engage him in his interest; and *Aeneas*, at the direction of the god of the Tiber, ascends that river to *Evander* to obtain supplies. He finds the aged monarch engaged in the sacred rites of *Hercules*. He receives him very kindly, informs him of their relationship, and of his former acquaintance with *Priam* and *Anchises*, who visited *Arcadia*, his native country. He then proceeds to give him an account of the victory of *Hercules* over the monster *Cacus*, a noted robber: in memory of which, the rites, in which he was then engaged, were instituted. He also recounts to him the antiquities of that part of Italy, and mentions, particularly, the rock or hill on which the Capitol at Rome was afterward built. While these things are going on, *Venus* repairs to *Vulcan*, and engages him to make armor for *Aeneas*. He immediately repairs to the *Æolian Islands*, where he had his forges, and sets about the business with all haste.

Evander furnishes two hundred horse, and sends *Pallas*, his son, with as many more. At this time the Tuscans are in arms to avenge the barbarities of *Mezentius*, their king who had fled to *Turnus* for safety. These gladly join *Aeneas* in the war. The book concludes with a description of the armor of *Aeneas*, brought to him by *Venus* through the air. The scene is here changed from the country of *Latinus* to that of *Evander*. This book is chiefly *episodical*, and abounds in matter of the most interesting kind. *Dr. Trapp* thinks, on the whole, it is one of the noblest, most elegant, and most entertaining of the whole *Æneid*.

UT belli signum Laurenti Turnus ab arce
 Extulit, et rauco strepuerunt cornua cantu ;
 Utque acres concussit equos, utque impulit arma :
 Extemplò turbati animi : simul omne tumultu
 Conjurat trepido Latium, sævitque juvenus
 Effera. Ductores primi, Messapus, et Ufens,
 Contemptorque Deûm Mezentius, undique cogunt
 Auxilia, et latos vastant cultoribus agros.
 Mittitur et magni Venulus Diomedis ad urbem,
 Qui petat auxilium, et Latio consistere Teucros,
 Advectum Æneam classi, victosque Penates
 Inferre, et fatis regem se dicere posci,
 Edoceat ; multasque viro se adungere gentes
 Dardanio, et latè Latio increbrescere nomen.
 Quid struat his cœptis, quem, si fortuna sequatur,
 Eventum pugnæ cupiat, manifestiùs ipsi,
 Quàm Turno regi, aut regi apparere Latino.

Talia per Latium : quæ Laomedontius heros
 Cuncta videns, magno curarum fluctuat æstu ;
 Atque animum nunc huc celerem, nunc dividit illuc,
 In partesque rapit varias, perque omnia versat.
 Sicut aquæ tremulum labris ubi lumen ahenis
 Sole repercussum, aut radiantis imagine Lunæ,
 Omnia pervolat latè loca ; jamque sub auras
 Erigitur, summique ferit laquearia tecti.

Nox erat, et terras animalia fessa per omnes
 Alituum pecudumque genus sopor altus habebat :
 Cùm pater in ripâ gelidique sub ætheris axe
 Æneas, tristi turbatus pectora bello,
 Procubuit, seramque dedit per membra quietem.
 Huic deus ipse loci, fluvio Tiberinus amœno,
 Populeas inter senior se attollere frondes
 Visus. Eum tenuis glauco velabat amictu

4. Extemplò animi
 5 turbati sunt

10 10. Et edoceat cum
 Teucros consistere La-
 tio ; Æneam advectum
 esse classi,

15 15. Et addat, quid
 Æneas struat his cœptis ;
 quem eventum pugnæ
 cupiat, si fortuna sequa-
 tur eum, apparere mani-
 festiùs ipsi Diomedis
 20 quàm

18. Talia fiunt per
 Latium ; quæ cuncta

25

28. Cùm pater Æneas,
 turbatus quoad pectora,
 30 procubuit

NOTES.

1. *Signum*. The poet here alludes to the custom among the Romans, of hanging out the sign or signal of war from the Capitol.

2. *Cornua* : trumpets. See *Æn.* vii. 637. *Concussit equos* : roused the active horses. This he did by the sound of the trumpets, the clashing of their arms, &c. *Impulit arma*. Some understand by this the throwing of the spear into the enemy's country, which was a practice among the Romans. This was a declaration of war. Servius understands it of the rattling of the arms in the temple of Mars. But it is easier to understand it of his striking on his shield as a sign and prelude to the war.

8. *Vastant* : in the sense of *spoliunt*. *Cultoribus* : the farmers—inhabitants.

9. *Urbem Diomedis* : the city of Diomede, Arpos or Argypa, a city built by him in Apulia, after the destruction of Troy. See *Æn.* xi. 243, et seq.

12. *Posci fatis* : that he was demanded

by the fates or destinies as a king over the Latins.

14. *Nomen* : the name of Æneas—his fame—renown, had spread widely.

18. *Talia* : the verb *fiunt*, or another of the like import, is understood.

22. *Sicut aquæ* : as when the tremulous light in brazen vats of water, reflected from the sun, or the image of the radiant moon, flies through, &c. This simile Dr. Trapp observes is of the low kind ; but extremely elegant and beautiful. By *sole*, we are to understand the image of the sun.

24. *Sub auras* : simply, on high.

27. *Alituum* : in the sense of *volucrum*.

28. *Sub axe* : under the canopy of the cold sky.

31. *Senior Tiberinus, Deus loci* : old Tiberinus, the god of the place, seemed to him to raise himself from the pleasant stream among, &c. This is a most beautiful description.

36. Tum *capit* affari Carbasus, et crinos umbrosa tegebat arundo.
cum sic Tum sic affari, et curas his demere dictis : 38
O satc gente Deûm, Trojanam ex hostibus urbem
Qui revehis nobis, æternaque Pergama servas,
Expectate solo Laurenti, arvisque Latinis :
39. Hic *erit* certa do- Hic tibi certa domus ; certi, ne absiste, Penates
mus tibi ; *hic erunt* certi Neu belli terrere minis. Tumor omnis et iræ
Penates *tibi* : ne absiste Concessère Deûm. 40
ab incepto
Jamque tibi, ne vana putes hæc fingere somnum,
Litoreis ingens inventa sub ilicibus sus,
44. Jacebit recubans Triginta capitum fœtus enixa, jacebit,
solo, *ipsa* alba, et *ejus* Alba, solo recubans, albi circum ubera nati. 46
nati albi circum ubera
49. Nunc adverte, do- Hic locus urbis erit, requies ea certa laborum :
cebo *te* paucis *verbis*, quâ Ex quo ter denis urbem redeuntibus annis
ratione *tu* victor Ascanius clari condet cognominis Albam.
51. Arcades, genus Haud incerta cano. Nunc, quâ ratione, quod instat,
profectum a Pallante, Expedias victor, paucis, adverte, docebo. 50
qui comites *secuti sunt* Arcades his oris, genus à Pallante profectum,
regem Evandrum, qui Qui regem Evandrum comites, qui signa secuti,
secuti sunt ejus signa, Delegère locum, et posuère in montibus urbem
delegère

NOTES.

34. *Tenuis carbasus* : fine lawn—a robe of lawn. In this habit, river-gods were commonly represented on medals and ancient monuments.

36. *Gente* : of the family—race—stock. *Æneas* sprang from Jove both by Dardanus and Venus.

37. *Revehis* : who bringest back to us the Trojan city, &c. *Æterna Pergama* : and Pergamus to continue forever—to be eternal. Here is an allusion to the opinion of the Romans, of the eternal duration of their empire. Dardanus, the founder of the Trojan race, was a native of Italy.

38. *Expectate* : welcome—looked for : a part. adj. agreeing with *sate* in the voc. *Solo* : in the sense of *terra*.

39. *Penates* : properly household gods ; by meton. a house or dwelling. *Certi Penatis* : a certain or fixed abode.

41. *Concessère*. It is evident that Juno was still the enemy of the Trojans. To save Virgil from a seeming inconsistency, Servius makes the sense, as well as the line, abrupt ; and observes that some have filled it up thus : *Concessère Deûm profugis nova Mœnia Tueris*. La Cerda observes, that Virgil does not say *all the gods*, and thinks that it is sufficient for the poet's purpose, that Jupiter and Neptune, who took part with the Greeks, were now reconciled to the Trojans. *Iræ* : the anger of the gods has ceased—subsided.

44. *Fœtus enixa* : having brought forth a litter of thirty head, &c. Helenus informed *Æneas*, (lib. iii. 389.) that when he should find a white sow under the holms on the side of the river, with a litter of thirty white pigs around her, he might be assured that was

the place destined to him by the gods. *Tiberinus* here repeats the same, lifts the curtain of futurity, and gives him some directions in his critical affairs.

45. *Jacebit recubans* : shall lie prostrate, or stretched on the ground, &c. I think *recubans* should be taken in the sense of *strata*, or *prostrata*, and connected with *jacebit*. To take *recubans* in its usual sense and meaning, would be mere tautology. But in the sense of *strata*, it gives this additional idea, that the animal was lying flat, or at full length, in the attitude of giving suck to her pigs.

47. *Ex quo* : from which time, thirty years having rolled away, Ascanius shall, &c. The thirty years here spoken of, are not to be reckoned from the discovery of the sow, for that would not agree with history ; but from the death of *Æneas*, who sat on the throne of Lavinium three years. Ascanius succeeded him, who, in the thirtieth year of his reign, built *Alba Longa*, and made it the seat of his government.

49. *Cano* : in the sense of *dico*, vel *prædico*.

50. *Expedias* : you may accomplish, or effect.

51. *Arcades* : plu. of *Arcas*, a native of Arcadia, a country of the Peloponnesus. This was the birth-place of Evander. He migrated into Italy, and settled on the banks of the Tiber, upon a mount, which he called *Palantium*, *Pallantem*, or *Palatium*, from his native city Pallantium : or from *Pallas*, king of Arcadia, his great grandfather. On the same spot Rome was afterward built.

53. *Peruere* : in the sense of *considerant*.

is proavi de nomine, Pallanteum.	
um assidue ducunt cum gente Latinâ :	55
astris adhibe socios, et fœdera junge.	
go te ripis et recto flumine ducam,	
sum remis superes subvectus ut amnem.	
age; nate Deâ ; primisque cadentibus astris	
for ritè preces, iramque minasque	60
cibus supera votis. Mihi victor honorem	
vos. Ego sum, pleno quem flumine cernis	62. Ego sum ille, quem
entem ripas, et pingua culta secantem,	cernis
eus Tybris, cœlo gratissimus amnis.	
ihî magna domus ; celsis caput urbibus exit.	65
it : deinde lacu fluviûs se condidit alto	
etens : nox Æneam somnusque reliquit.	
, et ætherii spectans orientia Solis	
a, ritè cavis undam de flumine palmis	
t, ac tales effudit ad æthera voces ;	70
æ, Laurentes Nymphæ, genus amnibus unde est ;	72. Tuque, O genitor
, ô Tybri tuo genitor cum flumine sancto,	Tybri, cum tuo sancto
te Ænean, et tandem arcete periclis.	flumine
cunque lacus miserantem incommoda nostra	75. Quocunque solo
tenet, quocunque solo pulcherrimus exis ;	tu exis pulcherrimus
r honore meo, semper celebrabere donis :	75. amnis ; tu celebrabere
per Hesperidum fluviûs regnator aquarum,	semper meo honore,
	semper meis donis : O
	corniger fluviûs

NOTES.

Pallanteum: the name of the city.
Junge fœdera: make—ratify a treaty
em.

Recto flumine. This does not mean
a river was straight, or in a direct
it that it would lead him to the place
destination—to the residence of Evan-
a direct or unerring course. *Absque*
says Rûsius.

Idversum amnem. By this we are to
and the current of the river, which
inst him as he ascended it. *Ut sub-*
that borne along, you may over-
sc.

Primis astris cadentibus: the first stars

By this we are to understand the
own. The stars are said to set, when
appear at the approach of the sun.

Tringentem ripas: touching lightly,
ng gently along the banks with my
am. *Secantem*: in the sense of di-
n.

Caput exit, &c. There are some com-
ers who take these words in a pro-
oracular sense, that here *should be*
ed to lofty cities—Rome, the empress
world. The chief difficulty in this
word *exit*, the present for the future :
app thinks this not very material,
ily in a prophetic or oracular sen-
Others take them in a literal sense.
my palace ; my source or head rises
flows from lofty cities. The for-
the best idea. But it is probable,

Virgil intended to include both : and, there-
fore, expressed himself ambiguously. Da-
vidson renders the passage thus : “ here is
my spacious mansion ; near lofty cities my
fountain springs.”

66. *Alto lacu*: the deepest part of the
stream—the bed of the river.

68. *Spectans orientia, &c.* It was a cus-
tom of the ancients, in prayer, to turn their
faces toward the east. It was also a cus-
tom to wash their hands before they per-
formed any acts of religion. Æneas for that
purpose takes water (*undam*) from the ri-
ver, and turns his face toward the rising
sun.

74. *Quocunque fonte*: in whatever place
thy lake holds, or contains thee pitying, &c.
It was the opinion of some philosophers,
that rivers took their rise from great lakes,
or reservoirs of water under ground. Æneas
here promises to worship the god Tiber, in
whatever place he found his residence to
be ; whether in his primary reservoir, in his
fountain, or in the course of the river. *Fon-*
te appears to be used here in the sense of
loco.

76. *Celebrabere*. Some manuscripts have
venerabere: thou shalt be worshipped. *Ho-*
nore: worship—veneration.

77. *Corniger fluviûs*. Horns are an em-
blem of power, and are therefore, applica-
ble to the Tiber, here called the ruler of the
Italian rivers. But it is common with the
poets to ascribe to rivers the form of the

Adsis ô tantùm, et propiùs tua numina firmes !

Sic memorat : geminasque legit de classe biremas,

Remigioque aptat : socios simul instruit armis.

86

81. Autem voce monstrum subitum atque mirabile offert sese oculis; candida sus, concolor, cum albo fœtu procubuit per sylvam

Ecce autem subitum atque oculis mirabile monstrum !

Candida per sylvam cum fœtu concolor albo
Procubuit, viridique in litore conspicitur sus :

Quam pius Æneas, tibi enim, tibi, maxima Juno,

Mactat, sacra ferens, et cum grege sistit ad aram.

85

84. Quam pius Æneas mactat tibi, (enim tibi iussus est) O maxima Juno, ferens sacra, et sistit eam

Tybris eâ fluvium, quàm longa est, nocte tumentem

Leniit; et tacitâ refluens ita substitit undâ,

Mitis ut in morem stagni placidæque paludis

Sterneret æquor aquis, remo ut luctamen abesset.

88. Ut sterneret æquor aquis in morem mitis stagni

Ergò iter inceptum celerant rumore secundo.

90

Labitur uncta vadis abies : mirantur et undæ,

Miratur nemo insuetum, fulgentia longè

92. Nemo insuetum his spectaculis miratur scuta virum, fulgentia longè

Scuta virum, fluvio pictasque innare carinas.

Olli remigio noctemque diemque fatigant,

Et longos superant flexus, variisque teguntur

95

95. Longos flexus fluvii

Arboribus, viridesque secant placido æquore sylvas

Sol medium cœli conscenderat igneus orbem,

Cùm muros, arcemque procul, et rara domorum

Tecta vident, quæ nunc Romana potentia cœlo

NOTES.

bull. The reason of this is, that the roaring noise of rivers resembles the bellowing of that animal. See *Geor.* IV. 372. The Tiber could not be called the king of Italian rivers from its magnitude; that belongs to the *Eridanus* or *Po*, called the king of rivers. *Geor.* I. 432. There must be some other reason for it; the future magnitude and glory of Rome, built on its banks; or Æneas may be supposed to speak from his own knowledge, supposing the *Tiber* to be the largest river. *Fluvius*, here, is plainly in the vocative case.

78. *Numina* : oracles—prophetic declarations.

84. *Enim tibi*. Mr. Dryden says the word *enim* was of such necessity among the Romans, that a sacrifice could not be performed without it. But this appears a notion entirely his own. Servius says, it is merely expletive and ornamental. It is plain there is an ellipsis, which, to make sense, must be filled. Æneas had just been ordered by Tiberinus to offer prayers and supplications to Juno, and to overcome her resentment by vows and offerings. He sacrifices (*mactat*) to thee, O supreme Juno; for to thee he was commanded, &c. As Jupiter is called *Maximus*, so Juno, his consort and queen, is called *Maxima*. For the same reason, she is sometimes called *omnipotens*.

85. *Grege* : her pigs—litter of pigs.

86. *Eâ nocte* : in that night. *Tumentem lenit* : it smoothed (lowered) its swelling current.

89. *Ut sterneret* : that it might level the surface of its waters in the manner, &c. *Aquis* : the dat. in the sense of the gen.

90. *Secundo rumore*. By this we are, most probably, to understand the shouts and acclamations with which they animated each other, under the assurance of a prosperous issue. This assurance they had from the omen of the white sow. They understood by this that they should succeed to their wishes.

91. *Uncta abies labitur* : the ship glides easily along on the water, as if it were moving down the current. *Abies* : properly the fir-tree; by meton. a ship, because ships were made of that wood. This is the sense given by Rûmus and Davidson. Heyne connects *secundo rumore* with *uncta abies*, understanding by it the noise made in the water by the oars and the keel as they moved along. Valpy is of the same opinion. It appears to be an unnecessary refinement.

92. *Insuetum* : unaccustomed to such sights. *His spectaculis*, says Rûmus.

94. *Fatigant* : in the sense of *trudunt*. *Remigio* : in rowing.

95. *Flexus* : the windings and flexures of the river.

96. *Secant virides* : they cut the verdant trees in the smooth surface—the shades of the trees, which appeared in the water of the river, by meton.

97. *Medium orbem*. This is a fine circumlocution for the middle of the day. The sun had ascended the middle of his course

- t. tum res inopes Evandrus habebat 100
 dvertunt proras, urbique propinquant.
 die solemnem illo rex Arcas honorem
 ryoniadæ magno Divisque ferebat,
 bem, in luco. Pallas huic filius unâ,
 nes juvenum primi, pauperque senatus, 105
 abant : tepidusque cruor fumabat ad aras.
 s vidère rates, atque inter opacum
 emus, et tacitis incumbere remis ;
 ur visu subito, cunctique relictis
 unt mensis : audax quos rumpere Pallas 110
 etat, raptoque volat telo obvius ipse,
 ul è tumulo, Juvenes, quæ causa subegit
 tentare vias ? quò tenditis ? inquit.
 us ? unde domo ? pacemne huc fertis, an arma ? 114. Qui *estis quod*
 ter Æneas puppi sic fatur ab altâ, 115 *genus ? Unde venistis*
 que manu ramum prætendit olivæ :
 nas ac tela vides inimica Latinis,
 i bello profugos egère superbo.
 m petimus : ferte hæc, et dicite lectos
 æ venisse duces, socia arma rogantes. 120
 puit, tanto percussus nomine, Pallas :
 e, ô quicumque es, ait, coràmque parentem
 re, ac nostris succede penatibus hospes.
 que manu, dextramque amplexus inhæsit.
 si subeunt luco, fluviumque relinquunt.
 rem Æneas dictis affiatur amicis :
 Grajugenûm, cui me fortuna precari,
 comptos voluit prætereendere ramos :
 idem extimui, Danaûm quòd ductor et Arcas, 124. Accipit Æneam
 manu
 127. Cui fortuna vo-
 125 luit me precari, et præ-
 tendere
 129. Equidem non ex-
 timui *facere id*, quòd
 fores ductor Danaûm, et
 Arcas, quòdque

NOTES.

The next day after their depar-
 ture arrived at the city of Evander ;
 all, and its inhabitants poor.

reos rex. Evander is called *Arcas*,
 ian, because he was a native of that
Honorem : in the sense of *sacrifi-*

amphitryoniadæ magno : to great

A patronymic noun, from Am-
 the husband of Alcmena, the mo-
 lercules, by Jove. See Æn. VI.

abant : in the sense of *offerebant*.
scitis : silent—not moving. The
 which the galleys had already re-
 as carrying them forward, without
 ance of the oars, which conse-
 ere still. The oarsmen were rest-
 their oars at the same time, *incum-*

uâ tenditis : whither are you go-

rama : in the sense of *bellum*.

refugos. Most probably we are to
 d by this, the Trojans driven from
 ve country, and wandering from

place to place without any habitation. The
 same term he used, Æn. I. 2. in reference to
 his leaving his own country, &c. As Pallas
 had proposed his questions in a brief man-
 ner, so Æneas is as brief in his answers.
Trojugenas profugos answers to the ques-
 tion : *Qui genus, et unde domo ?* The olive-
 branch is a sufficient reply to *Pacem-ne huc*
fertis, an arma ? To remove any suspicion
 arising from their arms, he informs him they
 were *Inimica Latinis*. Having been made
 satisfied of their friendly intention, Pallas
 immediately invites them on shore.

122. *Egredere* : come on shore—land, who-
 ever thou art—whatever be thy name.
 Æneas had informed him they were Tro-
 jans, but had not as yet told his name.

126. *Regem* : Evander.

128. *Ramos comptos vittâ* : to hold out
 boughs adorned with the fillet. Olive boughs
 wrapped around with wreaths of white
 wool, hanging down over the hands of the
 suppliant, were emblems of peace, and de-
 noted that the persons came with a friendly
 intention.

- Quoddam à stirpe fores geminis conjunctus Atridis;
Sed mea me virtus, et sancta oracula Divum, 131
Cognatique patres, tua terris didita fama,
Conjungere tibi, et satis egere volentem.
Dardanus, Iliacæ primus pater urbis et auctor,
Electrâ, ut Graii perhibent, Atlantide cretus, 135
Advehitur Teucros: Electram maximus Atlas
Edidit, æthereos humero qui sustinet orbes.
138. Quem conceptum Vobis Mercurius pater est, quem candida Maia
candida Maia fudit Cyllenes gelido conceptum vertice fudit.
At Maiam, auditis si quicquam credimus, Atlas, 140
Idem Atlas generat, cœli qui sidera tollit.
142. Sic genus amborum scindit se sanguine ab uno.
Sic genus amborum scindit se sanguine ab uno.
His fretus; non legatos, neque prima per artem
143. Ego fretus his Tentamenta tui pepigi; memet ipse, meumque
reus non pepigi Objeci caput, et supplex ad limina veni. 145
146. Eadem Daunius Gens eadem, quæ te, crudeli Daunia bello
gens, quæ insequitur te Insequitur: nos si pellant, nihil abfore credunt,
crudeli bello, insequitur Quin omnem Hesperiam penitus sua sub juga mittant,
nos quoque Et mare, quod supra, teneant, quodque alluit infra.
149. Et teneant mare, Accipe, daque fidem. Sunt nobis fortia bello 150
quod alluit eam supra, Pectora, sunt animi, et rebus spectata juvenus.
quodque alluit eam infra, Dixerat Æneas: ille os oculosque loquentis
152. Ille Evander jam- Jamdudum, et totum lustrabat lumine corpus.
dudum lustrabat os oc- Tunc sic pauca refert: Ut te, fortissime Teucrum,ulosque Æneæ loquentis

NOTES.

130. *A stirpe fores conjunctus, &c.* It appears that Evander was related to the sons of Atreus, Agamemnon and Menelaus, the bitter enemies of the Trojans. Atlas was their common ancestor. He had seven daughters; of one of them Jove begat Tantalus, the grandfather of Atreus. Of another (Maia) he begat Mercury, the reputed father of Evander. *Stirpe*: in the sense of *origine*.

131. *Oracula*: these were the answers or responses of the Sibyl. See *Æn.* VI. 96. *Didita*: diffused—spread.

132. *Cognati patres*. Electra, the daughter of Atlas, was the mother of Dardanus, by Jove; so that Æneas and Evander had the same common origin—Atlas and Jove. Their ancestors were relations.

133. *Fatis*: by their power—authority; they forced or impelled me hither by their authority. Yet he came willingly—their commands and directions concurred with his own inclinations.

135. *Cretus*: sprung from Electra, the daughter of Atlas. Here the poet traces the line of relationship between Æneas and Evander.

137. *Edidit*: in the sense of *genuit*.

139. *Fudit*: in the sense of *peperit*, vel *edidit*.

140. *Si credimus quicquam*: if we give any credit to things heard—to tradition. *Atlas*. See *Æn.* IV. 247. and *Geor.* I. 138.

Cyllenes: gen. of *Cyllene*: a mountain in Arcadia, where Mercury was born; whence he is sometimes called *Cyllenus*.

143. *Genus*: in the sense of *gens*, vel *familia*.

144. *Non pepigi prima*: I did not make the first trial of your inclinations in this matter by ambassadors, nor by art; but I have come in person—I have exposed myself and my life to the consequences. *Pepigi*: the perf. of *pango*. Heyne says, *non prius te sentavi per legatos, et callida consilia*, which is evidently the sense of the passage.

146. *Daunia*: an adj. from Daunus, the father of Turnus.—Rutulian or Italian.

149. *Et mare, quod*: should they be able to expel us, they hope to be able to subject all Italy, from the Adriatic sea on the north, to the Tuscan or lower sea on the south.

151. *Spectata rebus*: tried or exercised in action. *Animi*: courage.

153. *Lustrabat lumine*: surveyed with an attentive eye. *Lumine*: in the sense of *oculis*.

157. *Hesiones*: Hesione was the daughter of Laomedon, king of Troy. She married Telamon, king of the island of Salamis, in the *Sinus Saronicus*. *Hesiones*: gen. of *Hesione*; put in apposition with *sororis*.

159. *Protinus*. Dr. Trapp renders this in his way. But Arcadia lies to the west of Salamis. It must mean, at the same time—continuing his journey forward. Priam, being

- gnoscoque libens! ut verba parentis 155
 Anchisæ magni vultumque recorder!
 ni Hesionæ visentem regna sororis
 tiadem Priamum, Salamina petentem,
 readiæ gelidos invisere fines.
 prima genas vestibat flore juventa : 160
 e duces Teucros, mirabar et ipsum
 tiaden : sed cunctis altior ibat
 Mihi mens juvenili ardebat amore
 e virum, et dextræ conjungere dextram.
 : cupidus Phenei sub mœnia duxi. 165
 signem pharetram, Lyciasque sagittas
 166. Ille discedens de-
 chlamydemque auro dedit intertextam, dit mihi
 bina, meus quæ nunc habet aurea Pallas.
 uam petitis, juncta est mihi fœdere dextra :
 am primum terris se crastina reddet, 170
 tos dimittam, opibusque juvabo.
 ra hæc, quando huc venistis amici,
 æ differre nefas, celebrate faventes
 et jam nunc sociorum assuescite mensis.
 i dicta, dapes jubet et sublata reponi 175
 amineoque viros locat ipse sedili :
 nque toro et villosi pelle leonis
 neam, solioque invitat acerno.
 juvenes certatim aræque sacerdos
 sta ferunt taurorum, onerantque canistris 180
 ratæ Cereris, Bacchumque ministrant.
 Æneas, simul et Trojana juvenus,
 ergo bovis, et lustralibus extis.

NOTES.

his sister at Salamis, proceeded in company and attendants to visit the ruins of Arcadia. Anchises acceded, with whom Evander, then a stranger, had contracted an acquaintance and

16. *Flos* here may mean the roses on his cheeks, before he had properly assumed manly features. *Vestibat* : he was wearing.

17. *Phenei*. Pheneum or Pheneus, was a city in Arcadia, near mount Cyllene. 18. *Anchises*, &c.

19. *as* : an adj. from Lycia, a country in Asia Minor, whose inhabitants were celebrated for their skill in archery. Here Apollo, the god of the bow, had a famous temple. 20. *i* : in the sense of *mea*, agreeing with *mensis*.

21. *ilio*. This may refer to the men, who were sent with him to the war, to the provisions, and other necessaries which he furnished him.

22. *hæc sacra*. This is an episode in the story, and adds much to the interest of this book. The story in brief is, that a monster, the son of Vulcan, and half a bear, had his residence on Mount Pelion, whence he used

to make excursions into the plain, and plunder and lay waste the country. Hercules on his return from Spain, happened to pass this way; and having discovered the monster, by the lowing of one of his heifers, which he had stolen, came upon him and slew him. For this act, the inhabitants considered him their benefactor, and paid him divine honors.

175. *Reponi* : to be replaced—brought back. They had finished their repast, and the dishes had been removed.

178. *Acerno* : maple—made of the wood of the maple-tree.

179. *Sacerdos aræ*. The feast at the end of the ceremony was always considered as a part of the sacrifice. The priest, therefore, does nothing out of character in serving at this entertainment.

180. *Tosta viscera* : the roasted flesh, &c.

181. *Dona laboratæ Cereris* : a circumlocution for bread. *Bacchum* : for *vinum*.

183. *Tergo perpetui bovis* : they feast upon the chine of an entire ox, and the hallowed entrails. At some of their entertainments, it is evident from Homer, that the ancients used to roast, and serve up whole oxen. Homer assigns the chine to his heroes, and that whole and unbroken.

- Postquam exempta fames, et amor compressus edendi,
Rex Evandrus ait: Non hæc solemnina nobis, 185
Has ex more dapes, hanc tanti numinis aram,
Vana superstitio veterumve ignara Deorum
Imposuit: sævis, hospes Trojane, periclis
Servati facimus, meritosque novamus honores.
Jam primum saxis suspensam hanc aspice rupem: 190
Disjectæ procul ut moles, desertaque montis
Stat domus, et scopuli ingentem traxere ruinam.
191. Ut moles disjectæ sunt procul
193. Hic fuit spelunca submota vasto recessu, quam inaccessam radiis solis, dira facies
Hic spelunca fuit vasto submota recessu,
Semihominis Caci facies quam dira tenebat,
Solis inaccessam radiis; semperque recenti 195
Cæde tepebat humus; foribusque affixa superbis
Ora virum tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes, magnâ se mole ferebat.
199. Ille vomens atros ignes illius patris ex ore ferebat se
Attulit et nobis aliquando optantibus ætas 200
201. Nam Alcides aderat, maximus ultor criminum, superbus nece, spoliisque
Auxilium adventumque Dei: nam maximus ultor,
Tergemini nece Geryonis spoliisque superbus,
Alcides aderat: taurosque hæc victor agebat
Ingentes: vallemque boves amnemque tenebant.
At furiis Caci mens effera, ne quid inausum 205
Aut intractatum scelerisve dolive fuisset,
209. Atque occultabat hos opaco saxo, tractos in speluncam caudâ, raptosque versis indicibus viarum, ne qua vestigia forent ex pedibus rectis
Quatuor à stabulis præstanti corpore tauros
Avertit, totidem formâ superante juvencas.
Atque hos, ne qua forent pedibus vestigia rectis,
Caudâ in speluncam tractos, versisque viarum 210
Indiciis raptos, saxo occultabat opaco.

NOTES.

184. *Compressus*: was allayed. The verb *est* is understood.

186. *Hanc aram*: this sacrifice in honor of so great a god. *Ara*, by meton. for the sacrifice offered upon it.

187. *Non superstitio*: not superstition, vain and ignorant of the old gods, hath imposed on us these solemn rites, these, &c. Superstition here is opposed to religion. The former was the worship of modern gods, to the neglect of the old ones; while the latter was adhering to the established worship of the old gods exclusively. The religion of Evander was not a false superstition, disregarding the ancient gods, and the established order of their worship. It was founded in gratitude to Hercules, for a great deliverance from a most cruel monster.

189. *Meritos honores*: Ræus says, *meritum cultum*. *Novamus*: we repeat.

191. *Ut*: in the sense of *quomodo*.

194. *Dira facies Caci*, &c. Dr. Trapp observes, it is a peculiar elegance in poetry, to put a person's most remarkable quality in a substantive, as an epithet to him in an adjective. Thus: *sapientia Læti*, for wise Lælius. *Vis Herculis*, for powerful Hercules. *Dira facies Caci*, for direful-looking Cacus. See supra. 172.

197. *Ore*: in the sense of *capita*.

199. *Magnâ mole*: of vast size or magnitude.

200. *Ætas aliquando*: time at length brought also aid, and the presence of a god to us wishing it—greatly desiring it. *Ei*: also. It brought aid, &c. to us, as it had done to many others, whose grievances Hercules had redressed.

202. *Geryonis*: Geryon was said to have three bodies, because he reigned over the three islands, Majorca, Minorca, and Ivica, on the Spanish coast of the Mediterranean. See *Æn.* vi. 289.

204. *Amnem*: this must mean the banks of the river, and not the river itself. *Effera*: in the sense of *concitata*. *Mens Caci*: the mind of Cacus, by meton. for Cacus himself.

208. *Avertit*: in the sense of *abducit*. *Superante*: in the sense of *eximia*, vel *pulchra*. The prep. *è* is understood, to govern *formâ*. It also governs *corpore*, in the preceding line.

209. *Ne qua vestigia forent*, &c. The meaning is: that Cacus drew the cattle backward to his cave, that their tracks might seem to proceed from it; and might lead the searcher for them the other way; and by that means prevent discovery.

211. *Saxo opaco*. By this we may understand his cave, which was in a rocky mountain. Or by *saxum*, the stone which shut the mouth or entrance of his cave. He hid

nulla ad speluncam signa ferebant.

jam stabulis saturata moveret

iades armenta, abitumque pararet,

igire boves, atque omne querelis

mus, et colles clamore relinqui.

a boum vocem, vastoque sub antro

laci spem custodita fefellit.

Alcidæ furis exarserat atro

: rapit arma manu, nodisque gravatum

Ærii cursu petit ardua montis.

n nostri Cacus vidēre timentem,

te oculis. Fugit illicet ocyor Euro,

ue petit: pedibus timor addidit alas.

usit, ruptisque immane catenis

um, ferro quod et arte paternā

fultosque emuniit objice postes;

animis aderat Tirynthius, omnemque

ustrans, huc ora ferebat et illuc,

rendens. Ter totum fervidus irā

ntūni montem; ter saxea tentat

icquam; ter fessus valle resedit.

i silex, præcis undique saxis,

orso insurgens, altissima visu,

lis domus opportuna volucrum.

ona jugo lævum incumbebat ad amnem,

iversum nitens concussit, et imis

212. Nulla signa ferebant *Æres* querentem *boves*

215. *Boves caperunt* mugire discessu, atque omne nomen *capit* impleri querelia. et colles *caperunt* relinqui clamore

220. *Ardua juga ærii* montis

222. *Nostri homines*

225

230

236. *Hercules dexter* nitens in adversum con-
cussit hanc *silexem*, ut
235. *prona* incumbebat jugo
ad lævum amnem, et
solvit eam avulsam

NOTES.

ave, by shutting the entrance
Indiciis: in the sense of *signis*.
entem: Hercules searching for
erebant: in the sense of *duce-*

m: a sup. in *um*, of *abeo*; to

ssu: in their departure—as he
them off. This bellowing of
in consequence of the loss of
ad been stolen by Cacus. At
one of those shut up in the
the bellowing of her mates,
d by that means, led to a disco-

qui: the hills were left by the
ceed on their way; and conse-
would cease to resound with
of the herd.

s: in the sense of *in furias*.

atro felle: then indeed rage
k gall of Hercules, flamed into
z: gen. of *Alcidas*, a name of
The poet here supposes the gall
of the angry passions.

r: the club was the principal
Hercules.

z. By this is evidently meant
Hercules. On seeing the hero
acus was filled with fear and

z. Dr. Trapp and Mr. David-
ve a very singular turn to this.

They think that Cacus by his eyes ex-
pressed his fear and dismay. Ruseus says
visu.

226. *Paterna arte*: by his father's art.
The Cyclops, the servants of Vulcan, are said
to have invented the art of fortifying cities.

227. *Postes*: properly the door-posts. By
meton. the door or entrance. *Objice*: from
obex, a bolt or bar—any thing that shutteth
in or out, and preventeth passage. *Fultos*:
secured.

228. *Tirynthius*. A name of Hercules,
from *Tirynthus*, a town of Argolis, in the
Peloponnesus, where he passed the greater
part of his youth.

229. *Ferebat ora*: he cast his eyes—he
looked on every side.

233. *Acuta silex stabat*, &c. The mean-
ing of the passage is this: on the side of
the cave, stood a large flinty rock, and pro-
jecting with its top over the river on the left.
This the hero observing, he took his stand
opposite to it on the right; and exerting his
strength, started it from its bed, and pulled
it over. By this means, an aperture was
made into the cave of the monster. This
cave was on Mount *Aventinus*, on the east
of the Tiber. *Saxis præcis undique*: the
rock being sharpened or tapered all around
toward the top. This rock was a suita-
ble place for the haunts of inauspicious
birds.

- Avulsam solvit radicibus : inde repentē
Impulit, impulsu quo maximus insonat æther :
Dissultant ripæ, refluitque exterritus amnis. 240
At specus, et Caci detecta apparuit ingens
Regia, et umbrosæ penitūs patuere cavernæ.
243. Non secūs ac siquā vi terra dehiscens
Non secūs ac siquā penitūs vi terra dehiscens
penitūs reseret infernas
Infernas reseret sedes, et regna recludat
Pallida, Dis invisa ; supérque immane barathrum 245
Cernatur, trepidentque immisso lumine Manes
247. Ergo Alcides pre-
mit cum telis desuper,
repentē deprensū in
insperata luce
Ergo insperatā deprensū in luce repentē,
Inclusumque cavo saxo, atque insueta rudentem,
Desuper Alcides telis premit, omniaque arma
Advocat, et ramis vastisque molaribus instat. 250
Ille autem, neque enim fuga jam super ulla pericli est,
Faucibus ingentem fumum, mirabile dictu
Evomit ; involvitque domum caligine cæcā,
Prospectum eripiens oculis : glomeratque sub antro
Fumiferam noctem, commixtis igne tenebris. 255
256. Alcides ardens
animis nōn tulit hoc ;
ipseque jecit
Non tulit Alcides animis ; seque ipse per ignem
Præcipiti jecit saltu, quā plurimus undam
Fumus agit, nebulæque ingens specus æstuat atrā.
Hic Cacum in tenebris incendia vana vomentem
260. Complexus cum
in nodum
Corripit, in nodum complexus ; et angit inhærens 260
Elisos oculos, et siccum sanguine guttur.
Panditur extemplō foribus domus atra revulsis :
Abstractæque boves, abjuratæque rapinæ
265. Nostra corda ne-
queunt,
Cælo ostenduntur ; pedibusque informe cadaver
Protrahitur. Nequeunt expleri corda tuendo 265

NOTES.

236. *Jugo* : in the sense of *vertice*.
238. *Solvit* : loosened it.
239. *Quo impulsu* : by the fall of which.
240. *Ripæ dissultant*. Mr. Davidson thinks this is to be taken in a literal sense ; the banks leap different ways. The tumbling rock shatters the bank, and makes it fly in pieces. These shattered fragments, together with the splinters of the rock, falling into the river, drive back its current. This plain natural effect, the poet describes in animated style : *Dissultant ripæ*, &c.
241. *Detecta* : uncovered.
242. *Umbrosæ* : in the sense of *tenebræ*.
Penitūs : widely—deeply.
244. *Reseret* : in the sense of *aperiat*.
245. *Invisa Dis* : abhorred—hated by the gods. Ruæus interprets *invisa*, by *inaspecta* : unseen—invisible. Dr. Trapp thinks this to be one of the finest *similes* that ever was written. The idea is taken from Homer. *Iliad*, Lib. 20. *Super* : in the sense of *desuper*.
248. *Rudentem insuetā* : roaring hugely.
Insuetā : an adj. neu. plu. taken as an adv. in imitation of the Greeks.
250. *Ramis*. Here the boughs are taken for the trees that bore them, by synec. ; for the boughs would have been too feeble weapons. *Molare* is properly a mill-stone—here any stone. *Advocat* : calls to his aid every kind of weapon, &c.
251. *Fuga* : escape. *Super est*. The parts of the verb are separated by tmesis.
253. *Involvit* : in the sense of *implet*.
254. *Oculis* : from the eyes of Hercules.
Glomerat : whirls around in his cave, &c.
256. *Animis* : in the sense of *ira*.
257. *Quā fumus* : where the smoke ascends thickest in wavy columns ; and where the capacious den waves in black clouds of smoke.
260. *Inhærens angit* : holding him fast, he squeezes his eyes started from their sockets, and his throat destitute of blood. He held him so fast about the neck, that his eyes started from their sockets. It also prevented the circulation of the blood ; the consequence of which was death.
263. *Abstractæ boves* : these were the stolen or filched heifers of Hercules. *Abjuratæ rapinæ* : abjured plunder. Most probably these were things which Cacus had denied upon oath to have been in his possession.
264. *Cælo* : in the sense of *lucis*.
265. *Corda* : in the sense of *animus*, vel *oculi*.

oculos, vultum, villosaque setis
 miseri, atque extinctos faucibus ignes.
 celebratus honos, lætique minores
 diem; primusque Potitius auctor,
 Herculei custos Pinaria sacri,
 267. Pectora semiferi
 Caci villosa
 268. Ex illo tempore
 honos Herculis celebra-
 tus est
 270. Et Pinaria do-
 mus, custos Hercules
 sætri
 e, o juvenes, tantarum in munere laudum,
 unde comas, et pocula porgite dextris;
 nque vocate Deum, et date vina volentes.
 275. Herculem com-
 276 munem Deum.
 Herculeâ bicolor cùm populus umbrâ
 comas, foliisque innexa pependit;
 nplevit dextram scyphus. Ocyûs omnes
 læti libant, Divosque precantur.
 intereâ propior fit vesper Olympo :
 280
 cerdotes, primusque Potitius, ibant,
 morem cincti, flammisque ferebant.
 epulas, et mensæ grata secundæ
 it, cumulantque oneratis lancibus aras.
 285 Tum Sali evincti
 quoad tempora populeis
 285 ramis adsunt
 ad cantus, incensa altaria circum

NOTES.

or : institutor—founder.

us : in the sense of *familia*. *Sa-*
sense of sacrificii, says RŒMUS.
 per—preserver. RŒMUS inter-
 sinistra; which implies that this
 rmed the offerings and sacrifices
 themselves. Davidson renders
 ository of this institution sacred
 ”

dicetur : which shall always be
 reatest by us, &c. Dionysius
 hat this was the altar on which
 ered the tenth of his spoils. On
 : it became the object of their
 tion; and was therefore called
 distinguish it from the numerous
 that hero had in Italy.

ere tantarum : in the celebration
 virtue, &c. *Laudum* : praise-
 s. *Munus*, says Donatus, *dici-*
iusque rei perficiendæ imposita
ile faciendi.

nunc Deum. Those gods were
 nes, or common, who were wor-
 account of their general good,
 Such were Mars and Mercury.
 s one of them. The Arcadians,
 d Italians, equally worshipped

lus bicolor, &c. The poplar tree
 to Hercules, because, in his de-
 he made himself a crown of the
 at tree. The part next his head
 color, while the outer part be-
 with the smoke of the infernal
 nce it is called *bicolor* : double-
 erculeâ umbra : with its Hercu-

re : in the sense of *implicata*.

273. *Scyphus* : a large vessel or cup used
 by Hercules, and sacred to that god. It is
 of Greek origin.

280. *Vesper fit* : the evening becomes
 nearer, the heaven being set—the day being
 closed. This is said according to the notion
 of those philosophers, who taught that the
 whole heavens revolve about the earth in
 the space of twenty-four hours. As the
 hemisphere of day sets, that of the night
 arises. *Devezo Olympo* : the day drawing
 toward a close. This is the better version.
 For night had not yet arrived. It was only
 fast approaching—it was coming near.

282. *Cincti* : clad in skins according to
 custom. This custom was founded on the
 habit of Hercules, which was the skin of a
 lion.

284. *Cumulant aras* : they heap the al-
 tars with full chargers. La Cerda under-
 stands this of the incense, which, on solemn
 occasions, used to be offered on broad plates.
 This seems to agree best with the following
 words : *circum incensa altaria* : around the
 altars burning with incense. Others refer it
 to the *dona secundæ mensæ*; the fruits and
 other delicacies which used to be served up
 in the second course; and, in the sacred
 banquets, were first presented on the altar
 by way of consecration. The ancients di-
 vided their feasts into one, two, and some-
 times three courses, or tables : the first
 course consisted of meats, which being re-
 moved, a second course was brought on,
 consisting of fruits, deserts, wine, &c. They
 were denominated *prima mensa*, *secunda*
mensa, &c.

285. *Satii*. These were a choir of twelve
 men of patrician order, first instituted by

ÆGILII MARONIS

sunt evincti tempora rainis.
 chorum chorus, ille senum; qui carmine laudes
 et facta ferunt: ut prima novercæ
 manu, geminosque premens eliserit angues,
 egregias idem disjecerit urbes, 290
 Æchaliæque; ut duros mille labores
 sub Eurystheo, fatis Junonis iniquæ,
 Tu nubigenas, invicte, bimembres,
 Pholumque manu; tu Cressia mactas
 et vastum Nemeæ sub rupe leonem 295
 Stigi tremuere lacus: te janitor Orci,
 super recubans antro semesa cruento.
 te ullæ facies, non terruit ipse Typhæus
 Arctus, arma tenens: non te rationis egentem
 Bernæus turbâ caput circumstetit anguis. 300
 Salve, vera Jovis proles, decus addite Divis;
 Et nos, et tua dexter adi pede sacra secundo.

NOTES.

290. *Manu*. Virgil supposes
 the founder of it in ho-
 nored from *salio*. Evan-
 into two choirs; the
 the other of old men.
 use of *accidunt vel*
 song. *Rucus*
 they celebrate in
 and his heroic
 are ten, which
 When in his
 serpents that Juno
 took Troy in the
 he refused to
 delivering his
 whale; 3. He
 in Thessaly,
 refused to give
 promised her
 upon him
 5. His
 people of Thes-
 bull that ra-
 or breath-
 him, others
 7. His
 grove;
 He assisted the
 10. He
 heads in the
 a funeral
 on which
 become pu-
 he ascended
 the gods.
 in the
 hand, he
 bow.
 was king of
 was made sub-
 of years. He

imposed on him the severest labors, at the
 instance of Juno, with an intention to des-
 troy him. Juno was the bitter enemy of
 her stepson. Hence she is called *iniquæ*
Junonis. *Fatis*: by the order—destination.
Per potestatem Junonis, says Rucus.

293. *Nubigenas*: the cloud-born sons.—
 They were fabled to have been the sons of
Ixion and *Nubes*. Their upper part was
 human, their lower part a horse. Hence
 they are called *bimembres*: double membered.
 The truth of the fable is this: Mount Pe-
 lion was infested by a species of wild cattle
 or bulls, that proved very troublesome to the
 inhabitants of the adjacent country. Ixion,
 king of Thessaly, offered a great reward to
 any who should destroy them. Whereupon,
 the young men of a village called *Nephelæ*
 undertook it. For this purpose they mount-
 ed on horseback, and attacked them with
 such success, that, in a short time, they were
 utterly destroyed. Hence the fable of their
 being begotten by Ixion on a cloud, *Nephelæ*
 being the Greek word for a cloud. They
 were called *Centauri*, from the circumstance
 of their killing these bulls. *Tu, invicte*.
 This is a beautiful transition from the third
 person to the second. This figure, properly
 used, renders composition animated and
 lively.

294. *Cressia prodigia*: the bull that
 breathed fire, and the hind with brazen feet.
Prodigia: monsters.

296. *Tremuere*: in the sense of *timuerunt*.

299. *Egentem rationis*: wanting presence
 of mind—reason. *Circumstetit*: surround-
 ed—assaulted on every side.

301. *Addite*: added to the gods as an
 honor to their assembly. *Addite*: a part
 agreeing with *vera proles*, in the voc.

302. *Dexter*: favorable—propitious. *Adi*:
 approach—visit. Rucus says, *veni*. *Se*
secundo pede: with favorable omen—signa.

rminibus celebrant; super omnia Caci
 am adjiciunt, spirantemque ignibus ipsum.
 it omno nemus strepitu, collesque resultant. 306
 se cuncti divinis rebus ad urbem
 referunt. Ibat rex obsitus ævo;
 tein Æneam juxtâ natumque tenebat
 us, varioque viam sermone levabat.
 , facilesque oculos fert omnia circum 310
 capiturque locis; et singula lætus
 que auditque virûm monumenta priorum.
 rex Evandrus, Romanæ conditor arcis:
 mora indigenæ Fauni Nymphæque tenebant, 315
 e virûm truncis et duro robore nata:
 eque mos, neque cultus erat; nec jungere tauros
 ponere opes norant, aut parcere parto;
 ii, atque asper victu venatus alebat.
 ab æthereo venit Saturnus Olympo,
 ovis fugiens, et regnis exul ademptis. 320
 indocile ac dispersum montibus altis
 uit, legesque dedit: Latiumque vocari
 his quoniam latuisset tutus in oris.
 quæ perhibent, illo sub rege fuerunt
 : sic placidâ populos in pace regebat. 325
 donec paulatim ac decolor ætas,
 rabies, et amor successit habendi.
 unus Ausoniæ, et gentes venère Sicanæ:
 et nomen posuit Saturnia tellus.
 ges, asperque immani corpore Tybris;
 est Itali fluvium cognomine Tybrim
 : amisit verum vetus Albula nomen.

313. Conditor Roma-
 næ arcis inquit: Fauni,
 Nymphæque indigenæ,
 gensque virûm nata

322. Maluitque regi-
 onem vocari Latium,
 quonia

330. Tum reges vene-
 runt; asperque Tybris
 ex immani corpore renâ,
 à quo nos Itali pòst

NOTES.

aper omnin: above all—in addition
 er things.

situs ævo: sown thick with age—
 y hairs, and other marks of age.
 i metaphor taken from a field of

faciles oculos: his rolling eyes—his
 r to observe the various scenes that
 l to his view.

capitur: is captivated—charmed.

ingula: all—every one. This word
 all taken singly—one by one.

conditor Romanæ arcis. Evander's
 anteum was built upon the hill,
 l called *mons Palatinus*; where
 laid the foundation of Rome.

indigenæ: properly, a sub. here used
 .: born in the place—native of the
 -not foreign.

gens virûm nata: a race of men
 rom the trunks of trees and hard
 first men inhabited the deserts and
 Hence they were thought to have
 om trees. *Mos*: in the sense of
ultus: civil institutions.

ut parcere parto: or to use frugal-
 they had acquired. This descrip-

tion of the state of the spot where Rome
 was afterward built, and its comparison
 with its state when the poet wrote, must
 have been highly gratifying to his country-
 men.

318. *Asper*: in the sense of *durus*.

320. *Regnis ademptis*: his possessions
 (kingdom) being taken from him—banished
 from his throne and kingdom.

322. *Composuit*: he united together—he
 formed into society a race, &c.

326. *Donec deterior*: till, by little and lit-
 tle, a depraved and corrupt age, and a rage
 for war, &c. Here is an allusion to the sil-
 ver, brass, and iron ages. See Ecl. iv. 6.

327. *Habendi*: of possessing—getting
 wealth.

329. *Posuit nomen*: changed its name—
 laid it down.

330. *Tybris*. He was a king of the Tus-
 cans, and, being slain near the river, gave
 his name to it. Its original name was Al-
 bula. Some derive its name from *Tiberinus*,
 king of the Albans, who was drowned in
 it. *Asper*: fierce.

332. *Dirinus*: called. *Apellavinus*, says
 Ruman.

- Me pulsam patriâ, pelagique extrema sequentem,
 Fortuna omnipotens et ineluctabile fatum
 His posuere locis: matrisque egere tremenda 334
 Carmentis Nymphæ monita, et Deus auctor Apollo.
 Vix ea dicta, dehinc progressus, monstrat et aram,
 Et Carmentalem Romano nomine portam,
 Quam memnorant Nymphæ priscum Carmentis honorem
 Vatis fatidicæ; cecinit quæ prima futuros 340
 Eneadas magnos, et nobile Pallanteum.
 Hinc lucum ingentem, quem Romulus acer asylum
 Rettulit, et gelidâ monstrat sub rupe Lupercal,
 Parrhasio dictum Panos de more Lycæi.
 Necnon et sacri monstrat nemus Argileti: 345
 Testaturque locum, et letum docet hospitium Argi.
 Hinc ad Tarpeiam sedem et Capitolia ducit,
 Aurea nunc, olim sylvestribus horrida dumis
 Jam tum religio pavidos terrebat agrestes
 Dira loci; jam tum sylvam saxumque tremebant. 350
 Hoc nemus, hunc, inquit, frondoso vertice collem,
 Quis Deus, incertum est, habitat Deus. Arcades ipsum

NOTES.

333. *Sequentem*: experiencing the dangers of the sea. Rûsius says, *quarentem ultima spatia maris*. Heyne takes *extrema pelagi*, in the sense of *ultimum mare*.

336. *Auctor*. By this Servius understands the author of oracles. Rûsius takes it in the sense of *suasor*: persuader, or adviser. This is the sense given to the word by Davidson.

337. *Dehinc*: in the sense of *cum*.

340. *Fatidicæ vatis*: a prophetic prophetess. *Cecinit*: in the sense of *prædixit*.

342. *Quem asylum*: which Romulus rendered an asylum—reduced or turned into an asylum. This was a place of safety to all criminals who should take refuge in it. Multitudes fled thither from the neighboring nations. By this means, Romulus increased the number of his subjects; which was the object he had in view. But then they were desperate and abandoned characters generally. *Hinc*: in the sense of *deinde*.

343. *Lupercal*: This was a place at the foot of Mount Palatine, where the Arcadians under Evander built a temple to Pan, the god of Arcadia; where he was worshipped as the protector of their flocks from wolves. *Lupercal*, from *lupus*, a wolf. Here the young men performed their annual plays naked, and were called *Luperci*. Some suppose Romulus to have instituted these sports, because, in that place, he was nourished by Lupa.

344. *Dictum de*: so called from the Arcadian manner of Lycæan Pan. *Parrhasio*: an adj. from *Parrhasia*, a district and city of Arcadia. *Lycæi*: an adj. from *Lycæus*, a mountain in Arcadia, where Pan was particularly worshipped.

345. *Argileti*. Argiletum was a place between mount *Aventinus* and *Capitolium*, so called because it belonged to *Argus*; or because he here hospitably entertained Evander on his arrival in Italy; or, lastly, because he was buried there. For some cause or other, *Argus* was killed by the new comers, without the knowledge of Evander, who gave him a sumptuous burial.

346. *Testatur locum*: he calls the place to witness, &c. On seeing the place, the remembrance of his friend and host sensibly affected him. He began immediately to make protestations of his innocence, and call the place to witness that he was clear from the foul deed. *Docet*: he relates—he informs Eneas of the death of his host.

347. *Tarpeiam sedem*: the Tarpeian rock. This is so called by anticipation. It was not given to the place till the time of Romulus. It was first called *Saturnium*, from a city built by Janus, in memory of his friendship and union with Saturn. Afterwards called by Romulus *Tarpeium*, and lastly *Capitolinum*, because the head of a man (*caput*) was found there, when the foundations of the capitol were laid.

349. *Dira religio*: even then the awful sanctity of the place terrified the fearful rustics. Dr. Trapp observes, there is something wonderfully grand and awful in this image, both as it is in itself, and as it is connected with what follows; the capitol is to be built upon it. A god had already chosen it for his residence. Rûsius says, *horrida sanctitas*.

350. *Tremebant*: they feared even then the grove, &c.

- se vidisse Jovem ; cūm sæpe nigrantem
 concuteret dextrâ, nimbosque cieret.
 præterea disjectis oppida muris,
 s veterumque vides monumenta virorum.
 nus pater, hanc Saturnus condidit urbem :
 n huic, illi fuerat Saturnia nomen.
 s inter se dictis ad tecta subibant
 Evandri ; passimque armenta videbant
 que foro et lautis mugire Carinis.
 m ad sedes : Hæc, inquit, limina victor
 subiit ; hæc illum regia cepit.
 spes, contemnere opes, et te quoque dignum
 eo, rehusque veni non asper egenis. 365
 t angusti subter fastigia tecti
 i Æneam duxit ; stratisque locavit,
 foliis et pelle Libystidis ursæ.
 nit, et fuscis tellurem amplectitur alis.
 s haud animo nequicquam exterrita mater, 370
 umque minis et duro mota tumultu,
 n alloquitur ; thalamoque hæc conjugis aureo
 t dictis divinum aspirat amorem :
 lo Argolici vastabant Pergama reges
 asurasque inimicis ignibus arces ;
 m auxilium miseris, non arma rogavi
 sque tuæ : nec te, charissime conjux,
 ve tuos volui exercere labores ;
 et Priami deberem plurima natis,
 i Æneæ flevissem sæpè laborem ; 380
 vis imperiis Rutulorum constitit oris :
 lem simplex venio, et sanctum mihi numen
- 355 355. Præterea vides
 hæc duo oppida
 358. Janiculum fuerat
 nomen huic Saturnia
 fuerat nomen illi.
 361. Mugire in loco,
 deinde dictoque Romano
 foro, et lautis Carinis.
 367. Locavitque enim
 stratis, effultum foliis
 370. At Venus mater
 Æneæ haud nequicquam
 exterrita animo, mota-
 que
 372. Incipitque hæc
 verba in aureo
 375
 376. Non rogavi ullum
 auxilium miseris Troja-
 nis, non rogavi ulla arma
 tuæ artis opisque
 380

NOTES.

- gida* : acc. sing. of *agis*, a shield
 goat skin, from a Greek word
 a goat. *Nimbo* : *nimbus* pro-
 fides those deep and black clouds,
 w storms, thunder, and lightning
 pest itself.
uris disjectis : their walls being
 d—thrown down.
rinis. *Carinæ* was the name of
 vent street in Rome, where Pom-
 is house.
l sedes : to the palace of Evander.
est is understood : in the sense of
ude : be not afraid to despise.
 says, "have greatness of mind to
 e magnificence." &c.
nge te quoque : manifest yourself
 a god. By *Deo*, some under-
 cules, whom Evander would have
 imitate. But the *quoque* seems to
 it to be taken in a general sense :
 s acted worthy of a god, so do
 s *non asper* : come not displeased
 overty. *Finge* : Ræus says, *as-
 pper* : for *offensus*.
370. *At Venus* This is a fine episode.
 It consists, properly, of three parts: the con-
 versation between Venus and her husband
 —the casting and forging of the arms by
 the Cyclops, with a description of the place
 —the sculpture upon the shield of Æneas,
 &c. The whole is in imitation of the Iliad,
 lib. 18. where Thetis entreats Vulcan to
 make arms for her son. But Virgil is supe-
 rior to Homer in dignity of sentiment.
 373. *Aspirat*. Some copies have *in-pirat*.
 The sense is the same in either case. She
 inspires into her husband a divine love, by
 her endearing words.
 375. *Debita* : destined—doomed to de-
 struction, in consequence of the perjury of
 Laomedon. After which, Neptune and
 Apollo became the enemies of Troy. See
 Geor. i. 502.
 379. *Deberem* : I owed very much to the
 sons of Priam.
 382. *Eadem venio* : I, the same affection-
 ate wife, who have always been so tender
 of your honor, and so loth to give you
 trouble, come to you a suppliant, and ask
 of your divinity, sacred to me, arms &c.

393. *Thetis filia Nerei* Arma rogo, genitrix nato. Te filia Nerei,
potuit flectere te, et Ti- Te potuit lachrymis Tithonia flectere conjux.
thonia conjux potuit Aspice, qui coeant populi, quæ mœnia clausis
flectere te suis lachry- Ferrum acuant portis, in me excidiumque meorum.
mis Dixerat: et niveis hinc atque hinc Diva lacertis
 398. *Fovet Deum* Cunctantem amplexu molli fovet: ille repentè
cunctantem molli am- Accepit solitam flammam; notusque medullas
plexu. Intravit calor, et labefacta per ossa cucurrit: 399
 Non secùs atque olim tonitru cùm rupta corusco
 Ignea rima micans percurrit lumine nimbos.
 393 *Conjux ejus læta* Sensit læta dolis, et formæ conscia conjux.
dolis, et conscia formæ Tum pater æterno fatur devinctus amore:
sua sensit id Quid causas petis ex alto? fiducia cessit 396
 Quò tibi, Diva, mei? similis si cura fuisset,
 Tum quoque fas nobis Teucros armare fuisset.
 Nec pater omnipotens Trojam, nec fata vetabant
 Stare, decemque alios Priamum superasse per annos.
 Et nunc, si bellare paras, atque hæc tibi mens est: 400
 401. *Quicquid curæ* Quicquid in arte meâ possum promittere curæ,
est in mea arte possum Quod fieri ferro, liquidoque potest electro,
promittere tibi. Quantum ignes animæque valent: absiste precando
 403. *Quantùm ignes* Quantum ignes animæque valent: Ea verba locutus,
animæque valent, pro- Optatos dedit amplexus: placidumque petivit 406
mitto id: Conjugis infusus gremio per membra soporem.
 Inde, ubi prima quies medio jam noctis abactæ

NOTES.

mother for a son. Verbs of asking, &c. govern two accusatives.

393. *Filia Nerei*: the daughter of Nereus—Thetis, the reputed mother of Achilles. See Ecl. iv. 37.

394. *Tithonia conjux*: Aurora.

395. *Mœnia*: cities—fortified towns. Here put for the inhabitants, by meton. *Acuant*: sharpen—prepare.

396. *In me*: against me.. Venus here identifies herself with Æneas and the Trojans.

398. *Cunctantem*: hesitating—loth to undertake the business.

391. *Atque*: in the sense of *quàm*. *Olim*: sometimes. This word signifies time past, future, and indefinite. This last is the meaning here.

392. *Ignea rima*. Rûmus says, *flammeus hiatus, apertus fulgenti fulmine*. *Nimbos*: in the sense of *nubes*. Servius, whom Dr. Trapp follows, takes *corusco*, for darted or brandished. Rûmus interprets it by *fulgenti*, shining. The former is the best, inasmuch as thunder does not shine; it is the lightning alone that becomes visible. There may be reference here to the darting of the thunderbolt of Jove. It pierces the cloud, and disengages the lightning, which, let loose, runs across the heavens in forked light. *Ignea rima*, very beautifully expresses a stream of fire, bursting through a rived cloud—lightning.

394. *Pater*: Vulcan is meant.

395. *Quid causas petis*: why do you seek reasons from far? Instead of coming to the point at once, you have recourse to far-fetched arguments.

398. *Nec pater*. It hath been observed by commentators, upon this and similar passages of Virgil, that though the fates could not be changed, they might be deferred. But Mr. Dryden hath made it appear, that this very deferring is in consequence of a decree. In this sense, these words of Vulcan are to be understood. Troy did fall at such a time; but it was not necessary it should. The fates would have permitted me to defer its doom for ten years longer; and I would have done it, if you had desired it: but I could have done it no longer—it being then destined to be destroyed.

401. *Curæ*: skill.

402. *Liquido electro*. A composition of gold and silver is called *electrum*. Pliny makes the proportion to be four fifths of silver, and one fifth of gold. Here put for metals in general: the species for the genus.

403. *Anima*: the wind or breath of the bellows. *Absiste*: cease to distrust your power at entreaty.

406. *Infusus gremio*: and resting on the bosom of his spouse, he sought soft sleep, &c. Rûmus says, *jacens*.

407. *Medio curriculo noctis jam*: in the middle course of night, now being past. This marks the time to be just after mid-

expulerat somnum; cùm fœmina, primum
 re colo vitam tenuique Minervâ,
 a cinerem et sopitos suscitât ignes,
 addens operi, famulasque ad lumina longo
 penso; castum ut servare cubile
 et possit parvos educere natos.
 Æs ignipotens, nec tempore segnior illo,
 è stratis opera ad fabrilia surgit.
 Sicanium juxta latus, Æoliamque
 Liparen, fumantibus ardua saxis;
 bter specus, et Cyclopum exesa caminis
 tnæa tonant, validique incudibus ictus
 ferunt gemitum, striduntque cavernis
 Chalybum, et fornacibus ignis anhelat;
 lomus, et Vulcania nomine tellus.
 ignipotens cœlo descendit ab alto.
 xercebant vasto Cyclopes in antro,
 ue, Steropesque, et nudus membra Pyracmon.
 natum manibus jam parte politâ
 rat; toto genitor quæ plurima cœlo
 terras; pars imperfecta manebat.
 ris torti radios, tres nubis aquosæ

408. Cùm fœmina, cui
 est primum officium to-
 lerare vitam colo
 410

415

418. Subter quam spe-
 cus, et Ætnæa antra ex-
 esa caminis Cyclopum
 tonant.
 420

422. Hæc est domus
 Vulcani, et tellus dicta
 est Vulcania, ejus no-
 mine.

426. Erat his in ma-
 nibus fulmen informa-
 tum ex illis, quæ pluri-
 ma genitor Deorum de-
 jecit toto cœlo in terras,
 parte jam politâ
 426

NOTES.

est is here said to expel sleep, be-
 cause we have taken rest, sleep be-
 necessary. *Curriculo*: circle—
 lusus says, *spatio*.

nus Minerva. This may mean
 in general, or spinstry in parti-
 cular; perhaps, it is better to under-
 stand the works of the loom.

suscitat impositum, &c. Virgil here
 uses the same verb with two substan-
 tives it can properly be used with one
 only. This is frequent with him,
 as in *auty* which our language will not
 render *impositum* is, doubtless, the
 cover the fire, which she first re-
 moved then she kindles or awakes the
 fire (*sopitos ignes*) into a flame.
 vii. 431.

Idem noctem: adding the night to
 the working in the night, before the
 of day.

castum: chaste—undefiled. Here
 gives us a fine description of do-
 mestic industry, on the part of the mistress
 of the house.

ignipotens: a name of Vulcan. *Nec*
 or less active—industrious than she.
fabrilia opera: to his mechanic

nubila erigitur, &c. Between Sicily
 and the Italian coast there are seven islands,
 called *Sicania*, from Æolus, who reigned
 there; *Æolia*, from Æolus, who reigned
 there; *Vulcania*, from Vulcanus, whose
 forge was fabled to have been in one of them.
 mentioned from Homer. He, how-
 ever, places Vulcan's forge in heaven; Vir-
 gil, more propriety, places it on the

earth. As the eruptions of Ætna are mat-
 ters of fact, the poet, with much judgment,
 places the forge of the Cyclops in the neigh-
 borhood of that mountain. The whole de-
 scription is of the noblest kind. *Brontes*,
Steropes, and *Pyræmon*, were his principal
 assistants. All of Greek derivation.

418. *Exesa*: excavated—hollowed out by
 the forges of the Cyclops.

421. *Stricturæ*: bars of iron or steel.
Chalybum. The *Chalybes* were a people of
 Spain; or, according to some, of Pontus,
 celebrated for their iron works. Here, by
 metonymy, put for iron and steel.

426. *Informatum*: unfinished. A part only
 was polished, the rest remaining in an im-
 perfect state.

429. *Tres radios torti imbris*. By the *torti*
imbris, the wreathed shower, commentators
 understand hail. The *torti* expresses the
 violence with which hail in a storm is hurled
 or darted. *Radios*. These are the forks or
 spikes with which lightning is painted or
 described. The form of thunder, to which
 Virgil here seems to allude, is known from
 medals. It consisted of twelve wreathed
 spikes or darts, extended like the *radii* of a
 circle, three and three together, with wings
 spread out in the middle. The wings de-
 note the lightning's rapid motion, and the
 spikes or darts, its penetrating quality. By
 the four different kinds of spikes, Servius
 understands the four seasons of the year.
 According to him, the *tres imbris torti ra-
 dios*, or the three spikes of hail, denote the
 winter season, when hail-storms abound.
 The *tres nubis aquosæ radios*, or the three

- Addiderant, rutili tres ignis et alitis Austri.
Fulgores nunc terrificos, nuntiumque, metumque
Miscebant operi, flammisque sequacibus iras.
Parte aliâ Marti currumque rotasque volucres
Instabant, quibus ille viros, quibus excitat urbes :
Ægidaque horrifera, turbatæ Palladis arma,
Certatim squamis serpentum auroque polibant ;
Connexosque angues, ipsamque in pectore Divæ
Gorgona, desecto vertentem lumina collo.
Tollite cuncta, inquit, cæptosque auferte labores,
Ætnæi Cyclopes, et huc advertite mentem.
Arma acri facienda viro : nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magistrâ :
Præcipitate moras. Nec plura effatus. At illi
Ocyûs incubuere omnes, pariterque laborem
Sortiti. Fluit æs rivis, aurique metallum ;
Vulnificusque chalybs vastâ fornace liquescit.
Ingentem clypeum informant, unum omnia contra
Tela Latinorum ; septenosque orbibus orbes
Impediunt. Alii ventosis follibus auras
Accipiunt redduntque ; alii stridentia tûngunt
Æra lacu : gemit impositis incudibus antrum.
Illi inter sese multâ vi brachia tollunt
In numerum, versantque tenaci forcipe massam.
Hæc pater Æoliis properat dum Lemnius oris,
Evandrum ex humili tecto lux suscitât alma,
Et matutini volucrum sub culmine cantus.
Consurgit senior, tunicâque inducitur artus,
Et Tyrrhena pedum circumdat vincula plantis.
434. Quibus ille exci-
tat viros, quibus excitat
urbes ad arma :
436. Certatimque po-
libant horrifera Ægida,
arma turbatæ Palladis
squamis
438. Gorgonaque ip-
sam in pectore Divæ
vertentem
439. Vulcanus inquit,
Vos, O Ætnæi Cyclopes,
tollite cuncta hæc
441. Nunc est usus
viribus
447. Unum sufficien-
tem contra

NOTES.

spikes of a watery cloud, denote the spring season, which is called *imbriferum ver*, because rain then abounds. The *tres rutili ignis radios*, or the three spikes of sparkling fire, denote the summer season, when lightning is most frequent. The *tres alitis Austri radios*, or the three spikes of winged wind, denote the autumnal season, when storms of wind are frequent and violent.

430. *Addiderant*. This part they had completed; therefore he uses the plu. perf. tense: they had done with it. But in the following line, he says, *nunc miscebant*: they were now mingling with the work, the terrific lightning, &c. This distinction of tense is worthy of notice.

432. *Sequacibus*: persecuting—avenging.

435. *Horrifera*. Pierius informs us that this is the true reading of all the ancient manuscripts. Heyno reads, *horrifera*. Davidson reads the same. Valpy and Rûmus have *horrificam*. *Turbatæ*: in the sense of *irate*.

436. *Squamis serpentum auroque*: with the scales of serpents and gold; by hend. *for aurei squamis serpentum*. *Polibant*: in the sense of *ornabant*.

438. *Gorgona*: acc. sing. of *Gorgon*. See

Æn. ii. 616. *Desecto collo*: her neck being cut off.

444. *Incubuere*: they applied vigorously—they set about it in earnest.

445. *Sortiti*: having distributed by lot—having assigned to each one his part.

446. *Chalybs*: steel. See 421, supra—also, Geor. i. 58. *Unum*: alone sufficient.

449. *Impediunt*: they involve or infold seven orbs in orbs. Rûmus says, *connectunt*. *Alii accipiunt*: simply, some blow the bellows, others put, &c.

451. *Lacu*: the trough.

452. *Illi tollunt brachia*. In the very turn of the verse, we see them lifting up, and letting fall their hammers alternately, and keeping time with one another. *In numerum*: in regular motion—keeping stroke with one another.

454. *Lemnius pater*: Vulcan. He was banished from heaven to *Lemnos*, an island in the Ægean sea, not far from the Hellespont. See Geor. i. 295.

457. *Inducitur*: in the sense of *induit* vel *restit*.

458. *Tyrrhena vincula*: he binds his Tuscan sandals to the bottom of his feet. These sandals were of wood, about four inches

atque humeris Tegeæum subligat ensæm,
 lævâ pantheræ terga retorquens.
 gemini custodes limine ab alto
 , gressumque canes comitantur herilem.
 Æneæ sedem et secreta petebat,
 memor et promissi muneris, heros.
 Æneas se matutinus agebat.
 Pallas, olli comes ibat Achates.
 jungunt dextras, mediisque residunt
 licito tandem sermone fruuntur.
 hæc .
 eucrorum ductor, quo sospite, nunquam
 am Trojæ victas aut regna fatebor.
 elli auxilium pro nomine tanto
 res. Hinc Tusco claudimur amni ;
 ilus premit, et murum circumsonat armis.
 go ingentes populos, opulentaque regnis
 astra paro, quam fors inopina salutem
 fati huc te poscentibus affers.
 ul hinc saxo colitur fundata vetusto
 llinæ sedes : ubi Lydia quondam
 præclara, jugis insedit Etruscis.
 os florentem annos rex deinde superbo
 sævis tenuit Mezentius armis.
 orem imandas cædes ? quid facta tyranni
 capiti ipsius generique reservent !
 in etiam jungebat corpora vivis,
 as manibusque manus atque oribus ora,

460 460. Retorquens in
 dextram terga pantheræ

465 466. Pallas filius ibat
 comes huic Evandro ;
 Achates ibat comes olli
 Æneæ.

470 471. Nunquam equi-
 dem fatebor res Trojæ
 victas esse, aut regna
 eversa esse. Sunt nobis
 exigua

475 474. Premit nos, et
 circumsonat nostrum
 murum armis.

480 481. Deinde rex Me-
 zentius tenuit hanc ur-
 bem florentem multos
 annos

484. Di reservent talia
 485 capiti ipsius, generique.

NOTES.

fastened to the feet with gilded
 the poet here makes a very hap-
 py from the smoke, fire, and noise
 cavern, to the sweet air of the
 and the charming music of birds.
 cæum : an adj. from Tegea, a
 adia, where Pan was especially
 Arcadian.

retorquens terga, &c. This panther's
 skin or thrown back over the right
 shoulder, and hung down
 behind. Terga : in the sense of pel-

lucine canes, &c. These two dogs,
 the guard Evander has, gives us
 a sense of the poverty and simplicity
 of the monarch.

etia : private apartments, which
 he occupied.

comitis : aid—assistance.

ibat : in the sense of movebat.

libito : free—unrestrained.

Trojæ : the power of Troy.

tanto nomine : for, or in propor-
 tion to the greatness of the Trojan name ;
 the cause in which he
 engaged.

paravires : small ability, or means
 &c. Tusco amni : the Tiber,

which bounded his territory on the west, and
 divided it from the Tuscans.

476. Pæro : Ruseus says, meditator.

478. Fundata : structa antiquis lapidi-
 bus, says Ruseus.

479. Agyllinæ : an adj. from Agylla, a
 city of Etruria or Tuscany. It was planted
 by a Lydian colony. It was afterward call-
 ed Ceræ. Hodie, Cerveteri. Lydia : an ex-
 tensive country of Asia Minor : here used
 as an adjective. Part of it was called Me-
 onia.

480. Etruscis jugis : on the Tuscan moun-
 tains.

482. Mezentius tenuit, &c. This story is
 of importance to the subject, and very
 properly introduced in this place. For, without
 the auxiliary forces of the Tuscans, Æneas
 could not have carried on the war. The
 tyranny of Mezentius gives an air of proba-
 bility to the whole.

485. Quin etiam jungebat : moreover he
 joined dead bodies to the living, putting, &c.
 The invention of this cruel kind of punish-
 ment, is ascribed, by Cicero and others, to
 the Tuscans. Virgil takes occasion hence
 to form a character of uncommon barbarity
 in one of his personages.

487. *Genus tormenti!* Tormenti genus! et sanie taboque fluentes,
et sic necabat homines Complexu in misero, longâ sic morte necabat.
fluentes sanie taboque, At fessi tandem cives infundâ furentem
in hoc misero Armati circumsistunt, ipsumque, domumque : 48
491. *Jactant ignem* Obtruncant socios, ignem ad fastigia jactant.
ad fastigia ejus regis. Ille inter cædes Rutulorum elapsus in agros
493. *Capit confugere* Confugere, et Turni defendior hospitis armis.
et defendior armis Ergo omnis furiis surrexit Etruria justis,
Regem ad supplicium præsentî Marte reposcunt. 496
His ego te, Ænea, ductorem millibus addam.
Toto namque fremunt condensæ litore puppes,
Signaque ferre jubent. Retinet longævus aruspex,
498. *Retinet eos: di-* Fata canens: O Mæoniæ delecta juvenis, 499
cess, O delecta juvenis. Flos veterum virtusque virûm; quos justus in hostem
501. *Et quos Mezen-* Fert dolor, et meritâ accendit Mezentius irâ :
tius accendit merita irâ; Nulli fas Italo tantam subungere gentem :
est fas nulli Italo Externos optate duces. Tum Etrusca resedit
Hoc acies campo, monitis exterrita Divûm.
505. *Tarchon ipso mi-* Ipse oratores ad me regnique coronam 506
sit oratores Cum sceptro misit, mandatque insignia, Tarchon :
507. *Rogans ut sue-* Succedam castris, Tyrrhenaque regna capessam.
cedam Sed mihi tarda gelu, sæclisque efficta, senectus
509. *Viresque jam ni-* Invidet imperium, seræque ad fortia vires.
mis seque ad fortia facta Natum exhortarer, ni, mixtus matre Sabellâ 510
essident mihi. Exhor- Hinc partem patriæ traheret. Tu, cujus et annis
tarer meum natum facere Et generi satum indulget, quem numina poscunt,
id, ni Ingredere, ô Teucrûm atque Italûm fortissime ductor.
515. *Adjungam hunc* Illuc tibi prætereâ, spes et solatia nostrî,
meum filium Pallanta Pallanta adjungam. Sub te tolerare magistro 516
tibi, spes, et solatia nos- Militiam, et grave Martis opus, tua cernere facta
tri; ut sub te magistro

NOTES.

487. *Genus tormenti*: O horrid kind of torture! This is the sense of Rûmus and Valpy. But Heyne and Davidson take them not as an exclamation. *Fluentes*: wasting—pining away.

489. *Infundâ*: an adj. neu. plu. taken as an adverb, in imitation of the Greeks: in the sense of *immaniter*.

490. *Circumsistunt*: in the sense of *obsident*.

491. *Socios*: his friends—those who adhered to the king. Their houses were covered with straw, even the palaces of kings; which was the reason of their throwing fire on the roof of Mezentius's palace.

493. *Defendior*: by paragoge, for *defendi*.

497. *Puppes*: the ships, by meton. for the troops in them. *Fremunt*: impatient for the war.

498. *Ferre signa*: to bear forward the standards—to march. A military phrase.

499. *Mæonia*. Mæonia is a country of Lydia, in Asia Minor, whence a colony removed to Tuscany, and settled. They built the city Agylla. *Lydia* and *Mæonia* are used, however, sometimes indiscriminately for the same country.

501. *Dolor*: in the sense of *indignatus*. *Fert*: in the sense of *impellit*.

502. *Subungere*: to subdue.

503. *Resedit*: sat down. *Acies*: troops in general. *Optate*: choose ye.

504. *Monitis*: admonitions—prophetic declarations. Rûmus says, *oraculo*. The same with *fata*, verse 499.

506. *Mandatque*: and commits the ensigns (or badges) of royalty to me. Those were the crown and sceptre just mentioned.

508. *Tarda gelu*: benumbed by the frost of age. This is highly metaphorical. *Sæclis*. *Sæculum* properly signifies the space of thirty years; in which the old actors are already gone off the stage, and new ones have arisen in their room. Thus Nestor is said to have lived three ages, or ninety years, as Plutarch explains it. *Sæclis*: by syn. for *sæculis*: here used in the sense of *annis*. *Effata*: worn out—enfeebled.

510. *Sabellâ matre*: his Sabine mother. By her, he became heir to a part of her native country. It was therefore inconsistent with his duty to his people, to accept of the Tuscan crown.

primis et te mirêtur ab annis.
 ic equites his centum, robora pubis
 ; totidemque suo tibi nomine Palles
 tus erat, defixique ora tenebant 520
 chisiades et fidus Achates,
 ura suo tristi cum corde putabant,
 cœlo Cytherea dedisset aperto.
 proviêd vibratus ab æthere fulgor
 venit, et ruere omnia visa repentê, 525 525. Et omnia visa
 ue tubes mugire per æthera clangor. sunt ruere repentê
 iterum atque iterum fragor intonat ingens :
 nubem, cœli in regione serenâ,
 rutilare vident, et pulsa tonare.
 animis alii : sed Troïus heros 530
 nitum, et Divæ promissa parentis.
 erat : Ne verò, hospes, ne quære profectò
 m portenta ferant : ego poscor Olympo.
 cecinit missuram Diva creatrix,
 agrueret ; Vulcaniaque arma per auras 535 535. Ego poscor Olym-
 uilio. po ad bellum.
 e miseris cædes Laurentibus instant !
 s mihi, Turne, dabis ! quàm multa sub undas
 a, galeasque, et fortia corpora volves,
 ! Poscant acies, et fœdera rumpant. 540
 dicta dedit, solio se tollit ab alto :
 Herculeis sopitas ignibus aras
 æsternumque Larem, parvosque Penates

NOTES.

is annis : from his first and
 for bearing arms; which,
 toman, was about the age of

bant : they were just entering
 of perplexing thoughts, as to
 risks of affairs : and would have
 n, had not Venus interposed.
 evolving in their minds many
 at might arise, &c.

provibratus : a flash of lightning
 in the sky, &c.

ienus clangor : a Tuscan sound
 it began, &c. The sound of the
 lled Tuscan, because it is said
 e inventors of that instrument.
 stood to indicate that Æneas
 o the throne of the Tuscans.

tonare. This seems to imply
 der was the effect of the clash-
 rms that appeared in the air.
 (*pulsa*) they seemed to thun-
 re : to flash—shine through the
 ky. *Visa sunt* is understood.

erò, hospes, ne : do not indeed,
 l, inquire what event these prod.
 This repetition is very om-
 ome copies repeat the *quære*
re verò, ne quære profectò.

ut : in the sense of *prædixit*.
 hat she would send, &c.

537. *Instant* : in the sense of *imminent*.

540. *Poscant acies* : let them demand war
 —let them break their treaties. This is
 spoken ironically. Rûmus says, *petant bel-
 lum*. Latinus had proposed Æneas for a son-
 in-law ; and entered into an alliance or treaty
 of friendship with him. To that circum-
 stance this is an allusion.

542. *Sopitas aras, &c.* Most commenta-
 tors take this for, *sopitos ignes in Herculeis
 aris*, by hypallage: the dormant fires on the
 altar of Hercules. But it does not appear
 that Æneas returned to the grove, where
 the sacred rites had been performed the day
 before to Hercules. The altar here men-
 tioned may have been Evander's domestic
 altar, to which the remains of the hallowed
 fire, from the altar of Hercules, might have
 been conveyed. If we suppose this, there
 will be no need of an hypallage. *Excitat* :
 he kindles up the dormant altars with the
 Herculean fire—the fire taken from the altar
 of Hercules as supposed. This seems to be
 the opinion of Rûmus and Davidson.

543. *Hæsternum Larem*. By this some un-
 derstand the hallowed hearth, on which the
 sacrifices have been offered the day before
 But it may be Evander's Lar, or guardian
 god, to whom Æneas had sacrificed the
 day before ; and with whom he had then
 become acquainted. *Parvos Penates*. The

- Lætus adit: mactant lectas de more bidentes
 Evandrus pariter, pariter Trojana juventus 545
 Pōst hinc ad naves graditur, sociosque revisit:
547. De numero quorum legit eos præstantes Quorum de numero, qui sese in bella sequantur,
 Præstantes virtute legit; pars cætera pronâ
 Fertur aquâ, segnisque secundo defluit amni, 550
 Nuntia ventura Ascanio rerumque patrisque.
 Dantur equi Teucris Tyrrhena petentibus arva.
552. Ducunt unum exsortem equum Æneæ Ducunt exsortem Æneæ, quem fulva leonis
 Pellis obit totum, præfulgens unguibus aureis.
 Fama volat parvam subito vulgata per urbem,
 Ocyûs ire equites Tyrrheni ad limina regis. 555
 Vota metu duplicant matres; propiusque periclo
 It timor, et inajor Martis jam apparet imago.
558. Complexus dextram filii euntis hæret ulli Tum pater Evandrus dextram complexus euntis
 Hæret, inexpletum lachrymans, ac talia fatur:
 O mihi præteritos referat si Jupiter annos! 560
561. Et faciat me talem, qualis eram, cum stravi primam aciem Qualis eram, cum primam aciem Præneste sub ipsâ
 Stravi, scutorumque incendi victor acervos:
 Et regem hæc Herilum dextrâ sub Tartara misi:
 Nascenti cui tres animas Feronia mater,
 Horrendum dictu! dederat; terna arma movenda; 565
 Ter leto sternendus erat: cui tunc tamen omnes
 Abstulit hæc animas dextra, et totidem exuit arma.
567. Et exuit eum totidem armis. Nunc ego non divollerer usquam Non ego nunc dulci amplexu divellerer usquam,

NOTES.

Penates were tutelary deities, either for families, or for cities and provinces. The former were the *Parvi Penates*, sometimes called *Lares*: the latter, the *Magni Penates*.

544. *Bidentes*: properly sheep of two years old, of *bis* and *dens*.

549. *Fertur pronâ aqua*: borne down the descending stream. *Segnis defluit*: without labor, float down the current—at their ease, float, &c. Rurûs says, *lenta descendit*.

550. *Ventura nuntia*: to be messengers to Ascanius, of his father, and of the state of his affairs—to bear tidings to Ascanius, &c.

551. *Potentibus Tyrrhena*: to the Trojans going to the Tuscan territory.

552. *Exsortem*: in the sense of *insignem*: a distinguished horse.

553. *Aureis unguibus*. The claws of the skin were overlaid with gold, for the sake of ornament. *Obit*: in the sense of *legit*.

557. *Timor et propius*, &c. This passage, has puzzled commentators very much. Davidson supposes the word *major*, is to be supplied with *timor*: their fear grows greater, the nearer they are to danger. Rurûs takes *propius* in the sense of *prope*: near—approaching to. He makes the meaning to be: their fear comes near to danger. They are so much impressed with the idea of danger, that it becomes to them almost a reality. *It*: in the sense of *est vel fit*. Most copies have *jam* immediately after *Martis*. But

Pierius informs us, that in most of the ancient MSS. which he consulted, it was wanting. Heyne reads *jam*.

559. *Inexpletum*: an adj. neu. gen. used as an adverb: immoderately—beyond measure.

560. *O mihi*, &c. This is one of the finest parts of the *Æneid*. We see an aged father, delivering his farewell address to his only son, the hope and solace of his old age, while he holds him close in his embrace, and is full of anxious apprehension of never seeing him again. The relation of those exploits, which he performed when he was in the vigor of manhood, is very natural, and the conclusion is extremely pathetic.

561. *Præneste*. The founder of this city was Cæculus, who took part with Turnus. See *Æn.* vii. 678. How then could Herilus have been its king so long before? He might have laid its foundations, and Cæculus added its fortifications, &c. Hence he might be called its founder.

562. *Scutorumque*, &c. It was a custom among the Romans, to gather up the armor that lay scattered on the field of battle, and burn it as an offering to one of their deities.

564. *Feronia mater*: to whom, at his birth, his mother had given three lives, and three sets of armor to be wielded. See *Æn.* vii. 800.

568. *Non ego nunc*: I would not now be torn from thy sweet embrace. This is a

- neque finitus Mezentius unquam,
iti insultans, tot ferro sæva dedisset 570
am multis viduasset civibus urbem
Superi, et Divûm tu maxime rector
Arcadiû, quæso, miserescite regis,
s audite preces. Si numina vestra
m Pallanta mihi, si fata reservant ; 575
s eum vivo, et venturus in unum ;
o : patiar quemvis durare laborem.
em infandum casum, Fortuna, minaris ;
nunc liceat crudelem abrumpere vitam,
æ ambiguae, dum spes incerta futuri ;
chare puer, mea sera et sola voluptas, 580
u teneo ; gravior ne nuntius aures
. Hæc genitor digressu dicta supremo
t : famuli collapsum in tecta ferebant.
e adeo exierat portis equitatus apertis : 585
iter primos et fidus Achates ;
Trojæ procures : ipse agmine Pallas
chlamyde et pictis conspectus in armis.
i Oceani perfusus Lucifer undâ,
enus ante alios astrorum diligit ignes, 590
s sacrum cœlo, tenebrasque resolvit.
idæ in muris matres, oculisque sequuntur
m nubem, et fulgentes ære catervas.
dumos, quâ proxima meta viarum,
endunt. It clamor ; et, agmine facto, 595
edante putrem sonitu quatit ungula campum.
gens gelidum lucus prope Cæritis amnem,
ie patrum latè sacer : undique colles

576. Et venturus in
unum locum cum illo, oro

580. Dum mea cura
sunt ambiguae, dum spes
futuri est incerta

589. Talis qualis Lu-
cifer est, quem Venus di-
ligit ante alios ignes as-
trorum, ubi perfusus un-
da Oceani extulit

594. Quâ meta via-
rum est proxima

596. Ungula equorum
quatit putrem

NOTES.

ler line, and paints the paternal
in the deepest colors.
idisset : in the sense of *prodidisset*.
umina : power—will.
enturus in unum : to meet him
stiar : I will consent—agree to.
n *Fortuna minaris* : but if, O For-
tuna threatenest any dire calamity to
fandum : properly is that which
be spoken, or expressed—which I
same.
unc, & nunc, &c. This is much
ure of *Æn. ii. 644. Sic, O sic, &c.*
so much force and emphasis in the
of the *sic*, that if we remove it,
y the chief beauty and energy of
So also with the *nunc*, in the
stance.
dum cura : while my sorrows be
&c. While it be yet uncertain,
shall see my dear son again.
upreme digressu : at his final de-
Conspectus : conspicuous—disting-
uatis ubi, &c. This is a beautiful

similo, and said to have been greatly ad-
mired by Scaliger. *Perfusus* : wet, dipped.
590. *Ante alios ignes astrorum* : above other
orbs of the stars—above other starry orbs.
591. *Resolvit* : in the sense of *dissipat*.
594. *Meta viarum* : the boundary of the
way. Simply, the way.—*Via*, says Heyne.
Proxima : the nearest. *Olli* : for *illi*, by
antithesis.
595. *Agmine*. *Agmen* properly signifies
a moving body or multitude—an army of
men on the march. *Tendunt* : in the sense
of *incedunt*, vel *progrediuntur*. *It* : in the
sense of *surgit*.
596. *Quadrupedante sonitu* : with a pran-
cing sound. Every ear perceives, that the
numbers of the verse imitate the prancing
of the horses. There are no less than five
dactyls in it, which give it a quick and gal-
loping motion. *Quatit* : strikes.
597. *Cæritis prope gelidum* : near the cold
river of Cæris. *Cæris* : a town of Tuscany,
whose inhabitants were called *Cærites*. In
the neighborhood was a small river with a
grove. Hence the epithet, *gelidus*.
598. *Religione* : religious veneration—
regard.

- Inclusere cavi, et nigra nemus abiecte cingunt.
 600. *Fama est veteres Pelasgos, qui primi aliquando habuere Latinos fines sacrasse lucumque, diemque Sylvano* 600
 Sylvano fama est veteres sacrasse Pelasgos,
 Arvorum pecorisque Deo, lucumque diemque,
 Qui primi fines aliquando habuere Latinos.
 Haud procul hinc Tarcho et Tyrrheni tuta tenebant
 Castra locis: celsoque omnis de colle videri
 Jam poterat legio, et latis tendebat in arvis. 605
 Huc pater Æneas et bello lecta juvenus
 Succedunt, fessique et equos et corpora curant.
 At Venus, æthereos inter Dea candida nimbos,
 Dona ferens aderat: natumque in valle reductâ
 Ut procul egelido secretum flumine vidit; 610
 Talibus affata est dictis, seque obtulit ultro:
 En perfecta mei promissâ conjugis arte
 Munera! ne mox, aut Laurentes, nate, superbos,
 Aut acrem dubites in proelia poscere Turnum.
 Dixit: et amplexus nati Cytherea petivit: 615
 Arma sub adversâ posuit radiantia quercu.
 Ille, Deæ donis et tanto et lætus honore,
 Expleri nequit, atque oculos per singula volvit;
 Miraturque; interque manus et brachia versat
 Terribilem cristis galeam, flammasque vomentem, 620
 Fatiferumque ensem, lorica ex ære rigentem,
 Sanguineam, ingentem: qualis cum cœrula nubes
 Solis inardescit radiis, longæque refulget:
 Tum leves ocreas electro auroque recocto,
 Hastamque, et clypei non enarrabile textum. 625
 Illic res Italas, Romanorumque triumphos,
 Haud vatū ignarus, venturique inscius ævi,

NOTES.

599. *Cavi*: in the sense of *curvi*: winding hills.
 600. *Pelasgos*. These were a colony from Æmonia, the ancient name of Thessaly. They expelled the *Etrusci*, and settled in their country. They, in turn, were expelled by the *Tyrrheni*, a colony from Lydia, or Mæonia in the lesser Asia.
 605. *Tendebat*: pitched their tents in the open fields. *Legio*: troops in general.
 607. *Curant*: rest—refresh. *Rûmus* says, *reficiunt*.
 608. *Nimbos*: in the sense of *nubes*.
 610. *Flumine*: near the cool river—on the banks of the cold stream. *Secretum*: retired—remote.
 612. *Perfecta*: made—finished.
 613. *Mox ne dubites*: clad in this armor, my son, you may not hesitate to challenge either the proud, &c. The epithet *superbos*, refers to the outrage, which they had offered to Æneas and his followers, mentioned 118. *supra*.
 618. *Expleri*: to be satisfied in looking upon them.
 619. *Versat interque*: he turns and shifts his armor every way, the less in his hands, the larger in his arms—between his hands and his arms. *Miratur*: he wonders at them. *Rûmus* says, *stupet*.
 620. *Galeam*: the helmet vomiting out flames. He means only that the crest or plume was of a fiery red color, and seemed to rise out of his helmet like flames.
 621. *Fatiferum*: mortal—causing death.
 622. *Cœrula nubes*: an azure cloud; such an one as receives the tincture, and reflects the various colors of the rainbow.
 624. *Leves*: smooth—polished. *Recocto*: doubly purified. *Rûmus* says, *repurgate*.
 625. *Non enarrabile textum*: the inexpressible texture of the shield.
 626. *Italas res*: the Italian history.
 627. *Haud ignarus, &c.* We now come to the conclusion of the book; and, certainly, there never was a book more nobly finished. Having given us the particulars of the arms and armor, the poet proceeds to the description of the sculptures upon the shield. And by way of prophecy, he gives us a very important piece of history in these engravings, and by that means, makes them one of the most important parts of the poem. It is imitated from Homer; but greatly improved. *Vatum*: in the sense of *Vaticiniumum vel predictionum*. *Valpy* says, "Of

Ignipotens: illic genus omne futuræ
 b Ascanio, pugnatæque in ordine bella.
 at et viridi fectam Mavortis in antro
 isse lupam: geminos huic ubera circum
 pendentes pueros, et lambere matrem
 os: illam tereti cervice reflexam
 alternos, et corpora fingere linguâ.
 cul hinc Romam, et raptas sinè more Sabinas
 u caveæ, magnis Cirtensibus actis,
 at: subitòque novum consurgere bellum
 is, Tatìoque seni, Curibusque severis.
 m, inter se posito certamine, reges
 Jovis ante aras paterasque tenentes
 et cæsà jungebant fœdera porcâ.
 procul inde citæ Metium in diversa quadrigæ
 unt; at tu dictis, Albane, maneres!
 tque viri mendacis viscera Tullus
 am; et sparsi rorabant sanguine vepres.
 on Tarquiniū ejectum Porsenna jubebat
 , ingentique urbem obsidione premebat.

632. Illic *expresserat*
 omne genus

630

635. Nec procul hinc
 addiderat Romam, et
 636 Sabinas virgines raptas
 sinè more

636. Cuoensibus ludis
 actis.

640

645 645. Et vepres sparsi
 sanguine rorabant. Nec
 non Porsenna jubebat
 Romanos accipere

NOTES.

been foretold," by preceding pro-
 vidson says of Vulcan: "A pro-
 unskilful," taking *ignarus vatum*
 se of *ignarus vates vel propheta*.
ignipotens: a name of Vulcan; of
potens. *Fecerat*: in the sense of
fecit.

etiam: not pregnant, but in the
metium: having just brought forth
 . This description is thought to
 taken from a statue of Romulus
 us sucking the wolf, that was in
 d in Virgil's time. See *Æn.* i. 274.
Sabinas raptas. After Romulus had
 his city, he became sensible that
 men could not long be kept to-
 without some common bond; nor
 state continue long without

He therefore proposed alliances
 neighbors, for the purpose of ob-
 vious for his subjects; but they re-
 connexion with a band of ruffians.
 conceived the plan of taking them
 ce. For this purpose he instituted
 which were then called *Consuales*,

Circenses. In these he invited his
 , especially the Sabines, from the
 , and upon a signal given, the Ro-
 mans to rush upon the women, and
 em to their own homes. This they
 violation of good faith, and every
 of justice. War immediately en-
 between the two states, which how-
 ever ended between Tatius king of the Sa-
 l and Romulus, upon these conditions:
 os should migrate to Rome; the
 nt should be administered jointly
 ro kings; that Rome should re-
 main; but that the citizens should

be called *Curites*, or *Quirites*, from *Cures*.
Sinè more: without regard to law or right.
 Servius says, *absque exemplo*, whom Rumanus
 follows: without precedent, or example. Da-
 vidson thinks it should be taken in the sense
 of *malo more*: wickedly—atrociously. For,
 says he: Romulus, *solatus earum mestitiam*,
docuit, non injuriâ sed connubii causâ, ipsas
raptas esse; et demonstravit morem istum et
Græcum et antiquum esse. Ex Dionysio.

636. *Conceas cavea*: in the crowded circus
 —in the assembly of the circus: when the
 great Circensian games were celebrated.
 For *cavea*, see *Geor.* ii. 381.

638. *Romulidis*: dat. of *Romulida*, the
 Romans, so called from Romulus. *Curibus*
severis. *Cures*, was a city of the Sabines: by
 meton. put for the inhabitants. These are
 again put by *synec.* for the Sabines in ge-
 neral. They were a people remarkable for
 their integrity and rigid virtue. Hence the
 epithet *severis*.

640. *Tenentes pateras*: holding goblets
 ready to offer libations on the altar.

642. *Metium distulerant*. The poet, sen-
 sible that the story of Metius might shock
 the humanity of his reader, is careful to re-
 mind him of the cause, for which the Ro-
 man king was so terribly severe, both in
 his apostrophe to the traitor, and in giving
 him the epithet of *mendax*, false or treache-
 rous. See *nom. prop.* under *Metius*.

645. *Rorabant*: in the sense of *distillabant*.

646. *Porsenna*. He was king of the
Etrusci, and took part with Tarquin after
 his expulsion, and endeavored to restore
 him to his throne. And he came near of-
 fecting it. He took possession of *Janicu-*
lum, on the western bank of the Tiber,

- Æneadæ in ferrum pro libertate ruebant.
Illum indignanti similem, similemque minanti
Aspiceres, pontem auderet quod vellere Cocles,* 650
Et fluvium vinclis innaret Clælia ruptis.
652. *In summo clypeo* In summo custos Tarpeis Manlius arcis
Manlius, custos Stabat pro templo, et Capitolia celsa tenebat :
Romuleoque recens horrebat regia culmo.
Atque hic auratis volitans argenteus anser 655
Porticibus, Gallos in limine adesse canebat :
Galli per dumos aderant, arcemque tenebant,
Defensi tenebris, et dono noctis opacæ.
659. *Erat ollis aurea* Aurea cæsaries ollis, atque aurea vestis ;
Virgatis lucent sagulis : tum lactea colla 660
Auro innectuntur ; duo quisque Alpina coruscant
Gæsa manu, scutis protecti corpora longis.
662. *Protecti quoad corpora*
663. *Hic extuderat* Hic exsultantes Salios, nudosque Lupercos,
exsultantes Salios Lanigerosque apices, et lapsa ancilia cælo,

NOTES.

over which a bridge was built to connect it with the main city. This bridge was defended on the western end by *Cocles*, against the Etruscan army, as they attempted to pass it, until the Romans on the eastern shore broke it down. After which he cast himself into the river, and swam to his friends. By this means the city was saved. See *nom. prop.* under *Tarquinius*.

648. *Æneadæ*: the Romans, so called from *Æneas*.

649. *Ilum*: Porsenna.

651. *Clælia*. One of the conditions of peace exacted by Porsenna of the Romans, was the surrender of their virgins to him as hostages. Among these hostages was *Clælia*. Under the pretence of bathing herself, she eluded her guards, and with some others mounted their horses, and swam over the Tiber. Porsenna demanded her, and she was restored. But he set her at liberty with such other of the hostages, as she thought proper to name. The Romans presented her with an equestrian statue.

652. *Manlius*. In the year of Rome 364, the Gauls, under Brennus, routed the Roman army at the river Allium, and proceeded to Rome and took it. Marcus Manlius collected a body of men, threw himself into the capitol, and defended it. By this means the city was saved. See 347. *supra*.

654. *Regia horrebat*: the palace appeared rough, and newly repaired with Romulan straw. This thatched palace of Romulus, which was built on mount *Capitolinus*, was repaired from time to time, as it fell to decay. Virgil here represents it as standing in the time of Manlius, 327 years after the death of Romulus. It was held in great veneration, as a monument of their ancient frugality.

655. *Argenteus anser*. It is said that at

the time the Gauls held possession of Rome, an attempt was made to seize upon the capitol in the dead of the night. The only access was by a narrow passage. The Gauls had succeeded in eluding the guards; and an alarm was given by the noise of a flock of geese, which was near this private passage: and by that means the capitol was saved. The geese afterward was held in high estimation. To this circumstance the poet here alludes.

656. *Canebat*: in the sense of *monstrabat*, vel *indicabat*.

658. *Dono*: by the favor—assistance.

659. *Aurea cæsaries, &c.* Here we have a description of the Gauls, and an account of their armor. They are said by Livy and others to have had long yellow hair, and a remarkable white neck. Their hair, therefore, the poet calls *æurea*, golden, and their necks *lactea*, milk-white.

660. *Sagulis*. The *sagulum* was a cloak or upper garment worn by the ancient Gauls. It was streaked or striped with different colors. Hence the epithet *virgatis*.

661. *Auro*: in the sense of *aureis montibus*.

662. *Gæsa*. The *gæsum* was a long, but a light and slender spear, so that two of them could easily be carried in one's hand. They are here called *Alpina*, because peculiar to the Gauls, who inhabited about the Alps.

663. *Salios*. See 285. *supra*. *Lupercos*. See 343. *supra*.

664. *Lanigeros apices*: woollen caps. *Ancilia*. The *ancie* was a kind of oval shield, worn only by the priests of Mars on certain days. One of them is said to have fallen from heaven in the reign of Numa; and to have portended that the city of Rome

astæ ducebant sacra per urbem
in mollibus. Hinc procul addit
sedes, alta ostia Ditis :
scenas : et te, Catilina, minaci
populo, Furiarumque ora trementem :
his dantem jura Catonem.
tumidi latè maris ibat imago
actu spumabant cœrula cano ;
gento clari delphines in orbem
ebant caudis, æstumque secabant.
ses æratas, Actia bella,
totumque instructo Marte videres
aten, auroque effulgere fluctus.
is agens Italos in prælia Cæsar,
, populoque, Penatibus, et magnis Dis,
puppi : geminas cui tempora flammæ

665

670. Piosque secretus
ab impiis : et Catonem
672. Sed cœrula æquo-
ra spumabant cano fluctu

675. In medio mar-
erat cernere

NOTES.

most powerful, and be ren-
so long as that remained

at : had represented. Rumsus

, &c. In the war with the
lus vowed an offering of gold
elphi ; and not having it in
perform it, the women of dis-
t together their jewels, and
to him. Whereupon they
nor of being carried at the
ad other exhibitions, in light
is mollibus) at the public ex-

L. Sergius Catiline was
rk, but of a very abandoned
twice sought the consulate,
disappointed ; which so en-
he entered into a conspiracy
to murder the consuls and
The whole plot was disco-
gillance of Cicero, and Ca-
from Rome. He afterward
field of battle, about the mid-
er, 58 years before the Chris-
associates also perished, many
bly, by the hand of the pub-
Sallust has given a full
most daring conspiracy,
y classic style.

Some understand Cato
others, with more reason,
Uticensis. La Cerdà here
very much in making Cato
l to gratify Augustus. But,
ved, that Cato does not sus-
ter in the place of the con-
the abodes of the blessed.
not be a dishonor to Cato to
Minos and Rhadamanthus,
hed legislators. A question
: what is the use of giving

laws to those in *Elysium*, who are establish-
ed in perfection and virtue? Perhaps by
jura, we are to understand their rights or
just rewards. This Cato was distinguished
for his integrity and rigid virtue.

671. *Inter hæc, &c.* The poet now pro-
ceeds to the ever memorable victory which
Augustus obtained over Antony and Cleo-
patra on the shores of Epirus, near *Actium*,
in the year of Rome 723. Upon this, the
poet exerts all the energy of his mind, with
a view to immortalize the name of his
prince. The previous description of the
sea is a painting which nothing can surpass.
Imago ibat : the surface of the wide-swallow-
ing sea was golden. *Ibat* : in the sense of
erat vel apparebat.

672. *Cœrula*. *Maria* is understood. This
expresses the waters in general, without
any particular reference to color in this
place. *Cano fluctu* : with white silvered
waves.

673. *Clari* : shining in silver.

674. *Æstum* : in the sense of *fluctus* vel
mare.

675. *Actia bella* : the Actic fight. *Actia* :
an adj. from *Actium*, a promontory of Epi-
rus, where Augustus gained a complete vic-
tory over Antony and Cleopatra, in the
year of Rome 723. This victory placed
Augustus securely on the imperial throne.
Æratas : brazen beaked.

676. *Instructo Marte* : with the marshalled
fight. *Leucaten*. See *En. iii.* 274.

678. *Hinc Augustus, &c.* Here the poet
arranges the respective armies. On the one
side, Augustus, with his Italian forces, the
fathers of his country, and its guardian
gods. On the other side, Antony, with his
foreign forces, and the gods of Egypt. Every
line is beyond expression admirable.

680. *Cui læta tempora* : whose joyous
temples, &c. *Cui* : in the sense of *cujus*.
Geminas flammæ. Some refer this to him

682. *In alia parte erat* Læta vomunt, patriumque aperitur vertice sidus 66
Agrippa Parte aliâ, ventis et Dis Agrippa secundis,
 683. *Cui tempora ful-* Arduus, agmen agens: cui, belli inëigne superbena,
gent, rostrata navali co- Tempora navali fulgent rostrata coronâ.
ronâ Hinc ope barbaricâ variisque Antonius armis 685
 685. *Hinc victor An-* Victor, ab Auroræ populis et litore rubro
tonius, barbaricâ ope, Ægyptum, viresque Orientis, et ultima secum
varisque armis, vehit Bactra vehit: sequiturque, nefas! Ægyptia conjux.
Ægyptum, viresque Ori- Unâ omnes ruere, ac totum spumare reductis
entis, et ultima Bactra Convulsum remis rostrisque tridentibus æquor. 690
secum, usque ab populis
 689. *Omnes videntur* Alta petunt: pelago credas innare revulsas
ruere unâ, ac totum Cycladas, aut montes concurrere montibus altos:
æquor Tantâ mole viri turritis puppibus instant.
 Stuppea flamma manu, telisque volatile ferrum

NOTES.

helmet, the cone or tuft of which had red fiery plumes. Others, to his diadem, which was set with sparkling gems.

681. *Patrium sidus*. This alludes to the manner in which he used to be represented in the Roman sculpture, having over his head the star into which his adopted father Julius Cæsar was supposed to have been changed. *Vomunt flammæ*. The poet here imitates Homer in his description of the helmet of Diomedes.

682. *Agrippa*: a noble Roman, and highly honored by his prince. To his skill and conduct, the victory at Actium was chiefly owing. He was the son-in-law of Augustus, and also his adopted son. He died in the year of the city 742. *Secundis*: in the sense of *propitiis*.

684. *Rostrata*: adorned with the naval crown. This crown was bestowed on such as signalized themselves in an engagement at sea. It was set around with figures like the beaks of ships.

685. *Antonius*. Marcus Antonius was the companion of Julius Cæsar in all his expeditions, and was *magister equitum* during his dictatorship. After the death of Cæsar, he was *triumvir* with Octavius (afterward Augustus) and Lepidus. He overthrew the army of Brutus and Cassius, and with them the hopes of the republicans, on the plains of Philippi. He performed many noble deeds for his country, and triumphed over the Parthians in the year of Rome 716. He put away his wife for the sake of Octavia, the sister of Augustus. He put her away in turn, and married Cleopatra, queen of Egypt; whereupon he was declared an enemy by the Senate. War was immediately declared against him. The two armies, or rather fleets, engaged at Actium, a promontory of Epirus. Antony was vanquished, and fled to Alexandria in Egypt, which was soon besieged; and was taken the following year. He killed himself, to prevent falling into the hands of his enemies.

The same was the end of Cleopatra, who died by the bite of asps, which she kept for that purpose. The army of Antony was made up chiefly of Asiatics. Hence *populis Auroræ*: from the nations of the morning—of the east. *Variis armis*: with various arms—with arms of various kingdoms and nations.

686. *Rubro litore*: from the coast of the Red sea. This sea separates Egypt from Arabia. *Victor*. This is mentioned with reference to his victory and triumph over the Parthians. It is added to do honor to Augustus in conquering so formidable an enemy.

688. *Bactra*: neu. plu.: a principal city of Bactriana, a country lying to the south-east of the Caspian sea, put, by synec. for the whole country. The Romans, like the Greeks before them, called all other nations *barbarians*. So here the forces of Antony are called, *barbarica ope*. *Ultima*: the farthest, or most remote part of the empire. *Ægyptia conjux*: Cleopatra.

690. *Reductis remis*: with laboring oars. *Reductis*, shows the men laboring at the oar, and with all their might pulling home every stroke. *Tridentibus rostris*: with trident beaks. See Æn. v. 143.

692. *Cycladas*. The Cyclades were a cluster of islands in the Ægean sea. Delos, one of them, was the birth-place of *Apollô* and *Diana*. The poet likens the ships, on account of their magnitude, to these islands floating on the sea, and to mountains engaging with one another. The comparison is of the noblest kind.

693. *Turritis puppibus*. These were ships that had turrets or towers erected on their decks; from which the soldiers threw all manner of weapons, as if they had been on dry land; and so engaged with the greatest fury imaginable. Of so great size or bulk: *tantâ mole*.

694. *Stuppea flamma*. These were bundles of tow or hemp set on fire, and cast on

ur : arva novâ Neptunia cæde rubescunt.
na in mediis patrio vocat agmina sistro ;
n etiam geminos à tergo respicit angues.
mûmque Deûm monstra, et latrator Anubis,
Neptunum et Venerem, contraque Minervam
nent. Sævît medio in certamine Mavors 700
s ferro, tristesque ex æthere Diræ ;
â gaudens vadit Discordia pallâ,
cum sanguineo sequitur Bellona flagello.
hæc cernens arcum intendebat Apollo
r : omnis eo terrore Ægyptus, et Indi,
Arabs, omnes vertebant terga Sabæi.
lebatur ventis regina vocatis
re, et laxos jam jamque immittere funes.
ter cædes, pallentem morte futurâ,
: Ignipotens undis et Iapyge ferri :
autem magno mœrentem corpore Nilum,
temquæ sinus, et totâ veste vocantem
um in gremium, latebrosaque flumina victos.

695

696. In mediis portibus clypeis regina Cleopatra vocat

701. Tristesque Diræ
arant ex æthere.

705

710. Ignipotens fecerat illam inter cædes, pallentem futura morte ferri

710

711. Autem contra celaverat Nilum magne corpore mœrentem, pendentemque rursus sinus, et tota veste expasam vocantem victos

NOTES.

an enemy. *Stuppea* : an adj. from *Telis volatile ferrum*. It is not easy at the meaning of these words. If I take *telis* in the sense of *machinis*, as with which the weapons were there would be no difficulty. Heyne his can hardly be done. He suggests reading of *telis* in the gen. The steel of the dart is thrown. The frequently used in the sense of the it be in the present case, the meaning : The volatile steel of (to) the thrown ; that is, the darts and miss-pens themselves. *Ferrum* : the point of the dart, by synec. the whole

Neptunia arva : a most beautiful ex-for the sea. *Nova cæde* : with unusual slaughter.

sistro. The *sistrum* was a kind of peculiar to the Egyptians, and used in the worship of *Isis*. The epithet therefore very proper.

Feminos angues. This is supposed to the manner of her death. As to die by the bite of asps, it is sup-posed Vulcan engraved them behind show what was to be her destiny, he was not then apprehensive of it. *Omnigenitas*, &c. The Egyptians orious for consecrating as gods the kinds of animals. Cicero says of *was ferè genus bestiarum Ægyptii unt*. The deities, however, most were *Osiris*, one of their kings, his wife. Also, *Anubis*. He was obably their servant, and, for his was consecrated. He was repre-ith a dog's head, in allusion to his the dog being the most faithful of Virgil calls him *latrator*.

702. *Gaudens scissâ pallâ* : discord rejoicing in her rent mantle. By the rent mantle, the poet very forcibly expresses the effect of discord in dividing the minds of men, and destroying the peace of society.

704. *Actius*. Apollo is here called Actius, from Actium, a promontory on the coast of Epirus, where he had a famous temple. The whole coast was sacred to him. The word *Actium* is derived from a Greek word which signifies the shore, or *litus*.

705. *Indi* : either the Bactrians, or the Æthiopians. These composed a part of the forces of Antony. The inhabitants of any warm climate were sometimes called *Indi*, indiscriminately. *Sabæi* : the inhabitants of *Arabia Felix*. These, also, were with Antony. *Eo terrore* : with the fear of that, &c.

708. *Immittere laxos funes* : to give loose ropes—to let go the ropes that contracted the sails. This is a metaphor taken from loosening the reins of a horse, to let him go at full speed.

710. *Iapyge*. This wind blew from Apulia, the most eastern part of Italy, and consequently toward Egypt. It is called *Iapyx*, from the ancient name of Apulia. *Fecerat* : had engraved—represented.

711. *Nilum*. This personification of the river Nile is extremely fine. The Nile is the largest river of Africa. Rising in the mountains of Abyssinia, and running a north-erly course, fertilizing the country through which it passes, it falls into the Mediterra-nean sea by seven mouths. Its inundations are occasioned by the periodical rains, which fall within the tropics. *Mœrentem* : in the sense of *dolentem*.

713. *Latebrosa* : winding—affording a safe and secure retreat.

- At Cæsar, triplici invecus Romana triumpho
Mœnia, Dis Italis votum immortale sacrat, 715
Maxima ter centum totam delubra per urbem.
716. *Nempe* tarcentum
maxima delubra Lætitiâ, ludisque viæ plausuque fremebant :
717. *Erat* chorus matrum in omnibus templis; *erant* aræ
Omnibus in templis matrum chorus; omnibus aræ
Ante aras terram cæsi stravere juveni.
720. *Augustus* ipse, sedens niveo candentis limine Phœbi, 720
sedens in niveo limine
candentis templi Dona recognoscit populorum, aptatque superbis
Postibus. Incedunt victæ longo ordine gentes,
Quàm variæ linguis, habitu tam vestis et armis.
724. Hic Mulciber Hic Nomadum genus, et discinctos Mulciber Afros,
finxerat genus Hic Lelegas, Carasque, sagittiferosque Gelonos, 725
Finxerat. Euphrates ibat jam mollior undis,
Extremique hominum Morini, Rhenusque bicornis,
Indomitique Dahæ, et pontem indignatus Araxes.
729. *Æneas* miratur Talia, per clypeum Vulcani, dona parentis
talìa dona parentis *Veneris* Miratur: rerumque ignarus imagine gaudet, 730
730. Gaudetque imagine rerum, *quarum est adhuc* ignarus
Attollens humero famamque et fata nepotum.

NOTES.

714. *Triplici triumpho*. Augustus obtained three victories: one over the Illyrians, another over Antony and Cleopatra, and a third over Egypt, which was reduced to a Roman province. This was effected by the capture of Alexandria in the year of Rome 724, and in the month *Sextilis*; which afterward was called *Augustus*. Soon after this, the year was begun on the first day of January.

716. *Ter centum*, &c. A definite number is here used for an indefinite number. We are informed that Augustus built several sumptuous temples at Rome, among which was one to Julius Cæsar, his adopted father. This was built on mount *Palatine*, of *schile* Parian marble. Hence the epithet *candentis*, verse 720, *infra*. *Viæ*: the streets of the city. *Fremebant*: in the sense of *resonabant*.

723. *Linguis*: language. *Habitu*: manner, or form of their apparel.

724. *Nomadum*. The *Nomadæ* vel *Numadæ* were a people of Africa, situated to the west of Carthage. Their capital city was *Cirta*. They derived their name from a Greek word which signifies *pasture*; pasturage being their chief business. *Discinctos*: the Africans are so called from the looseness of their apparel, or from their general inactivity and aversion to labor. *Mulciber*: a name of Vulcan.

725. *Lelegas*. The *Lelegæ* were a people of Asia Minor. Homer places them about the bay of *Adramyttium*. By some they are confounded with the *Cares*. These were

a people to the south of *Ionia*, and to the north of *Doris*. *Gelonos*. These were a people of Scythia, or Thrace, skilful in throwing the arrow.

726. *Finxerat*: in the sense of *sculpserat*.

727. *Morini*. These were a people inhabiting the northern parts of Gaul over against Britain; which the Romans considered the boundary of the world to the westward. Hence they are called *extremi hominum*: the most remote of men. Their capital was *Turvana*. Caius Carinus triumphed over them, on the same day that Augustus obtained his first triumph. *Rhenus*: the Rhine, a well-known river. It arises in the Alps, and taking a northerly direction, unites with the *Main* from the east. Hence it is called *bicornis*, two horned. It falls into the German sea by several mouths.

728. *Dahæ*. Where these people were situated is uncertain. Stephanus thinks they were a nation of Scythia. Others place them in Asia, near the river Oxus, which falls into the Caspian sea, from the south-east, separating Bactriana from Sogdiana. If this be correct, they were allies of Antony. *Araxes*. This is a river, rising in Armenia, taking an easterly direction, and falling into the Caspian sea. It carried away the bridge which Alexander built over it. Hence it is said: *indignatus pontem*: it disdained a bridge.

730. *Ignarus*, &c. Although *Æneas* was delighted with these figures and representations upon his shield, he knew not what they were designed to represent and foreshow.

QUESTIONS.

- What subject of this book?
 In what direction did Æneas go to the under world?
 In what city situated?
 What was the name of it?
 What was it called *Pallanteum*?
 What was he received by the aged monarch?
 What country was he a native of?
 What was he doing at the time of the Trojan war?
 What was his relation to Evander in any way remote?
 What relationship deduced?
 What was their common ancestor?
 What was his acquaintance with Anchises?
 On what occasion had he seen him?
 What was the island of Salamis situated?
 What was Priam to visit that island?
 In what places did he visit at the same time?
 What account were those sacred rites in honor of Hercules, in which he then engaged?
 What was Hercules?
 What names had he?
 On what occasion did he visit Evander?
 What was the name of the cave?
 What was his residence?
 What was he done to bring the vengeance upon him?
 What was he to do?
 What was he to do with these heifers to him?
 What was his object in doing this?
 What was a discovery finally made?
 What was the cave of Cacus situated?
 What was the approach of Hercules, what did he do?
 What was he to find admission into his house?
 What assistance did he make?
 What was Hercules kill the monster?
 What was he to perform any other distinctions?
 What was some of them?
 What was he made subject by Juno?
 What was his actions did he perform at the time of that king?
 What was he called by way of distinction?
 What was the object of Æneas in going to the land of Evander?
 What was he to furnish him with men and supplies?
 What was the character of Evander as a monarch?
 What was he reformed, in his youth, any feats?
- What are some of them?
 How many men did he send with Æneas?
 Who commanded them?
 What was the age of Pallas at that time?
 What was the state of the Tuscans?
 Where were they situated in respect to the Tiber?
 What was the cause of their being in arms?
 Was the throne of Tuscany at that time vacant?
 Had they made any offer of the crown to Evander?
 Why did he decline it?
 Who commanded the Tuscan troops?
 What was the object of Æneas in visiting the Tuscan camp?
 Did the Tuscans willingly place themselves under his command?
 Had there been any prophetic declarations upon this subject?
 What prince does Turnus endeavor to bring over to his interest?
 In what part of Italy were his possessions?
 What was the name of his city?
 Who was Diomedes?
 What did Venus in the mean time?
 Where were the forges of Vulcan?
 Who were his workmen?
 What were the names of the chief of them?
 What were they doing at that time?
 On the shield of Æneas was there any carved work?
 Were there any events of the Roman history there represented?
 What were some of those events?
 How did Æneas receive this impenetrable shield?
 Where was he at the time?
 Was this a very unexpected event to him?
 In what light may this book be considered?
 Where is the scene laid?
 What does Dr. Trapp observe of this book?
 What part, in particular, is the finest and most noble?
 In what description does the poet appear to have exerted all the powers of his mind?
 Where was that battle fought?
 What was the consequence of that victory to Augustus?
 What was the end of Antony?
 What was the end of Cleopatra?
 In what manner did she die?
 How does the book conclude?

LIBER NONUS.

In this book the war commences. Turnus, taking the advantage of the absence Æneas, assaults the Trojan camp; and attempts to set fire to their ships, when they are changed into sea-nymphs. In a state of consternation, they send Nisus and Euryalus to recall Æneas. This introduces the episode of their friendship, generosity, and the conclusion of their adventures: which extends from the 176th line to the 502d, and is one of the finest pieces of the Æneid. The next morning, Turnus renews the assault, and performs prodigies of valor. At length, being informed that the Trojans had opened the gates, he repairs thither; when a most desperate conflict ensues. The Trojans take refuge within their gates. The hero enters along with them, and the gates are closed upon him. Juno assists him, and a great slaughter ensues. The Trojans flee in all directions before him. At last, however, they are rallied by Minosheus and Sergestus, and renew the fight. Turnus retires before them, escapes from their entrenchments, and returns in safety to his camp.

This book is distinguished from the rest by the total absence of Æneas. It contains more fighting than any of the other. Dr. Trapp considers the transformation of the ships into nymphs of the sea, as a blemish to the book.

ATQUE ea diversâ penitûs dum parte geruntur,
Irim de cœlo misit Saturnia Juno
Audacem ad Turnum. * Lucro tum fortè parentis
Pilumni Turnus sacratâ valle sedebat:
Ad quem sic roseo Thaumantias ore locuta est:
Turne, quod optanti Divûm promittere nemo
Auderet, volvenda dies en attulit ultrò!
Æneas, urbe, et sociis, et classe relictâ,
Sceptra Palatini sedemque petivit Evandri.

<p>10. <i>Nec est hoc satis;</i> penetravit 12. <i>Nunc est tempus</i> <i>pascere equos</i></p>	<p><i>Nec satis: extremas Corythi penetravit ad urbes:</i> Lydorumque manum, collectos armat agrestes. <i>Quid dubitas? nunc tempus equos, nunc pascere curus.</i> <i>Rumpe moras omnes, et turbata arripe castra.</i> <i>Dixit: et in cœlum paribus se sustulit alis;</i> <i>Ingentemque fugâ secuit sub nubibus arcum.</i></p>
---	--

NOTES.

1. *Geruntur*. This refers to what has been related in the preceding book—the transactions at the court of Evander.

3. *Parentis*. Pilumnus was not the immediate parent of Turnus, but one of his ancestors; either his grandfather or great grandfather. Servius says *Pilumnus* was the common name of the family.

5. *Thaumantias*. Iris, the daughter of Thaumas and Electra. See *Æn.* iv. 700.

6. *Optanti*: to you wishing so favorable an opportunity.

7. *Dies volvenda*: the time (that was) to be revolved—the time destined by the fates. *Dice*: in the sense of *tempus*.

8. *Urbe*. This city of Æneas is sometimes called a camp. It was a camp, fortified in

the form of a city, with turrets, ramparts, and gates.

9. *Evandri*. Evander is here called *Palatine*, because he dwelt on mount Palatine, or *Palatinus*, where Romulus afterward dwelt; and, also, the Roman emperor, down from Augustus. *Sceptra*: the realms. *Rex* says, *regna*. *Sedem*: palace—city.

10. *Corythi*. Corythus, a city of Tuscany founded by Corythus, a Tuscan king, and called by his name.

11. *Lydorum*. The Tuscans are called Lydians, because they were a colony from Lydia in *Asia Minor*.

15. *Secuit arcum*: she cut the mighty bow, &c. The rainbow was reckoned the chariot of Iris; so that the meaning is: she cut

gnovit juvenis, duplicesque ad sidera palmas
stulit, ac tali fugientem est voce secutus:
i, decus cœli, quis te mihi nubibus actam
stulit in terras? unde hæc tam clara repenti
tempestas? medium video discedere cœlum,
stantesque polo stellas. Sequar omina tanta,
uisquis in arma vocas. Et sic effatus, ad undam
processit, summoque hausit de gurgite lymphas,
ulta Deos orans: oneravitque æthera votis.
Jamque omnis campis exercitus ibat apertis,
ives equum, dives pictæ vestis, et auri.
Messapus primas acies, postrema coercet
tyrreidæ juvenes: medio dux agmine Turnus
artitur arma tenens, et toto vertice supra est.
Iuxta septem surgens sedatis amnibus altus
et tacitum Ganges; aut pingui flumine Nilus,
cum refluit campis, et jam se condidit alveo.
Hic subitam nigro glomerari pulvere nubem
ospiciunt Teucri, ac tenebras insurgere campis.
Imus ab adversâ conclamat mole Caius:

16. Juvenis Turnus
agnovit eam

20

22. Quisquis Deorum
vocas me in arma. Et
sic effatus processit ad
undam Tiberis

25

27. Messapus coercet
primas acies

29. Et est supra om-
nes alios toto vertice

31. Aut cum Nilus pin-
gui flumine fluit, cum

35

NOTES.

way through it, to mount up again into
even in that vehicle.

16. *Palmas*: properly, the palm of the
hand: by synec. the whole hand.

19. *Unde hæc tam*: whence this so glaring
brightness, all on a sudden? *Tempestas* evi-
dently means, in this place, serenity, bright-
ness, or brilliancy. *Detulit*: in the sense of
missit. *Tempestas tam clara*. Rûsus says,
ries cœli tam splendida.

20. *Video medium*: I see heaven open in
midst, and stars shooting across the sky.
When the lightning bursts through the
clouds, the skies seem at times to be rent
asunder. We are to understand by *stellas*,
meteors, and other electric appearances,
that they should ever appear in the day-
time is very extraordinary, but that they
could appear in the additional light brought
by Iris, was much more so. This, therefore,
affirmed Turnus in the opinion that it was
something preternatural and divine. *Sequar
omina*, was therefore his immediate
termination.

23. *Lymphas*: in the sense of *aquam*.
unde gurgite: from the surface of the
ocean.

24. *Æthera*: in the sense of *cælum*.

25. *Pictæ* the old genitive for *pictæ*: va-
riated—embroidered.

27. *Coercet*: in the sense of *infernans*.
Messapus says, *regunt*. *Postrema*: the rear.
primas is understood.

28. *Tyrreidæ*: the sons of *Tyrrheus*, a
tronymic noun. *Tyrrheus* was the shep-
herd of Latinus, whose eldest son was killed
the first skirmish. See *Æn. vii*.

29. *Vertitur*: in the sense of *incedit*. This
line is marked by Heyne as an interpola-
tion.

30. *Cum altus Ganges*: as the deep Gan-
ges, rising silently from seven still streams
flows on its course silent and still, so moves
the army of Turnus. This is a beautiful
simile, and is intended to express the majes-
tic slowness and silence of their march:
also, their order, after having been scattered
and dispersed; as those rivers glide within
their channels, after having overflowed the
country. An ellipsis here is necessary in
order to make the sense clear, which I have
filled. The Ganges is the largest river of
Asia, and divides India into two parts.
After a course of about 2,000 miles, in which
it receives the waters of a number of con-
siderable streams, it falls into the bay of
Bengal by several mouths. Like the Nile,
it overflows its banks. By *septem sedatis
amnibus*, we are to understand the several
rivers which flow into the Ganges, and aug-
ment its waters. Hence the propriety of
surgens. The natives worship the river as
a god.

31. *Per tacitum*: taken adverbially, in the
sense of *tacitè*.

32. *Cum refluit*: when it hath retired,
or flowed back from the plains, and confined
itself to its channel. *Pingui flumine*: with
its fertilizing waters. The fertility of Egypt
is wholly owing to the overflowing of the
Nile. See *Geor. iv. 293.* and *Æn. viii. 711.*

33. *Glomerari*: to be formed—to ascend in
wreathy columns, like clouds of smoke.

35. *Mole*: rampart—tower

39. Omnes Teucri condunt se ingenti clamore per portas
 41. Interea si qua dura fortuna fuisset
 51. O juvenes, æquis cestrum erit, qui primus irruet in hostem necum!
 56. Viros non dare se æquo campo, non ferre arma obvia
 57. Turnus turbidus lustrat
 64. Rabies edendi collocta ex longo tempore fatigat eum, et fauces siccae sanguine fatigant eum
- Quis globus, ô cives, caligine volvitur atra?
 Ferte citi ferrum, date tela, scandite muros
 Hostis adest, eja. Ingenti clamore per omnes
 Condunt se Teucri portas, et mœnia complent.
 Namque ita discedens præceperat optimus armis
 Æneas: si qua interea fortuna fuisset;
 Ne struere auderent aciem, neu credere campo.
 Castra modò, et tutos servarent aggere muros.
 Ergò, etsi conferre manum pudor iraque monstrat,
 Objiciunt portas tamen, et præcepta facessunt;
 Armatique cavis exspectant turribus hostem.
 Turnus, ut antevolans tardum præcesserat agmen,
 Viginti lectis equitum comitatus, et urbi
 Improvisus adest: maculis quem Thracius albis
 Portat equus, cristæque tegit galea aurea rubra.
 Ecquis erit mecum, juvenes, qui primus in hostem?
 En, ait; et jaculum intorquens emittit in auras,
 Principium pugnae; et campo sese arduus infert.
 Clamore excipiunt socii, fremituque sequuntur
 Horrisono. Teucrum mirantur inertia corda:
 Non æquo dare se campo, non obvia ferre
 Arma viros; sed castra fovere. Huc turbidus atque luc
 Lustrat equo muros, aditumque per avia quærit.
 Ac veluti pleno lupus insidiatus ovili,
 Cum fremit ad caulas, ventos perpessus et imbres,
 Nocte super mediâ: tuti sub matribus agni
 Balatum exercent: ille asper et improbus ira
 Sævit in absentes: collecta fatigat edendi
 Ex longo rabies, et siccae sanguine fauces

NOTES.

36. *Globus*: a troop, or multitude of soldiers. *Quis*: in the sense of *quantus*. *Volvitur*: is approaching. *Ruæus* says, *accedit ad nos*. But *volvitur* may be taken perhaps in the sense of *involvitur*: is involved, or concealed from us, in that thick cloud of dust.
 37. *Ferrum*: here, must mean arms in general.
 38. *Per*: in the sense of *intra*.
 40. *Optimus armis*: most skilful in the art of war—most valiant in arms.
 41. *Siqua fortuna*: if there should be any danger or hazard during his absence, he directed that they should not, &c. If war should break out while, &c.
 43. *Modò*: only—they should attempt nothing more. *Aggere*: in the sense of *munimentis*.
 44. *Monstrat conferre*: urges them to engage hand to hand—in close quarters, and on equal terms, yet, &c.
 48. *Equitum*: gen. plu. for *equitibus*, to agree with *lectis*.
 49. *Albis maculis*: of white spots. The prep. *è* vel *ex* is understood.
 52. *Intorquens jaculum*: brandishing his javelin, he threw it into the air, as the beginning, &c. This is an allusion to the Roman ceremony of throwing a javelin into the enemy's territory, as a signal of war. *Principium*: in the sense of *initium*.
 54. *Horrisono fremitu*: with terrific shouts. *Excipiunt*: they answer with acclamations—they second, &c.
 55. *Inertia*: cowardly—fearful.
 56. *Obvia*: in the sense of *adversa*.
 57. *Forere castra*: to cherish or hug their camp—keep close to it. This is an opprobrious expression. It is a metaphor taken from timorous mothers, who hug their children, and keep them close to their bosoms when apprehensive of their being in danger. *Turbidus*: in the sense of *iratus*.
 58. *Per avia*: in the sense of *per inaccessa loca*. *Avia*: of a priv, and *vra*.
 60. *Cum fremit*: growls around the sheep-cotes. *Perpessus*: enduring—suffering.
 61. *Super*: until—as far as. *Ruæus* says, *sub mediam noctem*.
 62. *Ille asper*: ho fierce and outrageous with anger, &c. *Absentes*: the lambs shut up in the fold, and out of his reach. *Exercent*: in the sense of *emittunt*.
 63. *Sævit*: in the sense of *furit*. *Eas* is understood.
 64. *Rabies edendi*: a rage for eating—

Rutulo muros et castra tuenti
 æ: et duris dolor ossibus ardet;
 ratione aditus; et quâ via clausos
 sacros vallo, atque effundat in æquor.
 ne lateri castrorum adjuncta latebat,
 septam circum et fluvialibus undis,
 ciosque incendia poscit ovantes,
 um pinu flagranti fervidus implet.
 ncumbunt: urget præsentia Turni,
 is facibus pubes accingitur atris.
 xcos: piceum fert fumida lumen
 mmixtam Vulcanus ad astra favillam.
 is, ô Musæ, tam sæva incendia Teucris
 ntos ratibus quis depulit ignes?
 isca fides facto, sed fama perennis.
 , quo primùm Phrygiâ formabat in Idâ
 æm, et pelagi petere alta parabat;
 fertur genitrix Berecynthia magnum

65

70

75

76 Et Vulcanus feri
 commixtam favillam ad
 astra.
 79. Est prisca fides
 facto, sed fama ejus est
 perennis.
 80. Berecynthia ipsa
 genitrix Deûm fertur af-
 lata esse magnum Jovem

NOTES.

ndi: in the sense of *cibi*. *Fa-*
 him on. Ruseus says, *vexat*.
 thirsting for blood.
: to the Rutulian—to Turnus.
 indignation—anguish.
itione: in what way he may
 ; and in what way he may
 Trojans, shut up in their in-
 &c. It is much better to
 e abl. than the nominative to
utiat, with Heyne and Valpy.
s the sense, while the former
 vious. Ruseus and Davidson
 Heyne, *qua via*.
ta: adjoining—near to. Ru-
 nota.
n septam: protected around.
defensam. *Fluvialibus undis*:
 s of the river—simply, by the
incendia: he demands flames
 companions. He orders them
 and assist him in burning the
 of commanding, &c. govern
 es.
bunt: they exert all their
 y spring to it earnestly.
ere: they strip—plunder the
t: in the sense of *emittit*.
us: the god of fire, by meton.
 itself. *Tada*: a firebrand—
lam: the sparks.
t: in the sense of *avertit*.
fides; &c. There have been
 ctures upon the sense of this
 rvius takes *prisca* in the sense
 It was once believed, but now
 e report continues, and is like-
 mortal. This Dr. Trapp ap-
 e take *prisca fides facto*, sim-
 m *factum*, with the addition of

its being believed. But to put *fides facto* for
factum, though with the addition of belief,
 is harsh and singular. Heyne takes *facto*,
 in the sense of *facti*, which makes the sense
 easier. The belief of the fact was ancient,
 but the report or tradition will always con-
 tinue. Davidson renders the words: "an-
 cient is the testimony of the fact, but im-
 mortal is its fame." Valpy says, "the fact
 was at first credited on good authority, but
 the tradition has been constant."
 80. *Tempore, quo, &c.* By some critics,
 Virgil has been censured for this *metamor-*
phosis of the ships of Æneas into sea-nymphs.
 Dr. Trapp has considered this matter at some
 length in a note upon this place. In con-
 clusion he says: Virgil we know was not
 the first who wrote of the coming of Æne-
 as into Italy: and, among other tradi-
 tions of his country, it is probable he found
 the story coined to his hand, and could not
 omit it without disobliging those whom it
 was his business to please. This appears
 probable, if we consider the judgment of
 this great poet, (who is not likely to be the
 inventor of a story which exceeds all Ovid's
 in improbability,) and also the hints which
 he gives of his own disapprobation of it.
 However, he does all he can to cover its
 absurdity, and deludes us as much as possi-
 ble. He invokes the muses afresh; intro-
 duces it as a thing scarcely credible: it is
 done by the greatest of the gods at the re-
 quest of his mother. The story is short
 and elegant. But when all is said, the
 faulty image is not covered. Upon the
 whole, I am satisfied that Virgil was forced
 to insert it contrary to his judgment; or
 that he would have erased it, had he lived to
 perfect the poem. *Alta*: spacia is understood.
 82. *Berecynthia*: a name of Cybele, who

- Vocibus his affata Jovem : Da, nate, petenti,
Quod tua chara parens domito te poscit Olympo
85. Fuit in summa Pineae sylva mihi multos dilecta per annos,
arce pinea sylva dilecta mihi per multos annos, nempe, lucus
88. Ego læta dedi has arbores
91. Ut illæ naves ne vincantur quassatæ ullo cursu, neu ullo turbine venti : prosit nostris in montibus ortas
98. Ubi defunctæ periculis maris tenebunt
101. Eripiam huic mortalem
104. Annuitque id ratum esse per flumina
108. Cùm injuria Turni admonuit matrem Cybelæ depellere tædas
- Vocibus his affata Jovem : Da, nate, petenti,
Quod tua chara parens domito te poscit Olympo
Pinea sylva mihi multos dilecta per annos,
Lucus in arce fuit summa, quò sacra ferebant,
Nigranti piceâ trahibusque obscurus acernis.
Has ego Dardanio juveni, cùm classis egeret,
Læta dedi : nunc sollicitam timor anxius urget.
Solve metus, atque hoc precibus sine posse parentem,
Ne cursu quassatæ ullo, neu turbine venti
Vincantur. Prosit nostris in montibus ortas.
Filius huic contrà, torquet qui sidera mundi :
O genitrix, quò fata vocas ? aut quid petis istis ?
Mortaline manu factæ immortale carinæ
Fas habeant ! certusque incerta pericula lustret
Æneas ? cui tanta Deo permissa potestas ?
Imò, ubi defunctæ finem, portusque tenebunt
Ausonios ; olim quæcunque evaserit undis,
Dardaniumque ducem Laurentia vexerit arva ;
Mortalem eripiam formam, magnique jubebo
Æquoris esse Deas : qualis Nereia Doto
Et Galatea secant spumantem pectore pontum.
Dixerat : idque ratum, Stygii per flumina fratris,
Per pice torrentes atrâque voragine ripas,
Annuit : et totum nutu tremefecit Olympum.
Ergò aderat promissa dies, et tempora Parcæ
Debita complêrant ; cùm Turni injuria matrem

NOTES.

is said to have been the mother of the gods.
See *Æn.* vi. 784.

84. *Olympo domito.* Jupiter had dethroned his father Saturn, and reduced all the gods to his obedience. The mention of this circumstance is emphatical. For kings are most likely to grant favors on their first accession to their thrones. And besides, it was peculiarly proper to be mentioned by her ; for it was by her means that he was so advanced. He had been preserved by her from Saturn ; and for the undisturbed possession of Olympus, he was indebted to his mother. Jove could not therefore refuse her prayer.

86. *Lucus* : put, in apposition with *pineae sylva*. *Ferebant* : in the sense of *offerebant*. *Sacra* : sacrifices.

87. *Obscurus* : darkened—shaded ; agreeing with *lucus*. *Arce summa* : mount Ida, where Cybele was peculiarly worshipped. This mountain was sacred to her. *Trahibus acernis* : ash-trees. *Trabs* : the trunk, put by synec. for the whole tree.

88. *Classis* : gen. governed by *egeret*.

89. *Urget* : this is the common reading. Davidson reads *angit*.

90. *Solve metus* : dismiss my fears. Fear may be considered as a yoke in which a person is bound. Rûmus says, *expelle*. *Posse hoc* : to obtain this by intreaties—to have sufficient influence with you to obtain, &c.

91. *Ullo cursu* : in any voyage—course. *Turbine venti* : a storm, or gale of wind.

94. *Vocas* : in the sense of *certis*. *Fata* : the course—order of things. *Istis* : for these ships. *Navibus* is understood.

96. *Immortale fas* : an immortal privilege, or right. *Lustret* : surmount—pass through. *Certus* : safe—secure from harm. For *lustret*, Rûmus says *adibit*.

100. *Laurentia arva* : It ly—the land of Laurentum. The prep. *ad* is understood.

102. *Doto—Galatea* : the names of two nymphs of the sea, the daughters of Nereus and Doris. See *Ecl.* ii. 46.

104. *Annuitque id ratum* : he assented it should be granted—he bowed his head as a sign that it was granted to her. The gods were wont to swear by the infernal rivers, particularly by Styx ; and if they did not perform, they lost their divinity for an hundred years. See *Geor.* iii. 551.

105. *Torrentes* : in the sense of *fluentes*. Cybele had requested of Jove, that the ships of Æneas should not, under any circumstance, be overcome or destroyed. He intimates this to be a singular request. Could ships built by mortal hands, enjoy the privilege of immortality ? was it certain, that Æneas would escape the dangers of his long and perilous voyage ? what she demanded was out of his power to grant unconditionally. But if any of them should

- admonuit sacris ratibus depellere tædas.
 te primum nova lux oculis effulsit, et ingens
 110 *110. Idæique chori si mul: tum*
 ius ab Aurorâ cælum transcurrere nimbus,
 Idæique chori: tum vox horrenda per auras
 excidit, et Troium Rutulorumque agmina complet:
 te trepidate meas, Teucris, defendere naves,
 leve armate manus: maria antè exurere Turno
 115 *115. Dabitur Turno exurere maria antequàm has sacras pinus*
 tuam sacras dabitur pinus. Vos ite solutæ,
 te, Dææ pelagi: genitrix jubet. Et sua quæque
 116 *116. Genitrix Deorum jubet id.*
 Continuo puppes abruptunt vincula ripis;
 Delphinumque modo demersis æquora rostris
 ma petunt. Hinc virginæ, mirabile monstrum!
 120 *120. Hinc totidem virginæ facies*
 Reddunt se totidem facies, pontoque feruntur,
 Quot prius æratæ steterant ad litora proræ.
 Obstupuere animis Rutuli: conterritus ipse
 Turbatus Messapus equis: cunctatur et amnis
 Rauca sonans; revocatque pedem Tiberinus ab alto.
 At non audaci cessit fiducia Turno.
 126 *126. Ergo maria sunt invia*
 Ultrò animos tollit dictis, atque increpat ultrò:
 Trojanos hæc monstra petunt: his Jupiter ipse
 Auxilium solitum eripuit: non tela, nec ignes
 Expectant Rutulos. Ergò maria invia Teucris,
 130 *130. Ergo maria sunt invia*
 Nec spes ulla fugæ: rerum pars altera adempta est:
 Terra autem in manibus nostris: tot millia gentes
 133 *133. Fatalia responsa Deorum, si qua Phryges jactant præ se*
 Arma ferunt Italæ. Nil me fatalia terrent,
 Si qua Phryges præ se jactant, responsa Deorum
 136 *136. Et sunt mihi mea fata contra illa, nempe excindere*
 Sat satis Venerique datum, tetigere quòd arva
 Fertilis Ausoniæ Troës. Sunt et mea contra

NOTES.

- escape the dangers of the sea, and arrive safe in Italy, he would grant to such, to become nymphs of the sea. This he promises in the most solemn manner, and ratifies it by the usual oath.
 109. *Tædas*: in the sense of *flammas*.
 110. *Hæc primum, &c.* This implies, that Cybele had before been unknown in Italy: and now made her first appearance in that country, in favor of the Trojans. *Oculis*: in the sense of *visui*.
 111. *Nimbus*: a bright cloud, or cloud of glory, the vehicle of the goddess. *Aurora*: the east.
 112. *Idæique chori*: her Idæan choir. These were the priests of Cybele, the *Corybantes*, *Curetes*, or *Dactyli*. They made a sound about the goddess on their brazen cymbals, as she passed through the sky. *Horrenda*: awful—inspiring dread.
 113. *Excidit*: in the sense of *emittitur*.
 114. *Trepidate*: in the sense of *properate*.
 116. *Vos ite solutæ*: go, ye, free, go, goddesses of the sea.
 119. *Modo*: in the sense of *more*. *Demersis*: sunk—immersed. Like dolphins, they dive with their prow or beaks to the bottom of the sea.
 121. *Reddunt se, &c.* The meaning is: after they had gone to the bottom, each one came up with a virgin face, and floated down the stream into the sea.
 124. *Turbatis*: affrighted—alarmed. *Cunctatur*: stopt—delayed.
 125. *Rauca*: an adj. neu. plu., taken as an adv. *Revocat pedem*: recalls his current from the deep.
 127. *Tollit animos*: he rouses the courage of his men (*militum*) by his words, and rebukes their fears.
 128. *Petunt*: in the sense of *spectant*.
 130. *Expectant: naves Trojanæ* is under stood.
 131. *Alter pars rerum*: one part of the world is taken from them, now their ships have left them; namely, the sea: and the land is in our possession. There is no way for them to escape.
 133. *Arma*: by meton. for the men who bear them. *Ferunt*: bring to our aid. *Terrent nil, &c.* This whole speech of Turnus, bespeaks him the soldier and intrepid commander. And to turn those very prodigies, which encouraged and animated his enemies; against them, marks his undaunted spirit. He calls them Phrygians by way of contempt.

- Fata mihi, ferro sceleratam excindere gentem,
 Coniuge prærepta. Nec solos tangit Atridas
 Iste dolor; solisque licet capere arma Mycenis.
140. *Sed dicatur, est* Sed periisse semel satis est: peccare fuisset
satis eos periisse semel: Antè satis, penitus modò non genus omne perosos
fuisset satis eos peccare Fœmineum. Quibus hæc mediis fiducta valli,
satis, penitus perosos esse Fossarumque moræ, leti discrimina parva,
non modò omnes Dant animos. At non viderunt mœnia Trojæ,
 Neptuni fabricata manu, considerare in ignes?
146. *Sed vos, O lecti* Sed vos, ô lecti, ferro quis scindere vallum
vari, quis vestrum appa- Apparât, et mecum invadit trepidantia castra?
rat Non armis mihi Vulcani, non mille carinis
 Est opus in Teucros: addant se protinus omnes
150. *Ne timeant tene-* Etrusci socios: tenebras et inertia furta
bras Palladii, cæcis summa custodibus arcis,
 Ne timeant: nec equi cæcâ condemur in alvo
 Luce palam certum est igni circumdare muros.
154. *Faro: ut haud* Haud sibi cum Danais rem, faxo, et pube Pelasgâ
putant esse rem sibi cum Esse putent, decimum quos distulit Hector in annis.
Danais Nunc adeò, melior quoniam pars acta diei;
 Quod superest; læti benè gestis corpora rebus

NOTES.

136. *Coniuge prærepta.* Lavinia had been promised to Turnus in marriage: and he already considered her as his wife. She was taken (*prærepta*) from him, and transferred to Æneas.

139. *Licetque Mycenis:* nor is it lawful for Greece alone to take up arms. It is lawful for us too, in a similar cause. It is plain that the negation is to be continued, in this last member of the sentence.

140. *Sed periisse semel, &c.* This is a difficult passage; and it is so rendered by its conciseness. To make the sense, something must be supplied. There is a note in the *Variarum* edition upon this place, in these words: *Verum dicunt Trojani se fuisse jam Helenæ raptum. Respondet: desissent ergò peccare: dedissent odisse potius feminas omnes, quàm vel unam rapere: quod, quia in Lavinia faciunt, iterum percant. Ex quo colligitur, quoties peccaverint, toties eos perire debere.* Upon the words *penitus modo non*, Dr. Trapp observes, the *penitus* should be connected with *perosos*: and the *modo non*, he takes in the sense of *propemodum*, and joins them with *omne genus, &c.* That they should utterly hate almost the whole female sex. They could not hate all women; their mothers, sisters, and relations, must be excepted. Ruvius makes the first clause an interrogation: which is incorrect. It is a supposed objection, to which *peccare fuisset, &c.* is the answer.

142. *Quibus hæc fiducia:* to whom this confidence of an intervening rampart, &c. give courage. The meaning of the passage is this: let them not presume on their forti-

fications and ramparts, that those will save them from death, since their former treachery was punished, when they were guarded by much stronger munitions, even those walls which were built by the hand of Neptune. *Parva discrimina lethi:* a small space, or feeble partition between them and death. *Medii:* intervening—between them and us.

144. *At:* this is the reading of Heyne, and Valpy. The common reading is *en*.

147. *Trepidantia castra:* trembling—in terror and consternation, now their leader is absent.

148. *Non armis opus est:* either that he needed not arms made by Vulcan, such as Achilles had; or that he would not use his own sword, which was also the workmanship of the god of fire. See *Æn.* xii. 90.

151. *Palladii, &c.* Here is an allusion to the exploit of Diomedes and Ulysses, who privately entered the temple of Minerva in Troy, and stole the Palladium, having slain the guards. Hence, *inertia furta:* such cowardly and unmanly conduct, Turnus disdains.

153. *Luce palam:* I am resolved to surround, &c. Turnus promises the Trojans fair play, that he will not have recourse to those stratagems and arts, which the Greeks employed when before Troy. This bespeaks a manly and dignified spirit; one, truly becoming the hero. *Luce palam:* openly—in the day.

154. *Faro:* I will do or cause that, &c.

157. *Rebus benè gestis.* These words are to be taken absolutely. Things being favorably begun. This is the sense given by

rate, viri : et pugnam sperate parati.
 reâ vigilum excubiis obsidere portas,
 latur Messapo, et mœnia cingere flammis. 160
 item Rutuli, muros qui milite servant,
 i : ast illos centeni quemque sequuntur ,
 rei cristis juvenes, auroque corusci.
 runt, variantque vices, fusique per herbam
 ent vino, et vertunt crateras ahenos. 165
 ent ignes : noctem custodia ducit
 nem ludo.
 upër è vallo prospectant Troës, et armis
 enent ; nec non trepidi formidine portas
 rant, pontesque et propugnacula jungunt : 170
 erunt. Instant Mnestheus acerque Serestus :
 pater Æneas, si quando adversa vocarent,
 res juvenum, et rerum dedit esse magistros.
 per muros legio sortita periculum
 at, exercetque vices, quod cuique tuendum est.
 is erat portæ custos, acerrimus armis,
 rides ; comitem Æneæ quem miserat Ida
 rix, jaculo celerem levibusque sagittis :
 tta comes Euryalus, quo pulchrior alter
 ait Æneadûm, Trojana nec induit arma ;
 aer primâ signans intonsa juventâ.
 nor unus erat, pariterque in bella ruebant :
 quoque communi portam statione tenebant.
 ait : Dî-ne hunc ardorem mentibus addunt,

158. O viri, læti pro-
 curate corpora

162. Ast centeni juve-
 nes purpurei cristis

172. Quos pater Æneas
 dedit esse rectores juve-
 num, et magistros rerum

175. Exercetque vices
 176 *quoad id*, quod est cui-
 que tuendam.

179. Et juxta cum
 180 comes Euryalus, quo

NOTES.

on and Ruëu . Or the meaning may
 spare yourselves for noble exploits, on
 row.

Procurate : refresh—invalidate. *Spe-*
a the sense of *expectate*.

Excubiis vigilum : simply, with sen-
 r guards. *Obsidere* : to besiege the
 f the Trojan camp—to block up, &c.

Cingere mœnia : to encompass their
 with fires to give them light in the
 est the enemy should sally out upon
 nobeserved ; or in despair, leave their

Sequuntur illos quemque : follow them
 ne. *Quisque* is a distributive pronoun.
 : fourteen Rutulians were chosen to
 tend the watch, and see that due at-
 was paid, and each one performed
 y. *Milite* : with soldiers ; the same
 ibus. The guard amounted then to
 n hundred men.

Variant vices : they shift, or change
 ursor of duty. They stand guard by

Alta : the high places of the walls.
spatin is understood.

Jungunt, &c. The same as *jungunt*
nacula cum pontibus They laid
 from one bulwark or tower to ano-
 r the purpose of ready and easy com-

munication. They connected their towers
 or ramparts together by means of bridges.

172. *Adversa* : in the sense of *res adversæ*.
Vocarent : should require—demand.

173. *Dedit* : appointed.

175. *Exercet vices* : they perform their
 watch in turns. *Exercet* : in the sense of
variât. *Tuendum* : to be attended to—per-
 formed—done.

176. *Nisus erat*, &c. Here the poet be-
 gins his celebrated episode of the friendship
 of Nisus and Euryalus. He had in the fourth
 book considered the force of love. Here
 he gives us a specimen of his skill in the
 power of friendship ; and never was any
 thing more artfully disposed, more noble,
 more moving, and pathetic, than this piece.
 It is introduced without any formal intro-
 duction. He was speaking of the several
 posts that were to be defended ; and among
 the rest, was one committed to the care of
 these two friends.

177. *Ida* : either the mother of Nisus :
 or mount Ida, which is sometimes called
venatrix, because it abounded in game, and
 was frequented by hunters. *Hyrtacides* : a
 noun patronymic, from Hyrtacus, the father
 of Nisus.

181. *Intonsa ora* : his beardless face—
 unshaven face.

182. *Bella* : in the sense of *pugnam*.

185. An sua dira cu- Euryale ? an sua cuique Deus fit dira cupido ? 185
 ido fit Deus cuique ? Aut pugnam, aut aliquid jamdudum invadere magnum
 Mens agitat mihi ; nec placida contenta quiete est.
 Cernis, quæ Rutulos habeat fiducia rerum :
 Lumina rara micant : somno vinoque soluti
 Procubere : silent latè loca. Percipe porro, 190
 Quid dubitem, et quæ nunc animo sententia surgat.
 Æneam acciri omnes, populusque, patresque,
 Exposcunt ; mittique viros, qui certa reportent.
 Si tibi, quæ posco, promittunt ; nam mihi facti
 Fama sat est ; tumulto videor reperire sub illo 195
 196. Videor mihi posse Posse viam ad muros et mœnia Pallantea.
 reperire viam sub illo Obstupuit magno laudum percussus amore
 tumulto ad Euryalus, simul his ardentem affatur amicum :
 199. Nise, fugisse ad- Me-ne igitur socium summis adjungere rebus,
 jungere me socium tibi Nise, fugis ? solum te in tanta pericula mittam ? 200
 ta summis rebus ? Non ita me genitor, bellis assuetus Opheltes
 201. Meus genitor Argolicum terrorem inter Trojæque labores
 Opheltes assuetus bellis Sublatum erudiit : nec tecum talia gessi,
 non sic erudiit me sub- Magnanimum Ænean et fata extrema secutus. 205
 latum 205. Hic est, hic est Est hic, est animus, lucis contemptor ; et istum
 animus, contemptor lu- Qui vitâ benè credat emi, quò tendis, honorem.
 cis, et qui credat istum Nisus ad hæc : Equidem de te nil tale verebar ;
 honorem, quo tendis, Nec fas : non. Ita me referat tibi magnus ovantem
 benè emi vitâ ipsa. Jupiter, aut quicumque oculis hæc aspicit æquis.
 209. Quicumque Deus Sed si quis (quæ multa vides discrimine tali) 210
 amicit Si quis in adversum rapiat casusve Deusve,
 Te superesse velim : tua vitâ dignior ætas.

NOTES.

185. *Dira* : great, vehement, or ardent. Rureus says, *ardens*.

187. *Agitat* : urges—impels. *Mihi* : in the sense of *mea*.

189. *Rara* : here and there—few. *Micant* : in the sense of *splendent*.

190. *Percipe quid dubitem* : hear what I am meditating, and what, &c. This first speech is noble and disinterested. Nisus communicates his purposes to his friend ; who is struck with the proposal, and takes it ill, that he should think of excluding him from a share of the danger and glory of the enterprise. *Dubitem* : in the sense of *mediter*.

193. *Certa* : the truth—true things.

195. *Fama* : the glory of the deed, &c.

196. *Mœnia Pallantea* : the city of Evander.

197. *Laudum* : in the sense of *gloria*.

199. *Rebus* : enterprises—undertakings.

200. *Fugis* : refuse—reject.

202. *Inter labores Trojæ*. This intimates that he was about seventeen years of age. For Æneas' wanderings had continued seven years, and the Trojan war ten years. This made him just the age when youth among the Romans began to bear arms. It also agrees with what is said verse 181, *supra*, of his just beginning to have a beard.

203. *Sublatum*. This alludes to the Roman custom of laying down the child naked upon the ground as soon as born, that the father might *take it up*, in token of his owning it for his own child. Heyne says, *natus et educatus*. *Nec gessi* : nor have I performed such actions in your company, that you should now refuse me as your companion and partner in your hazardous enterprise ; nor have I acted so cowardly, &c.

205. *Est hic, &c.* These two lines are extremely fine. Nisus replies to them in a speech extremely pathetic. He declines the company of Euryalus, chiefly on account of the dangers of the undertaking, his youth and inexperience ; and his being more worthy of a long life. The whole is greatly heightened by the mention of his aged mother. *Hic est, est animus* : here is, here is a soul, a disposer of life ; and which, &c. *Lucis* : in the sense of *vita*.

206. *Quò tendis* : whither—to which you aspire, or aim at.

210. *Tali discrimine* : in such a hazardous enterprise, as he had in contemplation.

211. *Adversum* : a sub. in the sense of *periculum*. *Rapiat me* : hurry me—carry me, &c.

i me raptum pugna, pretiove redemptum,
 et humo solitâ ; aut, si qua id fortuna vetabit,
 ti ferat inferias, decoretque sepulchro.
 patri miseræ tanti sin causa doloris :
 e sola, puer, multis è matribus ausa,
 quitur ; magni nec mœnia curat Acestæ.
 item : Causas nequicquam nectis inanes ;
 rea jam mutata loco sententia cedit.
 eremus, ait. Vigiles simul excitat : illi
 dunt, servantque vices : statione relictâ,
 omes Niso graditur, regemque requirunt.
 tera per terras omnes animalia somno
 ant curas, et corda oblita laborum.
 res Teucrûm primi, et delecta juvenus,
 lium summis regni de rebus habebant :
 facerent, quisve Æneæ jam nuntius esset.
 longis adnixa hastis, et scuta tenentes,
 orum et campi medio. Tum Nisus, et unâ
 lus, confestim alacres admittier orant :
 magnam, pretiumque moræ fore. Primus Iûlus
 it trepidos, ac Nisum dicere jussit.
 sic Hyrtacides : Audite, ô, mentibus æquis,
 dæ ; neve hæc nostris spectentur ab annis,
 ferimus. Rutuli somno vinoque sepulti
 cuere : locum insidiis conspeximus ipsi,
 atet in bivio portæ, quæ proxima ponto.
 upti ignes, aterque ad sidera fumus
 ur. Si fortunâ permittitis uti,

213. Sit aliqua, qui
 mandet me solitâ humo
 215

219. Autem ille Eury-
 220 alus respondet.

225

230

232. Dicunt rem esse
 magnam

235

240

NOTES.

Sit qui mandet : may there be some
 ho will commit me to the solitary
 matched from the field of battle, or
 red with money, &c.

Ferat : or may perform the funeral
 o me absent, and honor me with an
 tomb. It was usual among the Ro-
 when the corpse could not be obtain-
 perform the same funeral rites, as if it
 resent. The tomb was said to be
 because the corpse was not there.
 h a burial, Nisus here speaks.

Ausa : having courage—daring. Ru-
 ys, audax.

Mania Acestæ. This was the city
 Eneas founded in Sicily, and called
 ie name of his friend Acestes. Here
 the aged and infirm, and all who
 not willing to accompany him into
 The mother of Euryalus was among
 who braved the dangers of the voyage,
 companied him, the poet intimates,
 sake of her son.

Causas : pretexis—excuses.

Excitat vigiles : at the same time, he
 the watch—those who were to keep
 in turn.

Regem : Ascanius here is intended,
 g a prince and heir to the crown.

224. *Cætera animalia, &c.* This is very
 expressive, and greatly heightens the image.
 At this time, when all nature was silent, and
 enjoying repose, the Trojan chiefs were as-
 sembled in council upon the state of their
 affairs. At this moment, they are surprised
 by Nisus and Euryalus, who demand to be
 admitted.

227. *Regni* : government—state.

231. *Admittier* : by paragoge, for *admitti*.

232. *Pretium moræ*. He observes that the
 subject he wished to propose, was of great
 importance, and would sufficiently compen-
 sate for the interruption of their delibera-
 tions.

235. *Spectentur* : in the sense of *estimen-*
tur. *Ferimus* : in the sense of *proponimus*.

237. *Insiditis locum* : we have observed a
 place for our purpose—one fit for the ex-
 ecution of our design. *Nos ipsi* : we our
 selves.

238. *In bivio portæ* : in the forked ways
 of the gate—where the way before the gate
 divides into two paths.

239. *Ignes interrupti* : the fires are dying
 away ; or, only here and there one is burn-
 ing, the rest having gone out.

240. *Uti fortunâ* : to embrace this oppor-
 tunity.

241. Si permittitis nos
ut hâc fortuna, vos cern-
etis Aenean quæsitum
a nobis ad mœnia Pal-
lantea, mox affore hic
- Quæsitum Aenean ad mœnia Pallantea,
Mox hic cum spoliis, ingenti cæde peractâ,
Affore cernetis. Nec nos via fallit euntes :
Vidimus obscuris primam sub vallibus urbem
Venatu assiduo, et totum cognovimus amnem. 244
- Hic annis gravis, atque animi maturus Alethes :
Di patrii, quorum semper sub numine Troja est,
Non tamen omnino Teucros delere paratis,
Cum tales animos juvenum, et tam certa tulistis 246
Pectora. Sic memorans, humeros dextrasque tenebat
Amborum, et vultum lachrymis atque ora rigabat.
Quæ vobis, quæ digna, viri, pro talibus ausis
Præmia posse rear solvi ? pulcherrima primùm
Di, moresque dabunt vestri : tum cætera reddet
Actutum pius Aeneas, atque integer ævi 250
Ascanius, meriti tanti non immemor unquam.
Immo ego vos, cui sola salus genitore reducto,
Excipit Ascanius, per magnos, Nise, Penates,
Assaracique Larem, et canæ penetralia Vestæ,
Obtestor ; quæcunque mihi fortuna fidesque est, 252
In vestris pono gremiis ; revocate parentem,
Reddite conspectum : nihil illo triste recepto.
Bina dabo argento perfecta, atque aspera signis
Pocula, devictâ genitor quæ cepit Arisbâ ;
Et tripodas geminos, auri duo magna talenta ; 256
Cratera antiquum, quem dat Sidonia Dido.
Si verò capere Italiam, sceptrisque potiri,
Contigerit victori, et prædæ ducere sortem
Vidisti quo Turnus equo, quibus ibat in armis,
Aureus ? ipsum illum clypeum cristasque rubentes 270
Excipiam sorti : jam nunc tua præmia, Nise.
252. Quæ, quæ digna
præmia rear posse solvi
vobis, O viri, pro
256. Non unquam fu-
turus immemor tanti
meriti
257. Ascanius, cui so-
la salus est in genitore
reducto, excipit ; immò
ego obtestor vos, O Nise
262. Nihil erit triste
nobis illo recepto.
268. Si verò contige-
rit mihi victori

NOTES.

242. *Peractâ* : made—done.
244. *Primam urbem* : the front of the houses, or the skirts of the city Pallanteum. Perhaps, simply, the suburbs of the city.
246. *Animi* : understanding—judgment.
247. *Numine* : in the sense of *potestate*.
248. *Non tamen, &c.* The word *tamen* shows that there is an ellipsis here of *licet ad tempus irascamini*, or of some others of the like importation were angry with us for a time, yet ye determine not to destroy, &c.
249. *Tulistis* : ye have produced or granted.
250. *Pectora* : courage—resolution.
252. *Talibus ausis* : for such an enterprise, or bold undertaking. Heyne reads, *istis laudibus*; and Valpy after him. The common reading is *talibus ausis*.
253. *Pulcherrima* : in the sense of *optima*.
254. *Mores vestri* : your virtues. *Cætera* : *præmia* is understood.
255. *Integer ævi*. Dr. Trapp thinks this refers to the future manhood of Ascanius. This, too, is the opinion of the *Variorum* edition. Others take it for the present state of his youth—mature in age.
258. *Excipit* : in the sense of *incipit*.
259. *Larem Assaraci*. This was the tutelar deity or guardian god of Assaracus and his family. *Vesta* was the goddess that presided over the inextinguishable fire. She was called *cana*, hoary, or aged, because she was the most ancient of all the goddesses, and deemed the mother of all the living.
263. *Signis* : figures—carved work.
264. *Arisbâ devictâ*. Most interpreters understand by this that Arisba was taken by the Trojans. But Catrou thinks it was one of those cities taken by the Greeks in the first nine years of the war; and that these cups were saved by Aeneas from the hands of the Greeks, when they plundered the town. Pliny informs us that Arisba was a city of Troas, and part of the kingdom of Priam.
267. *Sceptris* : in the sense of *imperio vel regno*, by meton.
268. *Ducere sortem* : to draw lots for the booty—to divide the booty by lot.
271. *Excipiam* : I will exempt from the lot—I will reserve.

reâ bis sex genitor lectissima matrum
 ra, captivosque dabit, suaque omnibus arma :
 er his, campi quod rex habet ipse Latinus.
 rò, mea quem spatii propioribus ætas
 titur, venerande puer, jam pectore toto
 io, et comitem casus complector in omnes.
 meis sinè te quæretur gloria rebus :
 acem, seu bella geram, tibi maxima rerum
 rumque fides. Contra quem talia fatur
 ilus : Me nulla dies tam fortibus ausis
 nilem arguerit ; tantùm fortuna secunda,
 adversa cadat. Sed te super omnia dona
 i oro : genitrix Priami de gente vetustâ
 ihi, quam miseram tenuit non Ilia tellus
 m excedentem, non mœnia regis Acestæ.
 ego nunc ignaram hujus quodcunque pericli est,
 i salutatam linquo : nox, et tua testis
 ra, quòd nequeam lachrymas perferre parentis.
 i oro, solare inopem, et succurre relictæ.
 sine me spem ferre tui : audentior ibo
 sus omnes. Percussâ mente dederunt
 uidæ lachrymas ; ante omnes pulcher Iûlus ;
 i animum patriæ strinxit pietatis imago.
 sic effiatur :
 leo digna tuis ingentibus omnia cœptis.
 ue erit ista mihi genitrix, nomenque Crêussæ
 i defuerit : nec partum gratia talem

274. Insuper his, ge-
 275 nilor dabit id camp
 quod
 275. Verò accipio te,
 venerande puer,

 280

 285 285. Quam miseram
 excedentem mecum non
 Ilia tellus
 288. Nox, et tua dex-
 tra sunt testis, quòd

NOTES.

Bis sex lectissima corpora : twelve
 choice matrons, and as many captives
 1, &c. *Sua* : in the sense of *propria* :
 ild be taken after *arma*. The arms
 ur to (that belonged to) them all. *Cor-*
atrum : simply, matrons—women.

Insuper his : in addition to these—
 these. Some copies have *insuper, id*
quod, &c. The sense will be the same
 way. We are not to understand the
 m of Latinus ; but his own private
 and possessions.

Propioribus spatiis. By this we are
 lerstand that Ascanius and Euryalus
 earily of the same age. Davidson
 e the words : “ in the nearer stages of

Contra : in the sense of *ad*.
Arguerit : shall show me unequal to.
 i says, *ostendet degenerem. Tantùm*
secunda : only let fortune fall pros-
 , and not adverse. This is the read-
 Heinsius, Rûsius, and Davidson.—
 reads, *tantum* : *fortuna, secunda aut*
cadat, which scarcely makes sense.
 xisting, too, tends to obscure it. Val-
 o follows Heyne, sensible of the diffi-
 culty attending this reading, conjectures the
 was left by the poet in an unfinished

283. *Super* : above—more than.
 284. *Genitrix, &c.* The meaning is, that
 neither the land of Troy, nor the city of
 Acestes, could prevent or induce his mother
 from following the fortunes of her son
 through all dangers. This reply of Eury-
 alus is very pathetic. It speaks a dutiful
 and affectionate son.
 286. *Excedentem* : from going with me—
 from accompanying me in all our dangers.
 288. *Inque salutatam* : this is for *insatu-*
tatamque, by tmesis: not bidden farewell.
Nox et tua dextera, &c. This picture of
 filial piety is admirably drawn.
 290. *Relictæ* : bereaved—disconsolate.
 292. *Dederunt* : in the sense of *effude-*
runt. Percussâ. This is the reading of
 Heyne. Some copies have *perculsa*, from
 the verb *percello*. The sense is the same
 with either.
 294. *Imago patriæ pietatis, &c.* The Tro-
 jans were moved at this image, or pattern of
 piety toward a parent ; but in an especial
 manner it touched the heart of young Asca-
 nius ; who consoles the anxious youth, as-
 suring him that his mother should not want
 a friend while he had life—that he would
 immediately take her for his mother, and
 load her with honours.
 299. *Manet* : awaits—is due. *Partem*

- Parva manet. Casus factum quicumque sequetur
 Per caput hoc iuro, per quod pater antè solebat 300
 Quæ tibi polliceor reduci, rebusque secundis,
 Hæc eadem matrique tuæ generique manebunt.
 Sic ait illachrymans: humero simul exiit ensem
 Auratum, mirâ quem fecerat arte Lycaon
 Gnossius, atqueabilem vaginâ aptarat eburnâ. 306
 Dat Niso Mnestheus pellem horrentisque leonis
 Exuvias: galeam fidus permutat Alethes.
 308. Quos euntes om- Proterius armati incedunt; quos omnis euntes
 nis manus primorum Primorum manus ad portas juvenumque senumque
 juvenumque senumque Prosequitur votis: necnon et pulcher Iulus, 310
 prosequitur Ante annos animumque gerens curamque virilem,
 Multa patri portanda dabat mandata: sed auræ
 Omnia discerpunt, et nubibus irrita donant.
 Egressi superant fossas, noctisque per umbram
 Castra inimica petunt; multis tamen antè futuri 316
 Exitio. Passim vino somnoque per herbam
 Corpora fusa vident; arrectos litore currus;
 Inter lora rotasque viros, simul arma, jacere,
 Vina simul. Prior Hyrtacides sic ore locutus:
 Euryale, audendum dextrâ; nunc ipsa vocat rem. 320
 320. Aliquid auden- Hâc iter est: tu, ne qua manus se attollere nobis 320
 dum est dextrâ A tergo possit, custodi, et consule longè.
 Hæc ego vasta dabo, et lato te limite ducam.
 323. Ego dabo hæc Sic memorat, vocemque premit: simul ense superbum
 loca vasta, et Rhamnetem aggreditur; qui, fortè tapetibus altis 326
 Extructus, toto proflebat pectore somnum;
 Rex idem, et regi Turno gratissimus augur;
 Sed non augurio potuit depellere pestem.
 329. Juxta eum pre- Tres juxta famulos temerè inter tela jacentes,
 mit tres famulos jacen- Armigerumque Remi premit, aurigamque sub ipsis
 tes Nactus equis; ferroque secat pendentia colla. 331

NOTES.

the bringing forth such a son—bearing such a son. Rŭsus says: *nec levis fŕavor debetur tŕi, quòd peperit talem filium*.

300. *Juro per hoc caput, &c.* The head was considered by the ancients as something sacred, and they were wont to swear by it. Ascanius, therefore, swears by his head: which Æneas had done on several occasions before.

301. *Rebusque secundis*: and the enterprise being successful; namely, his journey to Æneas.

302. *Generi*: Rŭsus says, *familie*.

303. *Illachrymans*: weeping abundantly. Of *in*, intensivum, and *lachrymans*.

304. *Lycaon*. He was a famous artificer of Gnossus, a city of Crete, where arms were curiously made. *Arte*: art—skill.

305. *Aptarat habilem*: had fitted it exact with, &c.

306. *Horrentis*: rough—shaggy.

309. *Primorum*: gen. of *primores*: nobles—chief men.

311. *Ante annos*: above his years—more than could be expected considering his age.

313. *Sed auræ*: but the winds disperse them all, and give them unavailing to the clouds. This is a beautiful metaphor. By this the poet intimates they were to die before they reached Æneas, and be lost entirely. *Discerpunt*: in the sense of *disrupt*.

315. *Antè*: not before they reached the camp of the enemy, but before they were slain themselves. *Futuri*: to be for a destruction to many, before they were slain.

317. *Currus arrectos*: their chariots turned up, as when laid aside from use. Their poles or tongues were standing erect.

318. *Vina*: wine; by meton. for the vessels containing it.

322. *Tu custodi, et*: watch thou, and observe at a distance, that no hand, &c. *Hæc vasta*: *arva vel loca* is understood: those fields laid waste.

328. *Pestem*: in the sense of *mortem*.

330. *Premit*: he kills three servants, &c.

Tum caput ipsi aufert domino, truncumque relinquit
 Sanguine singultantem : atro tepefacta cruore
 Terra torique madent. Nec non Lamyrumque Lamyrum- 334. *Nec non occidit*
 quæ Lamyrumque
 Et juvenem Serranum ; illa qui plurima nocte 335
 Luserat, insignis facie, multoque jacēbat
 Membra Deo victus : felix, si protinus illum 336. *Jacēbatque vic-*
 Equasset nocti ludum, in lucemque tulisset. *tus quoad membra*
 Impastus ceu plena leo per ovilia turbans,
 Suadet enim vesana farnes, manditque trahitque 340
 Molle pecus, mutumque metu : fremit ore cruento.
 Nec minor Euryali cædes : incensus et ipse
 Perfurit ; ac multam in medio sinē nomine plebem,
 Fadumque Hebesumque subit, Rhætumque Abarimque 343. *Ac subit multam*
 Ignaros ; Rhætum vigilantem, et cuncta videntem ; 345 *plebem sinē nomine in*
 Sed magnum metuens se post cratera tegebat : *medio, Fadumque*
 Pectore in adverso totum cui cominūs ensem 347. *Cui assurgenti*
 Condidit assurgenti ; et multā morte recepit *condidit totum ensem*
 Purpureum : vomit ille animam, et cum sanguine mixta *cominūs*
 Vina refert moriens. Hic furto fervidus instat. 350
 Jamque ad Messapi socios tendebat, ubi ignem
 Deficere extremum, et religatos ritē videbat
 Carpere gramen equos : breviter cū talia Nisus,
 (Sensit enim nimīa cæde atque cupidine ferri) 353. *Enim sensit se et*
 Absistamus, ait : nam lux inimica propinquat. 355 *socium ferri nimīa cæde,*
 Pœnarum exhaustum satis est : via facta per hostes. *atque cupidine*
 Multa virūm solido argento perfecta relinquunt

NOTES.

Temerē : carelessly—at random. *Promissus*, says Rûmus.

332. *Domino* : their master Remus.

333. *Singultantem*, &c. Dr. Trapp renders this, *weltering in blood* ; but this is not the meaning of *singulto*, which denotes the sound that a liquid makes when poured out of a bottle, or some vessel of a narrow neck.

335. *Plurima* : neu. plu. taken as an adv. in imitation of the Greeks : very much.

337. *Deo multo* : by much wine. See Æn. I. 636. By *Deo*, we are to understand *Bacchus*, the god of wine, put by meton. for wine itself. *Felix si protinus* : happy if he had, without intermission, equalled that sport with the night—if he had continued it all the night.

338. *Tulisset* : in the sense of *produxisset*.

339. *Per ovilia turbans* : Dr. Trapp thinks with Servius, that this is for *perturbans*, by *temesis*. *Ceu* : as a hungry lion raging among a full fold of sheep, &c. Rûmus says, *tumultuans in plenīs ovilibus*.

340. *Vesana* : in the sense of *immoderata vel vehemens*. *Trahit* : in the sense of *lacerat*. *Suadet* : in the sense of *impellit*.

344. *Subit* : he comes to—he assaults—attacks. Rûmus says, *aggreditur*. *Multam plebem* : a promiscuous throng—a great number.

348. *Recepit purpureum* : he drew back

the sword rod, or bathed in blood, having effected a mortal wound. Heyne says, *retraxit ensem purpureum cum multo sanguine*. This also is the sense of Rûmus : he says, *retraxit eum (ensem) post certam mortem*.

Dr. Trapp renders *recepit* : he receives him (Rhætus) with certain death. Rhætus was rising up toward Euryalus, and as it were meeting him half-way. He buried the sword in his breast, and received him with certain death, meaning the full and fair stroke which he had at his breast. This he insists upon as the true interpretation. Davidson renders the words : “ he receives him with copious death.” Heyne reads *purpureum* connected with *ensem*. The common reading is *purpuream*, agreeing with *animam* : but of that it is not easy to make sense. Valpy, Rûmus, and Davidson, read *purpuream*.

350. *Furto* : in the sense of *cædi vel stragi* : any thing done in a private or secret manner, may be called *furtum*.

352. *Religatos* : in the sense of *solutos*.

354. *Nimīa cæde atque cupidine* : the same as *nimia cupidine cædis* : with too great a desire of slaughter.

356. *Satis pœnarum* : enough of vengeance or punishment has been taken. *Exhaustum* : in the sense of *sumptum*.

357. *Perfecta* : in the sense of *ornata vel facta*.

- Armaque, craterasque simul, pulchrosque tapetas.
 Euryalus phaleras Rhamnetis, et aurea bullis
 359. *Euryalus rapit phaleras* Gingula : Tiburti Remulo ditissimus olim 360
 361. *Quæ dona ditissimus Cædicus mittit olim Tiburti Remulo, cum absens jungeret se illi* Quæ mittit dona, hospitio cum jungeret absens, Cædicus : ille suo moriens dat habere nepoti :
 Post mortem bello Rutuli pugnâque potiti :
 Hæc rapit, atque humeris nequicquam fortibus aptat.
 Tum galeam Messapi habilem cristisque decoram 365
 Induit. Excedunt castris, et tuta capessunt.
 Interea præmissi equites ex urbe Latinâ,
 Cætera dum legio campis instructa moratur,
 Ibant, et Turno regi responsa ferebant,
 Tercentum, scutati omnes, Volscente magistro. 370
 Jamque propinquabant castris, muroque subibant ;
 Cum procul hos lævo flectentes limite cernunt :
 372. *Hos duos juvenes* Et galea Euryalum sublustri noctis in umbrâ
 374. *Adversa radiis Lunæ refulsit* Prodidit immemorem, radiisque adversa refulsit.
 Haud temerè est visum : conclamat ab agmine Volscentæ,
 State, viri : quæ causa viæ ? quive estis in armis ? 376
 377. *Illi voluerunt tendere nihil contrâ ; sed caperunt* Quòve tenetis iter ? Nihil illi tendere contrâ ;
 Sed celerare fugam in sylvas, et fidere nocti.
 Objiciunt equites sese ad divortia nota
 Hinc atque hinc, omnemque aditum custode coronant.
 Sylva fuit, latè dumis atque ilice nigrâ 381
 383. *Rara semita ducebatur ad eam sylvam* Horrida, quam densi complêrant undique sentes :
 Rara per occultos ducebat semita calles.

NOTES.

359. *Phaleras*. These were certain ornaments worn by persons of distinction among the Romans. Dr. Trapp and some others, explain this of the ornaments of Rhamnes' horse. But they, doubtless, belonged to his own person : for Euryalus put them on. *Bullis* : the *bullæ* were studs or bosses upon girdles, something like the head of a nail, and usually of gold. *Cingula aurea bullis* : a girdle or belt with golden bosses.

363. *Post mortem* : after the death of Remulus, &c. This is one of the thirteen passages of Virgil, which Servius considers inexplicable. The common editions have *pugnâque* ; but the Roman manuscript has *prædaque*. The meaning appears to be this : that in a war between the Tiburtines and the Rutulians, in which the grandson of Remulus, who commanded the former, was slain, the Rutulians took from him those spoils, with the rest of the booty. Davidson reads *præda*. Heyne and Rûsius read *pugna*. *Potiti* : gained the battle—the victory ; and consequently the booty fell into their hands. The verb *sunt* is understood.

364. *Aptat nequicquam* : he fits them to his shoulders in vain—in vain, because he was so soon to be slain, and lose them.

366. *Capessunt* : in the sense of *petunt*. *Lunca* is understood with *tuta*.

368. *Cætera legio*. These were the foot. A Roman legion consisted of four thousand

foot, and three hundred horse. These troops were furnished by Latinus, or rather Amata, his queen. The horse, as being light troops and more expeditious in their movements, advanced, and arrived in the camp, while the infantry were on the plain advancing more slowly.

372. *Lævo limite* : the left-hand way, or path. See 238. *supra*.

373. *Galea* : this was the helmet of Messapus, which he had put on. *Immemorem* : heedless—unmindful of the danger he incurred by so doing.

374. *Adversa* : opposite to. That part of the helmet struck by the rays of light, reflected them to a distant object—it shone.

375. *Haud temerè visum est*. Rûsius takes these words in the sense of *non falsè visum est nobis*, referring them to Volscentæ. Heyne says, *res animadversa est haud in vanum—res non neglecta est*. He makes a full stop after *visum*. Davidson renders the words : " Scarcely was the object seen, when Volscentæ," &c. " This passed not unobserved," says Valpy.

377. *Tendere* : in the sense of *respondere*.

379. *Divortia* : passes—passages.

380. *Coronant* : in the sense of *circumdant*, vel *obsident*. Heyne reads *abitum*. The common reading is *aditum*.

383. *Rara* : few—dispersed here and there. *Occultos calles* : secret or private ways.

- Euryalum tenebræ ramorum onerosaque præda
Impediunt, fallitque timor regione viarum.
Nisus abijt : jamque imprudens evaserat hostes,
Atque lacus, qui post Albæ de nomine dicti
Albani : tum rex stabula alta Latinus habebat.
Ut stetit, et frustra absentem respexit amicum :
Euryale infelix, quâ te regione reliqui ?
Quæve sequar ? Rursus perplexum iter omne revolvens
Fallacis sylvæ, simul et vestigia retrò
Observata legit, dumisque silentibus errat :
Audit equos, audit strepitus, et signa sequentium.
Nec longum in medio tempus, cum clamor ad aures
Pervenit, ac videt Euryalum ; quem jam manus omnis,
Fraude loci et noctis, subito turbante tumultu,
Oppressum rapit, et conantem plurima frustrà.
Quid faciat ? quâ vi juvenem, quibus audeat armis
Eripere ? an sese medios moriturus in hostes
Inferat, et pulchram properet per vulnera mortem ?
Ocyus adducto torquens hostile lacerto,
Suspiciens altam Lunam, sic voce precatur :
Tu, Dea, tu præsens nostro succurre labori,
Astrorum decus, et nemorum Latonia custos :
Si qua tuis unquam pro me pater Hyrtacus aris
Dona tulit ; si qua ipse meis venatibus auxi,
Suspendi-ve tholo, aut sacra ad fastigia fixi :
Hunc sine me turbare globum, et rege tela per auras.
Dixerat : et toto connixus corpore ferrum
Conjicit. Hasta volans noctis diverberat umbras,
Et venit adversi in tergum Sulmonis ; ibique
- 385 386. Fallit cum d. recta regione
388. Alta stabula Albia.
390
395 395. Nec longum tempus intervenit in medio
400
405 404. Tu, O Latonia Dea, tu præsens succurre nostro labori, tu decus
408. Suspendi-ve altiqua dona tholo
410

NOTES.

384. *Onerosa* : in the sense of *gravis*.
386. *Imprudens* : regardless of his friend—not aware of his being behind.
387. *Lacus*. This is the reading of Heyne and Davidson. But Rums reads *locos*, and thinks it to be the true reading. For, says he, the lake Albanus was at least four leagues distant. Beside, it was about the middle of the night, when Nisus and his friend left the Trojan camp. He could not have had time to do so much, to go that distance, and return in search of his friend : and all this in the space of half a summer's night. For this reason, he prefers *locos*, and explains it of the Alban territory, which might extend as far as the place where he then was.
391. *Revolvens* : in the sense of *remetiens*.
393. *Legit vestigia* : he follows, or traces his steps, &c.
397. *Fraude loci et noctis* : through the treachery of the place, and of the night. The poet represents the place and night as two traitors, to whom Euryalus had committed his safety, and they betrayed him. *Subito tumultu turbante* : in a sudden tumultuous bustle—there being a sudden, &c.
398. *Oppressum* : in the sense of *interceptum*, vel *traditum*.
400. *Eripere* : rescue—free.
403. *Altam Lunam*. Diana on the earth, is Luna in heaven, and Hecate in hell. She is called *Latonia* from *Latona*, the name of her mother.
404. *Succurre* : in the sense of *fare*.
407. *Si qua* : *dona* is to be supplied. *Auxi* : have increased—added any offering to those made by my father.
408. *Tholo* : *tholus* was the middle, and highest part of the arched roof of the temple, from which the spoils of war used to be suspended.
409. *Hunc globum* : this company of men.
412. *Adversi*. *Adversus* signifies right against, or opposite, without regarding whether the face or back be turned to the object. This passage, Servius reckons among his thirteen *inexplicabiles*. The meaning is plainly this : the spear entered his back and reached to his breast, which it might very well do, though it were broken (*frangitur*) from the wood. *Adversi*. This is the common reading. Heyne reads *aversi*. Rums says, *oppositi*.

- Frangitur, ac fisso transit præcordia ligno.
 Volvitur ille, vomens calidum de pectore flumen,
 Frigidus, et longis singultibus ilia pulsat. 416
416. Ecce idem acrior Diversi circumspiciunt. Hoc acrior idem
 Ecce aliud summâ telum librabat ab aure;
 Dum trepidant. Iit hasta Tago per tempus utrumque
 Stridens, trajectoque hæsit tepefacta cerebro.
 Sævitur atrox Volscena, nec teli conspicit usquam 420
 Auctorem; nec quò se ardens immittere possit.
 Tu tamen intereâ calido mihi sanguine pœnas
 Persolves amborum, inquit. Simul ense recluso
 Ibat in Euryalum. Tunc verò exterritus, amens
 Conclamat Nisus; nec se celare tenebris 425
 Ampliùs, aut tantum potuit perferre dolorem:
 427. Me, me occidite: Me, me; adsum, qui feci; in me convertite ferrum,
 adsum qui feci id: O Rutuli! mea fraus omnis. Nihil iste, nec ausus;
 Rutuli, convertite fer- Nec potuit; cœlum hoc, et conscia sidera testor:
 rum in me: omnis fraus Tantùm infelicem nimium dilexit amicum. 430
 est mea. Iste fecit nihil, Talia dicta dabat: sed viribus ensis adactus
 nec ausus est; nec po- Transabiit costas, et candida pectora rumpit.
 tuit facere. Volvitur Euryalus leto, pulchrosque per artus
 It cruor, inque humeros cervix collapsa recumbit.
 Purpureus veluti cùm flos, succisus aratro, 435
 Languescit moriens; lassove papavera collo
 Demisere caput, pluviam cùm fortè gravantur.
 At Nisus ruit in medios, solumque per omnes
 Volscentem petit: in solo Volscente moratur;
 Quem circum glomerati hostes hinc cominùs atque hinc
 Proturbant. Instat non segniùs, ac rotat ensem 441
 Fulmineum, donec Rutuli clamantis in ore
 Candidit adverso, et moriens animam abstulit hosti.
 Tum super exanimem sese projicit amicum
 Confossus, placidâque ibi demùm morte quievit. 445

NOTES.

413. *Fisso ligno*. *Fissus* here must be taken in the sense of *fractus*; unless we suppose the wood might be broken, and split and shattered withal; and this split and shattered part to pass through his *præcordia*. This appears to be the opinion of Dr. Trapp.
414. *Volvitur*: in the sense of *cadit*. *Flumen*: for *sanguinem*.
416. *Diversi*: they look about them in different directions. *Idem*: namely, Nisus.
418. *Tago*: to Tagus. The dat. is frequently used in the sense of the gen., especially among the poets. The spear pierced both his temples.
419. *Tepefacta*: warmed by its rapid motion through the air.
421. *Auctorem*: the owner of the weapon—the one who threw it.
424. *Ibat*: in the sense of *irruerat*.
427. *Me, me, &c.* This abrupt exclamation admirably marks the perturbation and disorder of his mind. He calls them Rutulians, although they were Latins. The former were the principals in the war.
431. *Dabat*: in the sense of *dixit*. *Earis*: the sword of Volscens.
432. *Rumpit*: pierces—lays open.
435. *It*: in the sense of *fluit*.
437. *Languescit*: withers. This is a most beautiful comparison.
439. *Moratur*. Ræmus says, *defigit oculi in, &c.* "Persists in his attack upon Volscens," says Valpy.
440. *Circum quem, &c.* The enemy gathered around Nisus to keep him off, and prevent him from doing any mischief to them, wishing to take him a prisoner, rather than kill him.
441. *Segniùs*. Heyne reads *sectiùs*. The common reading is *segniùs*.
442. *Fulmineum*. This is very expressive. It denotes the rapid motion of the sword, and the force with which it was driven, as well as its glittering. *Rotat*: brandishes

iati ambo! si quid mea carmina possunt,
 s unquam memori vos eximet ævo :
 nus Æneæ Capitoli immobile saxum
 imperiumque pater Romanus habebit.
 es prædâ Rutuli spoliisque potiti,
 m exanimem flentes in castra ferebant.
 or in castris luctus, Rhamneste reperto
 , et primis unâ tot cæde peremptis,
 ue, Numâque. Ingens concursus ad ipsa
 seminecesque viros, tepidâque recentem
 um, et plenos spumanti sanguine rivos.
 nt spolia inter se, galeamque nitentem
 et multo phaleras sudore receptas.
 i prima novo spargebat lumine terras
 roceum linquens Aurora cubile :
 i infuso, jam rebus luce relectis,
 i arma viros, armis circumdatus ipse,
 æratasque acies in prælia cogit
 suas, variisque acuunt rumoribus iras.
 i arrectis, visu miserabile! in hastis
 t capita, et multo clamore sequuntur,
 t Nisi.

450

452. Nec fuit minor
 luctus in castris Rutu-
 lorum

455

459. Et jam prima
 460 Aurora, linquens cro-
 ceum cubile

464. Quisque dux co-
 git suas
 465. Quin præfigunt
 ipsa capita Euryali et
 Nisi in arrectis hastis

NOTES.

illa dies: no length of time shall
 you from mindful posterity. This
 ring of *memori ævo*.

mobile saxum. This implies that
 tion of the Roman empire was to
 d and lasting as the Capitoline
 which the city was built. After
 Tarquinius Priscus, the Romans
 inion that their empire would be-
 eral, and have no end. Some
 nus Æneæ, of the family of Au-
 nich Virgil deduces from Æneæ.
 y with propriety be taken for the
 general. Heyne says, *Julia gens*:
 family.

ter Romanus. Ræus thinks Ro-
 meant, he being the founder of
 Davidson thinks *Pater* here means
 kings are often called the fathers
 ople. *Pater Romanus*, then will
 man prince, or sovereign. Heyne
 la, by *Pater Romanus*, Jupiter
 s; to whom a famous temple was
 the Capitoline mount. This story
 nd Euryalus makes a very consi-
 rt of this book, and a very inte-
 too. It is nevertheless liable to
 on the ground of probability. It
 to conceive that a whole army
 asleep, and their sentinels among
 hen it was their business to see
 rojans were kept close. It is said
 awake indeed; but he gave no
 sides, we might suppose that they
 e considered themselves sufficient-
 e, to be able to pass the camp of

the enemy in safety, without attempting
 any thing. But poetry delights in the won-
 derful and marvellous.

453. *Primis*: chief men—nobles.

455. *Tepida cæde*. Davidson reads *tepti-
 dum*, agreeing with *locum*. Heyne reads
tepidâ. So also Ræus, and others. The
 Roman manuscript has *tepidum*. The sense
 is the same with either. Ræus interprets
 the words: *ad locum tepidum recenti strage*.

456. *Rivos plenos*, &c. Dr. Trapp thinks,
 that no more is meant than streams of blood
 upon the ground: *rivos spumantis sanguinis*.
 It is difficult to imagine that two men, in so
 short a space, could spill so much blood as to
 justify the hyperbole, that the rivers were
 filled and foamed with blood. Beside, there
 was only one river, and that one not very
 near. Heyne is of the same opinion with
 Dr. Trapp.

458. *Sudore*: in the sense of *labore*. *Pha-
 leras*. These were taken from *Rhamnes*.
 See 359, *supra*.

461. *Sole jam infuso*: the sun now being
 ushered into the world—the sun having al-
 ready arisen. *Rebus*: objects—things. *Re-
 lectis*: brought to view—uncovered. The
 world and all things therein had been wrapt
 up in the mantle of night. They are now
 disclosed and brought to view, by the rays
 of light.

463. *Acies*: troops in general. *Æratas*:
 armed with brass—clad in brazen armor.

464. *Rumoribus*: Heyne takes this in the
 sense of *hortationibus* vel *vociosis*. *Iras*: in
 the sense of *furoribus*.

- Aeneadæ duri murorum in parte sinistra*
Opposuerunt aciem ; nam dextera cingitur amni ;
 471. *Præfixa hastis,* 470
nimjs nota miseris sociis *Ingentesque tenent fossas, et turribus altis*
Stant mœsti ; simul ora virum præfixa videbant,
Nota nimis miseris, atroxque fluentia tabo.
Interea pavidam volitans pennata per urbem
Nuntia Fama ruit, matrisque allabitur aures
Euryali : at subitus miseræ calor ossa reliquit 475
Excussi manibus radii, revolutaque pensa.
Evolat infelix ; et, sæmineo ululatu,
 478. *Scissa quoad co-* *Scissa comam, muros amens atque agmina cursu*
man, amens *Prima petit : non illa virum, non illa pericli,*
 480. *Illæ non erant me-* *Telorumque memor : cælum dehinc questibus implet :*
mor virum, illa non erat *Hunc ego te, Euryale, aspicio ? tu-ne illa senectus* 481
memor pericli *Sera meæ requies ? potuisti linquere solam,*
 481. *Tu-ne esse ille fu-* *Crudelis ? nec te, sub tanta pericula missum,*
turus sera *Affari extremum miseræ data copia matri ?*
 483. *Nec copia data* *Iheu ! terrâ ignotâ, canibus data præda Latinis* 485
est miseræ matri affari *Alitibusque, jaces ! nec te tua funera mater*
te *Produxi, pressive oculos, aut vulnera lavi,*
 486. *Nec ego mater* *Veste tegens ; tibi quam noctes festina diesque*
produxi te ad tua funera *Urgebam, et telâ curas solabar aniles.*
 488. *Tegens tuum ca-* *Quò sequar ? aut quæ nunc artus avulsæque membra,*
daver veste, quam ego *Et funus lacerum tellus habet ? hoc mihi de te,* 491
festina

NOTES.

469. *Acie* : the army of Turnus. *Cingitur* : protected—defended.

474. *Nuntia* : as a messenger—herald.

475. *Subitus* : in the sense of *subitû*. *At* : this is the reading of Heyne.

476. *Radii excussi* : the shuttle fell from her hands, as she was weaving. Or, by the *radii*, we may understand a machine with spokes something like a wheel, which the women held in their hands, and on which they wound or reeled the yarn from the spindles, on which it was put, as it was spun.

What is properly called the episode of Nisus and Euryalus, ended with the 449th verse. The lamentation of the mother of Euryalus most agreeably brings us back to the subject again, when we imagined we had done with it. Whether it be considered a part of, or a sequel to, that episode, is not material. It certainly equals, if not exceeds, any part of it ; and we are much indebted to the poet for the picture, which he has given us of maternal grief and sorrow. Scaliger was enraptured with it. *Pensa* : her work—labor.

481. *Aspicio hunc te* : do I see that you ? —Is that one I see you, O, Euryalus ? These broken half sentences she uttered, while she beheld his head suspended upon the spears of the Rutulians, as she stood upon the ramparts.

482. *Sera requies* : in the sense of *serum solatium*.

484. *Copia* : leave—opportunity. *Extre-*

mum. This alludes to the custom of the Romans, when they retired from the tomb, of repeating the word *vale* three times.

487. *Produxi te tua*, &c. Servius takes *tua funera*, for the nom. agreeing with *mater*, and tells us that the near relations of the dead assisted at burial, and were called *Funera*. But it is better to adhere to the usual acceptation of the word. And this we may do, if we supply the prep. *ad* before it. *Produxi* may signify the laying out of the corpse for burial, or walking before it to the place of interment. This is considered an intricate passage : and various have been the conjectures upon the proper construction. Heyne proposes *funera*, for *funera* : and Ruusius informs us that *prohuli* has been proposed for *produxi*. He seems to take *funera*, with Servius and Scaliger, in the nom. He says, *nec ego mater prohuli te ante ades, ut curatrix tui funeris*. The construction proposed above appears the easiest. Davidson renders the words, “Nor I, thy mother, laid thee out for thy funeral obsequies.” Valpy observes, that though no variation from this reading has been discovered in any of the ancient MSS., there is probably some error.

489. *Solabar* : I was consoling my aged cares with the loom—with weaving and preparing garments for you.

490. *Sequar* : in the sense of *ibo*.

491. *Funus* : in the sense of *cadaver*. *Quæ tellus nunc, &c.*

ate, refers? hoc sum terræque marique secuta :
 agite me, si qua est pietas; in me omnia tela
 conjicite, ô Rutuli; me primam absumite ferro :
 Aut tu, magne pater Divûm, miserere, tuoque
 nvisum hoc detrude caput sub Tartara telo;
 Quando aliter nequeo crudelem abrumpere vitam.
 Hoc fletu concussi animi, mæstusque per omnes
 It gemitus : torpent infractæ ad prœlia vires.
 Illam incendente luctus Idæus et Actor,
 Niboni monitu et multum lachrymantis Iûli,
 Corripiunt, interque manus sub tecta reponunt.

At tuba terribilem sonitum procul ære canoro
 Increpuit : sequitur clamor, cœlumque remugit.
 Accelerant actâ pariter testudine Volsci,
 Et fossas implere parant, ac vellere vallum.
 Quærunt pars aditum, et scalis ascendere muros;
 Quâ rara est acies, interlucetque corona
 Non tam spissa viris. Telorum effundere contrâ
 Omne genus Teucris, ac duris detrudere contis,
 Assueti longo muros defendere bello.
 Saxa quoque infesto volebant pondere, si quâ
 Possent tectam aciem perrumpere : cùm tamen omnes
 Ferre juvat subter densâ testudine casus.
 Nec jam sufficiunt : nam, quâ globus imminet ingens,
 Immanem Teucris molem volvuntque ruuntque,
 Quæ stravit Rutulos latè, armorumque resolvit

492. O nate, refers
 hoc caput solum mihi de
 te

495. Miserere mei, de-
 trudeque hoc meum ca-
 put invisum tibi

498. Animi Trojano-
 rum concussi sunt

500. Idæus et Actor,
 monitu Niboni et Iûli

505

509. Contrâ Teucris
 510 cœperunt

514. Cùm tamen juvat
 Rutulis ferre omnes ca-
 sus

515. Nam quâ ingens
 globus hostium

NOTES.

492. *Secuta sum* : have I followed this
 (caput) over sea and land? Have I followed
 thee over sea and land for this—to come to
 this?

493. *Pietas*. Here *pietas*, doubtless, means
 pity, or compassion. If there be any pity
 in you, O Rutulians, &c.

494. *Me primam*. We are to suppose her
 speaking from the rampart, where none, as
 yet, had been slain.

497. *Aliter*. Dr. Trapp observes, that
 what is here said cannot be true, unless
aliter be taken in a limited sense. Being
 full of grief, and referring every thing to
 that, he thinks she refers this, also; as if
 she had said : since my grief will not end
 my wretched life as I would have it, I de-
 sire either the enemy or the gods to do it.
 Mr. Davidson thinks she only talks some-
 what inconsistently, as might be expected
 in her state of mind; and observes that it
 is not improbable she had attempted to lay
 violent hands upon herself, and was hindered
 by those about her.

The crime of self-murder is of so horrid
 a nature, that the poet might well suppose
 no one could be guilty of it. She wished
 for death, since her son, the support and so-
 lace of her declining years, was taken from
 her. But where can she find it? Not from
 her friends. She had called upon the ene-

my; and now she appeals to Jove, and en-
 treats him to end her miserable existence;
 for otherwise she could not break the cords
 of life.

499. *Infractæ* : in the sense of *fractæ*.
Torpent : fail.

505. *Testudine actâ* : the testudo being
 formed. See *Æn.* ii. 441.

508. *Quâ acies est rara*. The meaning is :
 they seek to attack the walls and fortifica-
 tions, where the troops are thin; and the
 ranks or lines not so thick with men, but
 they may be seen through. *Acies* : properly
 an army drawn up in order of battle—here
 troops in general. *Corona* : a body of men
 standing round in the form of a circle. Here,
 the ranks or lines of the men upon the walls,
 without any distinction.

510. *Detrudere* : to push down the enemy
 with, &c.

511. *Longo bello*. This alludes to the
 Trojan war, which lasted ten years.

512. *Infesto* : in the sense of *ingenti* vel
magno. By their great weight, they became
 fatal to the enemy.

513. *Tectam aciem* : the protected troops
 —those who were covered by the *testudo*, or
 target defence.

516. *Molem* : any large mass of matter
 may be called *mole*. *Rutulos viros, muros*.

- Tegmina: nec curant cæco contendere Marte
 Ampliùs audaces Rutuli; sed pellere vallo
520. *Sec certant pel-* Missilibus certant.
cro Trojano Parte aliâ horrendus visu quassabat Etruscam
 Pinum, et fumiferos infert Mezentius ignes.
 At Messapus, equûm domitor, Neptunia proles,
 Rescindit vallum, et scalas in mœnia poscit.
525. *Vos, O Musa,* Vos, ô Calliope, precor, aspirate canenti;
præcipue Calliope, pre- Quas ibi tum ferro strages, quæ funera Turnus
cor, aspirate mihi ca- Ediderit; quem quisque virum demiserit Orco:
nenti Et mecum ingentes oras evolvite belli:
 Et meministis enim, Divæ, et memorare potestis.
 Turris erat vasto suspectu, et pontibus altis,
 Opportuna loco; summis quam viribus omnes
 Expugnare Itali, summâque evertere opum vi
533. *Contrâ Troës* Certabant: Troës contrâ defendere saxia,
densi certabant defen- Perque cavas densi tela intorquere fenestras.
dere eam saxia, densique Princeps ardentem conjecit lampada Turnus,
 Et flammam affixit lateri; quæ plurima vento
 Corripuit tabulas, et postibus hæsit adesis.
538. *Trojani turbati* Turbati trepidare intus, frustrâque malorum
ceperunt trepidare Velle fugam. Dum se glomerant; retròque residunt
 In partem, quæ peste caret; tum pondere turris
 Procubuit subito, et cælum tonat omne fragore
542. *Trojant semine-* Semineces ad terram, immani mole secutâ,
ces veniunt ad terram, Confixique suis telis, et pectora duro
immani mole turris se- Transfossi ligno, veniunt. Vix unus Helenor,
cutâ Et Lycus elapsi; quorum primævus Helenor;
 Mæonio regi quem serva Lycimnia furtim

NOTES.

518. *Cæco Marte*: concealed or covered fight—covered and protected by their shields held over their heads.

522. *Pinum*: his spear or javelin made of the pine tree—*pinæam hastam*. *Fumiferos ignes*. By this we are to understand a fire-brand—some resinous wood which Mezentius carried in one hand on fire. The poet, on every occasion, represents Mezentius as a monster in wickedness, in shape, and in appearance. He is here *horrendus visu*: horrid to the sight. *Visu*: for *visui*. See Ecl. v. 29. *Infert*: Ruæus says, *injicit*.

525. *Calliope*. She was chief of the muses, and presided over heroic poetry: for which reason, she is particularly mentioned. *Aspirate*: in the sense of *docete*.

527. *Ediderit*: in the sense of *fecerit* vel *effecerit*.

528. *Oras belli*: limits, extent, or compass of the war. *Evolvite*: in the sense of *aspicite*.

530. *Pontibus altis*. The planks on which they ascended from one story to another of these towers, were called *pontes*, stages. *Vasto suspectu*: of vast height, or altitude. The prep. *e* or *ex* being understood.

531. *Loco*: in the sense of *situ*.

532. *Samma vi opum*: with the utz force in their power.

534. *Fenestras*: the holes or apert made in the tower through which to an the assailants.

535. *Lampada*. *Lampas* was a kind flaming brand, made up of hemp, pi rosin, and such like materials: which b stuck around with sharp points, and he of iron, was flung against wooden w &c., where it stuck fast till it seized boards with its flame. *Lampada*: a Gi acc.

536. *Quæ plurima vento*: which b widely spread by the wind—becoming large, &c.

537. *Adesis postibus*: to the consu timbers—till the timbers were consumed

539. *Fugam malorum*: a flight—ca from the danger. *Malum*: in the sensu *periculum*. *Residunt*: in the sense of *dund*.

540. *Peste*: the devouring flame.

545. *Primævus*: born first—the elder the two.

546. *Mæonio regi*. Mæonia was a c try of Asia Minor, sometimes confou with Lydia. Homer reckons its pe

erat, vetitisque ad Trojam miserat armis ;
 levis nudo, parmæque inglorius albæ.
 ubi se Turni media inter millia vidit ;
 acies, atque hinc acies adstare Latinas : 550
 a, quæ densâ venantûm septa coronâ
 a tela furit, seseque haud nescia morti
 , et saltu supra venabula fertur ;
 aliter juvenis medios moriturus in hostes
 ; et, quæ tela videt densissima, tendit. 555
 dibus longè melior Lycus, inter et hostes,
 et arma, fugâ muros tenet ; altaque certat
 lere tecta manu, sociûmque attingere dextras.
 Turnus, pariter cursu teloque secutus,
 pat his victor : Nostrasne evadere, demens, 560
 sti te posse manus ? Simul arripit ipsum
 entem, et magnâ muri cum parte revellit.
 s ubi, aut leporem, aut candenti corpore cycnum
 lit alta petens pedibus Jovis armiger uncis :
 itum aut matri multis balatibus agnum
 us à stabulis rapuit lupo. Undique clamor
 ur. Invadunt, et fossas aggere complent :
 tes tædas alii ad fastigia jactant.
 neus saxo, atque ingenti fragmine montis,
 ium, portæ subeuntem ignesque ferentem :
 biona Liger, Chorinæum sternit Asylas :
 iculo bonus, hic longè fallente sagittâ :
 ium Cæneus, victorem Cænea Turnus :
 s Ityn, Cloniumque, Dioxippum, Promulumque,
 garim, et summis stantem pro turribus Idam : 575
 mum Capys. Hunc primò levis hasta Themillæ
 terat : ille manum, projecto tegmine, demens

548. *Ille erat levis nudo ense*
 560. *Increpat eum his verbis*
 561. *O demens juvenis, sperasti-ne te posse evadere*
 563. *Talis, qualis ubi*
 565. *Aquila armiger Jovis, petens alta cæla sustulit uncia pedibus aut*
 565. *Aut talis qualis Martius lupo, ubi rapuit*
 568. *Ad fastigia murorum. Ilioneus sternit Lucetium*
 572. *Hic erat bonus sagittâ fallente longè Cæneus occidit*
 576. *Capys occidit Privernum.*

NOTES.

the auxiliaries of Priam. Helenor illegitimate son of the king of Messenia his slave Licymnia.
Vetitis armis : in forbidden arms. against the will of the gods ; or in a law or custom of the Romans, forbid slaves to bear arms, unless they been set free, except in cases of the danger. In the time of Hannibal, were employed in the common duty.
Sustulerat : in the sense of *pepererat*.
Levis nudo ense. The poet here denotes Helenor such, as those troops among Romans called *Velites*, from *velocitas*, had a small round shield or buckler, and some light missive weapons. *parma*. There was no heroic device on it. He had done nothing to distinguish and deserve praise. His shield was a blank.
Corona : a troop—company. *Septa* : encircled—encircled.
Supra venabula : upon the hunting.
Melior : in the sense of *celerior*

557. *Tenet* : reaches—arrives at the walls.
 558. *Tecta alta* : the high summits, or tops of the walls. Ruseus interprets it by *allæ pinnas*.
 559. *Pariter cursu* : he followed him with equal pace, and, with his dart, kept close to his heels. Or, he kept pace with the dart which he flung at him. This last gives us a fine idea of the quickness of his speed. It equalled the motion of his dart. Valpy takes it in this sense.
 565. *Balatibus* : bleedings—much bleating.
 566. *Martius*. The wolf was sacred to Mars : hence the epithet *Martius*.
 567. *Aggere* : simply, with earth.
 572. *Hic bonus jaculo* : the one skilful in throwing the javelin ; the other, &c. *Sagittâ fallente longè*. This is a beautiful epithet of an arrow ; which steals upon its object unawares, and surprises him with un-expected death.
 575. *Pro* : before—in front. Or, perhaps, we are to understand that he stood on the front of the towers next the enemy.
 577. *Strinxerat* : in the sense of *vulnera-*

- Ad vulnus tulit ; ergò alis allapsa sagitta,
Et lævo infixæ est lateri manus, abditaque intus
Spiramenta animæ letali vulnere rupit. 5
Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem, et ferrugine clarus Ibera,
Insignis facie ; genitor quem miserat Arcens,
Eductum Martis luco, Symæthia circum
Flumina, pinguis ubi et placabilis ara Palici. 6
586. Mezentius ipse, Stridentem fundam, positis Mezentius armis,
arnis positis, egit stridentem fundam
587. Et diffidit media Et media adversi liquefacto tempora plumbo
588. Et diffidit media Et media adversi liquefacto tempora plumbo
589. Tum primum bello celerem intendisse sagittam 5
Ascanius dicitur Dicitur, antè feras solitus terrere fugaces,
Ascanius, fortemque manu fudisse Numanum,
Cui Remulo cognomen erat ; Turnique minorem
594. Quique habebat Germanam, nuper thalamo sociatus, habebat.
minorem Is primam ante aciem digna atque indigna relatu 5
596. Tumidusque quoad Vociferans, tumidusque novo præcordia regno
præcordia Ibat, et ingenti sese clamore ferebat :
598. At, non pudet Non pudet obsidione iterum valloque teneri, -
ses, O Phryges, his capti, Bis capti Phryges, et morti prætereendere muros ?
teneri

NOTES.

verat. *Tegmine*: his shield. Being wounded, he put his hand to the wound to stop the blood, and threw away his shield for that purpose. Hence he is called *demens*.

578. *Sagitta allapsa alis*: the arrow glided swiftly on its wings, &c. The arrow passed through his hand as he held it upon his wound, fixed it to his side, and then passed into his body, piercing his vitals. *Spiramenta anime*: the lungs. This was not the arrow that first wounded him.

582. *Pictus*: embroidered as to his cloak with needle work—having an embroidered cloak. *Ibera ferrugine*: in Iberian purple. *Ferrugo* is the color of polished iron, which approaches nearly to purple. *Ibera*: an adj. from *Iberia*. Some take this for a country lying between the Euxine and Caspian seas, formerly called Iberia, now Georgia. A colony of these people removed to Spain, and settled near the river Iberus, to which they gave name. Others take it for Spain itself, sometimes called *Iberia*. It abounded in the best iron and steel. *Facie*: in the sense of *formâ*. *Clarus*: in the sense of *splendens*.

585. *Palici*. These were the sons of Jove and the nymph Thalia, the daughter of Vulcan. They were gods worshipped in Sicily, near the river Symæthia. It is not easy to assign the reason of their altar being called *placabilis*. Some conjecture they were appeased only by human victims at first; but afterward by common victims. Perhaps their altar may be so called, because it was the altar of atonement, as distinguished

from others that were altars of thanksgiving and divination. Diodorus Siculus tells that slaves, who were illy treated by their masters, fled here for safety. And the masters were not allowed to take them away until they had given security for their treatment of them. Hence Ræmus thinks was called *ara placabilis*. This is the most probable reason.

587. *Habenâ ter*: the string being whirled three times around his head to give greater force to the ball.

588. *Liquefacto plumbo*: with the melted lead. This is a poetical exaggeration, expressing the velocity of the ball through the air. The expression is borrowed from Lucan. Or the poet may allude to the striking of the ball at first. Ræmus says, *et liquefacto plumbo*.

590. *Intendisse*: to have shot—directed.

592. *Fudisse*: in the sense of *stravisse*.

593. *Cui Remulo*: in the sense of *Remulus erat cognomini*: to whom Remus was for a surname. This construction is imitation of the Greeks.

594. *Sociatus nuper*: being lately connected with her in marriage.

595. *Relatu*: a sup. in *u*, in the sense of *dictu*.

596. *Novo regno*: with his new power which he acquired by being connected with the royal family.

597. *Ferebat sese*: marched along—threw himself along.

598. *Teneri*: in the sense of *claudî*.

599. *Prætereendere*: to oppose your walls.

nostra sibi bello connubia poscunt!
 Deus Italiæ, quæ vos dementia adegit?
 c Atridæ; nec fandi fictor Ulysses.
 à stirpe genus. Natos ad flumina primùm
 nus, sævoque gelu duramus et undis
 invigilant pueri, sylvasque fatigant;
 re ludus equos, et spicula tendere cornu.
 iens operum, parvoque assueta juvenus,
 stris terram domat, aut quatit oppida bello:
 ævum ferro teritur, versæque juvencūm
 fatigamus hastâ. Nec tarda senectus
 at vires animi, mutatque vigorem.
 am galeâ premimus; semperque recentes
 ctare juvat prædas, et vivere raptō.
 picta croco et fulgenti murice vestis;
 e cordi; juvat indulgere choreis;
 icæ manicas, et habent redimicula mitræ.
 Phrygiæ, neque enim Phryges! ito per alta
 na, ubi assueti biforem dat tibia cantum.
 na vos buxusque vocant Berecynthia matris
 Sinite arma viris, et cedit ferro.
 a jactantem dictis, ac dira canentem
 lit Ascanius: nervoque obversus equino

600 600. En homines, qui
 poscunt

605 -
 606. *Eorum* ludus est

610

613. Juvat nos

614. Est vobis vestis

615 picta

615. Desidia sunt vo-
 bis cordi:

618. Vobis assueti
 huic sono.

620 621. Ascanius non tra-
 lit Numanum jactan-
 tem, ac

NOTES.

to screen yourselves behind your
 deave yourselves from death. Heyne
forte. The common reading is *morti*.
Nostra connubia: our brides. This
 n allusion to the case of Lavinia.
Fictor fandi: the dissembler of
Fandi: in the sense of *verborum*.
Durum genus: but we are a hardy
 in our origin.
Venatu: for *venatui*. See Ecl. v.
rigilant: are fond of—have a special
 o. *Fatigant sylvas*: weary the woods
 nests or game in the woods, by meton.
Cornu: from the bow. *Spicula*: in
 e of *sagittas*.
Domat: in the sense of *exercet*. Qua-
 he sense of *impugnat*.
Ferro: with the sword; that is, in

the covering of those parts as a mark of
 effeminacy. This is said by way of reproach.

617. *Overè Phrygiæ*, &c. He here speaks
 by way of contempt, calling them not even
 Phrygian men, but Phrygian women. The
 Phrygians were noted for their effeminacy
 and luxury. See Æn. iv. 216.

618. *Dindyma*: neu. plu. sing. *Dindymus*,
 a mountain in Phrygia, sacred to Cybele.
 Hence she is sometimes called *Dindymine*.
 Its name is of Greek origin, and signifies
 double-topt—having two tops. *Biforem*.
 Some understand by this a pipe with only
 two stops: others, two pipes with different
 stops, which, being played upon together,
 made very indifferent harmony. *Biforem*
cantum: discordant music. *Rumus* says,
imparem.

619. *Tympana*: neu. plu. timbrels. *Bere-
 cynthia*: an adj. from *Berecynthus*, a moun-
 tain and castle in Phrygia, sacred to Cybele;
 who sometimes was called *Berecynthia*.
Buxus: properly, the box-wood; by meton.
 a pipe made of the box-wood. This wood
 is supposed to have abounded on mount
 Berecynthus.

620. *Idæ*: an adj. from *Ida*, a mountain
 just back of Troy, sacred to Cybele, the
 mother of the gods. Hence she is called
 sometimes *Idæa*. *Sinite*: in the sense of
relinquite.

621. *Canentem dira*: uttering such indig-
 nities—such reproaches. *Rumus* says, *le-
 quentem*.

622. *Equino nerve*: the string of his bow
 was made of horse-hair

Fatigamus terga: we strike the backs
 oxen, &c. So constant were they
 use of their arms, that they did not
 y them aside when engaged in agri-
 They used their spears, &c. to spur,
 on their oxen while in the plough.
Mulat: in the sense of *pellit*.
Premimus, &c. By this we are to
 und that their old men had sufficient
 d strength of nerve, to bear arms.
Rapto: the plunder.
Desidia cordi: sloth is to you for
 and delight.
Tunica habent: your vests have
 and the ribbons of the mitre. Other
 particularly the Romans, had their
 id necks naked, and looked upon

- Contendit telum, diversa^{que} brachia ducens,
 Constitit, antè Jovem supplex per vota precatus
 Jupiter omnipotens, audacibus annue ceptis.
626. *Ego ipse feram* Ipse tibi ad tua templa feram solennia dona,
 solennia dona tibi ad Et statuam ante aras auratâ fronte juvenum
 tua Candentem, pariterque caput cum matre ferentem,
 Jam cornu petat, et pedibus qui spargat arenam
630. *Genitor Deorum* Audiit, et cœli genitor de parte serenâ
 audiit Intonuit lævum. Sonat unâ letifer arcus:
 Et fugit horrendum stridens elapsa sagitta,
 Perque caput Remuli venit, et cava tempora ferro
 Trajicit. I, verbis virtutem illude superbis. -
 Bis capti Phryges hæc Rutulis responsa remittunt.
636. *Ascanius disit* Hæc tantum Ascanius. Teuceri clamore sequuntur,
 hæc tantum. Lætitiaque fremunt, animosque ad sidera tollunt.
 Æthereâ tum fortè plagâ crinitus Apollo
 Desuper Ausonias acies urbemque videbat,
 Nube sedens; atque his victorem affatur Iulum :
 Macte novâ virtute, puer : sic itur ad astra,
642. *Omnia bella ven-* Dis genite, et geniture Deos Jure omnia bella
 tura fato, Gente sub Assaraci fato ventura resident :
 Nec te Troja capit. Simul hæc effatus, ab alto
 Æthere se mittit, spirantes dimovet auras,
 Ascaniumque petit : formâ tum vertitur oris
 Antiquum in Buten. Hic Dardanio Anchisæ
 Armiger antè fuit, fidusque ad limina custos :
 Tum comitem Ascanio pater addidit. Ibat Apollo
 Omnia longævo similis, vocemque, coloremque
649. *Tum pater Æneas* Et crines albos, et sæva sonoribus arma :
 addidit hunc Atque his ardentem dictis affatur Iulum :
 650. *Similis longævo* Sit satis, Æneada, telis impunè Numanum
 quoad omnia Opetiisse tuis : primam hanc tibi magnus Apollo

NOTES.

623. *Ducens brachia* : drawing his arms asunder. This is the posture of a man drawing the bow to its full stretch. *Telum* : his arrow.
624. *Antè* : in the sense of *primum*.
628. *Candentem* : in the sense of *candidum*.
629. *Petat* : he pushes—butts.
631. *Intonuit lævum* : the left thundered; or it thundered on the left. This was a lucky omen. See Ecl. i. 18.
632. *Stridens* : whizzing loud.
633. *Ferro* : *ferrum*, here, the point of the arrow, which was tipped with iron or steel—the barb.
637. *Animos* : the courage—valor of Ascanius.
638. *Plaga* : here, a part, or quarter of the sky or heaven.
641. *Macte* : go on—persevere. *Sic itur ad astra* : thus men arise to the stars, thou descendant of the gods, &c. By great and noble actions, men obtain immortality. *Ascanius* descended from Venus by Æneas his father, and from Jove, by Dardanus, the founder of the Trojan race. From Ascanius, called sometimes Iulus, descended Julius and Augustus Cæsar, according to Virgil, both of whom received divine honors.
643. *Sub gente Assaraci* : under the family of Assaracus. He was of the royal family of Troy, and one of the ancestors of Ascanius. *Jure* : by justice or equity. Here is an allusion to the universal peace which took place under Augustus, at the beginning of the Christian era.
645. *Spirantes* : blowing—whispering
646. *Oris* : in the sense of *vultus*. *Formâ*. This is the reading of Valpy and Ruhnken. Heyne reads, *formam*. But *formâ* is the easier.
651. *Sæva* : harsh in sound—terrible in sound.
652. *Ardentem* : fierce—ardent—eager for fight.
653. *Æneada* : the voc. of the patronymic *Æneades* : the son of Æneas. *Impunè* : without injuring thyself.
654. *Opetiisse* : in the sense of *occubuisse* vel *ceridum*.

- Concedit laudem, et paribus non invidet arma.** 655
Cætera parces, puer, bello. Sic orsus Apollo,
Mortales medio aspectus sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
Agnovère Deum procures divinaque tela
Dardanidæ, pharetramque fugâ sensère sonantem. 660
Ergo avidum pugnæ dictis ac numine Phœbi
Ascanium prohibent: ipsi in certamina rursus
Succedunt, animasque in aperta pericula mittunt.
It clamor totis per propugnacula muris.
Intendunt acres arcus, amentaue torquent. 665
Sternitur omne solum telis: tum scuta, cavæque
Dant sonitum fictu galeæ: pugna aspera surgit.
Quantus ab occasu veniens pluvialibus hædis 668. *Quantus imber*
Verberat imber humum: quàm multâ grandine nimbi *veniens pluvialibus hæ-*
In vada præcipitant, cùm Jupiter horridus Austris 670 *dis ab occasu solis*
Torquet aquosam hyemem, et cælo cava nubila rumpit.
Pandarus et Bitias, Idæo Alcanore creti,
Quos Jovis eduxit luco sylvestris Hiera,
Abietibus juvenes patriis et montibus æquos,
Portam, quæ ducis imperio commissa, recludunt, 675 675. *Quæ commissa*
Freti armis, ultròque invitant mœnibus hostem. *erat ipsis imperio*
Ipsi intus, dextrâ ac lævâ, pro turribus adstant, 678. *Et corusci quand*
Armati ferro, et cristis capita alta corusci. *alta capita cristis. Tules*
Quales æriæ liquentia flumina circum, *quales gemino æriæ*
Sive Padi ripis, Athesim seu propter amœnum, 680 *quercus consurgunt*

NOTES.

655. *Paribus armis.* Apollo, when a child, killed the serpent Python in defence of his mother, as Ascanius does here Numanus in defence of his country. Dr. Trapp thinks *paribus* is to be taken in a qualified sense: not equal skill or glory in arms, but of the like kind or sort of art in arms: for it can hardly be supposed that he would compliment a boy to the dishonor of himself.
656. *Cætera parces:* hereafter, boy, abstain from fight—as to what remains, abstain, &c. *Orsus:* having thus said: a part. of the verb *ordior*. *Cætera:* in the sense of *cæterum* *val cæterò*.
659. *Dardanidæ procures:* the Trojan nobles, or chiefs. *Dardanidæ:* a sub. used adjectively.
663. *Mittunt animas:* they expose their lives, &c. *Succedunt:* in the sense of *re-deunt*.
665. *Amenta.* These were properly a kind of thongs, tied to javelins, by which they were darted out of the hand. They served to direct the weapon with more certainty. The *armenta* here appears to be used for the darts or javelins themselves; by meton.
- Acres:* elastic.
667. *Fluctu:* in the sense of *conflictu*.
668. *Hædis.* The *hædi*, or kids, are two stars in the constellation *Auriga*, just below the shoulder. The rising and setting of which were thought to influence the weather, and render it rainy. *Veniens:* arising through the influence of the rainy kids.
670. *Jupiter:* in the sense of *æër*. *Horridus:* black—deeply impregnated with vapor. *In vada:* upon the sea. *Rumus* says, *in mare*.
672. *Idæo:* an adj. from *Ida*, a mountain of *Phrygia*.
674. *Juvenes æquos:* youths equal to their paternal oaks and mountains. This is an hyperbole to denote their great size and strength. It is said they were brought up by Hiera. *Turnebus* conjectures it should be *Hyæna*, which is a beast resembling a wolf; because it is said that *Romulus* was brought up by a wolf. *Abietibus et montibus:* the same as *abietibus montanis*, by hend.
675. *Recludunt:* in the sense of *aperiunt*.
676. *Invitant:* they invite—challenge. They stand in the entrance of the gate, and defy the enemy.
677. *Pro turribus:* like towers—in the room or place of towers: or perhaps before the towers.
680. *Padi.* Padus or Eridanus, the Po, a well known river of Italy, of considerable magnitude. *Athesim.* This river rises in the Alps, passes through Venice, and falls into the Adriatic, not far from the mouth of the Po.

- Consurgunt geminæ quercus, intonsaque cœlo
 Attollunt capita, et sublimi vertice nutant
 Irrumpunt, aditus Rutuli ut vidēre patentes.
 Continuo Quercens, et pulcher Equiculus armis,
 Et præceps animi Tmarus, et Mavortius Hæmon, 686
 686. Totis agminibus Agminibus totis aut versi terga dedēre,
 Aut ipso portæ posuere in limine vitam.
 Tum magis increscunt animis discordibus iræ :
 Et jam collecti Troës glomerantur eodem,
 Et conferre manum, et procurrere longius audent. 689
 Ductori Turno diversâ in parte furenti,
 Turbantique viros, perfertur nuntius, hostem
 Fervere cæde novâ, et portas præbere patentes.
 Deserit inceptum, atque immani concitus irâ
 Dardaniâ ruit ad portam, fratresque superbos. 695
 696. Et primum, ja- Et primum Antiphaten, is enim se primus agebat,
 culo coniecto, sternit Thebanâ de matre nothum Sarpedonis alti,
 Antiphaten, nothum alti Coniecto sternit jaculo. Volat Itala cornus
 Sarpedonis de Thebanâ Aëra per tenuem, stomachoque infixa sub altum
 matre, enim Pectus abit : reddit specus atri vulneris undam 700
 Spumantem, et fixo ferrum in pulmone tepecit.
 Tum Meropem atque Erymantha manu ; tum sternit
 Aphydnum :
 703. Tum sternit Bi- Tum Bitian ardentem oculis, animisque frementem,
 tan Non jaculo ; neque enim jaculo vitam ille dedisset ;
 Sed magnū stridens contorta falarica venit, 705

NOTES.

681. *Geminæ aëris quercus* : as two aërial oaks rise around, &c. This is a fine simile. It is taken from Homer, *Iliad* xi.

685. *Præceps*. Ruseus says, *temerarius*.

688. *Tum iræ* : then rage increases more and more in the hostile minds of the Trojans. *Discordibus* : in the sense of *hostilibus*. Ruseus says, *infensis*.

690. *Conferre manum* : to engage in close combat : a phrase.

692. *Turbanti* : routing—driving before him.

693. *Fervere* : rage with uncommon slaughter. *Fervere* signifies to be hot—to be busily engaged—also, to rage. *Nova* : uncommon—unusual. Ruseus says, *recenti*. But he takes *fervere*, in the sense of *animari* : to be animated—encouraged. *Præbere* : in the sense of *offerre vel dare*.

694. *Deserit* : in the sense of *relinquit*.

695. *Superbos fratres* : Pandarus and Bitias, mentioned above, the sons of Alcanor.

696. *Agebat se* : presented himself—took himself along.

697. *Sarpedonis*. Sarpedon was the reputed son of Jupiter. Hence the epithet *alti*, high, or nobly born. He was king of Lycia, and assisted Priam against the Greeks. *Thebanâ* : an adj. from *Thebes*. There were several cities of that name ; one in Egypt, one in Boetia, and one in Thessaly. The

one here alluded to was in *Asia Minor* : the sovereignty of which was long disputed between the Lydians and Mysians. *Nothum* : an illegitimate son.

698. *Cornus* : the cornell-tree—also, a javelin or dart made of the wood of that tree, by meton.

700. *Specus atri vulneris* : the cavity of the dark wound emits, &c. *Specus* is properly a den or cave, which is usually dark and gloomy. This idea the poet transfers to the wound made by the javelin of Turnus. Some copies have *sanguinis* in the room of *vulneris*. In this case, *atri sanguinis* must be governed by *undam*, and not by *specus* ; which would signify the wound itself. The common reading is *vulneris*. Valpy takes *specus* for the wound itself—the gaping wound. *Undam* : a stream—tide of blood. *Reddit* : in the sense of *emittit*.

701. *Fixo* : in the sense of *transfixo*.

703. *Ardentem* : flashing fire with his eyes.

704. *Non jaculo enim*, &c. The meaning of this line is : that Turnus did not kill him with an ordinary javelin, for he would not have yielded his life to a javelin—it would have had no effect on him. The others he killed with his hand—with an ordinary weapon.

705. *Falarica*. This was an oblong kind of javelin, bound about with wild fire. It was usually shot out of an engine against

acta modo ; quam nec duo taurea terga,
 i squamâ lorica fidelis et auro
 : collapsa ruunt immania membra.
 : gemitum, et clypeum super intonat ingens. 709. Intonat ruper
 Euboico Baiarum litore quondam 710 cum.
 a cadit, magnis quam molibus antè
 tam jaciunt ponto : sic illa ruinam
 hit, penitusque vadis illisa recumbit.
 e maria, et nigræ attolluntur arenæ.
 tu Prochyta alta tremit, durumque cubile 715
 lovis imperiis impôsta Typhæo.
 ars arripotens animum viresque Latinis
 : stimulos acres sub pectore vertit :
 ie fugam Teucris, atrumque timorem.
 conveniunt, quoniam data copia pugnae ; 720
 ue animo Deus incidit.
 , ut fuso germanum corpore cernit,
 t fortuna loco, qui casus agat res,
 i multâ converso cardine, torquet,

711. Quam constreco-
 tam antè homines ja-
 ciunt

712. Sic illa cadens
 prona

716. Inarimeque im-
 pôsta Typhæo quasi du-
 rum cubilo imperiis Jo-
 vis, tremat.

720. Latini conveni-
 unt undique, quoniam
 copia pugnae data est
 ipsis

NOTES.

wers for the purpose of setting
 fire. To show the prodigious
 Turnus, the poet intimates that
 by him. To express the rapi-
 dity, he says, it flew like a thun-
 derbolt.
 a : driven—sent. Modo : in the
 ore.

plici squamâ. The plates of a
 il were called squamæ, from their
 to scales. Squama et auro : for
 ma, by hend. Fidelis : trusty—
 it had hitherto protected him in

unt : in the sense of cadunt. Col-
 ling—losing their strength.
 onat, &c. These words may be
 he, falling upon his mighty shield,
 or, his mighty shield falling upon
 Clypeum : the same with clypeus.
 ge is imitated from Homer, Iliad

boico litore Baiarum. Baia was
 Campania, famous for its foun-
 tain water, situated in the upper
 e Sinus Neapolitanus, near the
 y Misenum. A colony from Chal-
 cidean Eubœa, hodie, Negropont,
 ie city Cumæ, not far from this
 mce the shore is called Eubœan.
 . The meaning is : that Betias
 mass of rocks, which had been
 a great height, and cast into the
 e purpose of forming a dam or
 the water.

libus : for a dam or pier.

ona : in the sense of cadens. Illi-
 ga upon the water. Penitus : in
 of profundè. Recumbit : it sinks
 the bottom—it rests, &c. This,

to us, would be a novel way of making a
 dam or pier in the water.

714. Miscent se : in the sense of turbantur.

715. Prochyta : an island lying to the south
 of the promontory Misenum, and formerly
 separated from the main land, by an earth-
 quake, according to Pliny. Its name is of
 Greek origin. Hodie, Procida. Alta : high,
 in reference to its surface. Or, alta may
 be taken in the sense of altè vel profundè.
 Rûmus says, intima. Heyne observes, that
 alta may be considered as an epithet proper
 for all islands, inasmuch as they are eleva-
 ted or raised above the sea, or surface of
 the water : alta, epitheton commune omnium
 insularum, quatenus mari cminent.

716. Inarime. This is a high and elevated
 island, laying to the west of Prochyta. This
 passage is taken from Homer, Iliad ii. 283
 Typhæo. Typhæus was one of the giants
 that attempted to scale heaven, and was
 signally punished by Jove for the audacious
 attempt.

718. Vertit acres : he turns his sharp
 spurs under their breast. This is a meta-
 phor taken from the application of the spur
 to the sides of the horse, to increase his
 speed and courage.

719. Atrum : in the sense of horridum
 grim—ghastly.

720. Copia : in the sense of opportunitas.

721. Incidit : in the sense of subit vel
 illabitur.

722. Corpore fuso : with his body stretch-
 ed on the ground. Ut : in the sense of
 quando.

723. Casus : misfortune—danger. Agat :
 attends their affairs—rules—governs. Ru-
 mus says, impellat.

724. Torquet : he shuts the gate.

- Obnixus latis humeris : multosque suorum 720
 Mœnibus exclusos duro in certamine linquit ;
 Ast alios secum includit, recipitque ruentes :
 Demens ! qui Rutulum in medio non agmine regem
 729. Inclusori' cum Viderit irruppentem, ultròque incluserit urbi :
 urbi, veluti Immanem veluti pecora inter inertia tigrim. 730
 Continuo nova lux oculis effulsit, et arma
 Horrendum sonuere : tremunt in vertice cristæ
 Sanguineæ, clypeoque micantia fulgura mittunt.
 Agnoscunt faciem invisam atque immania membra
 Turbati subito Æneadæ. Tum Pandarus ingens 735
 Emicat, et, mortis fraternæ fervidus ira,
 Effatur : Non hæc dotalis regia Amatæ ;
 Nec muris cohibet patriis media Ardea Turnum.
 739. Est nulla potes- Castra inimica vides : nulla hinc exire potestas. 740
 tas
 Olli subridens sedato pectore Turnus :
 Incipe, si qua animo virtus, et consere dextram
 Hic etiam inventum Priamo narrabis Achillem.
 Dixerat. Ille rudem nodis et cortice crudo
 Intorquet, summis adnexus viribus, hastam.
 Excepere auræ vulnus : Saturnia Juno 745
 Detorsit veniens ; portæque infigitur hasta.
 At non hoc telum, mea quod vi dextera versat,
 Effugies : neque enim is teli nec vulneris auctor.
 749 Sic Turnus ait : Sic ait : et sublatus altè consurgit in ensem,
 et consurgit Et mediam ferro gemina inter tempora frontem 750
 Dividit, impubesque immani vulnere malas.

NOTES.

726. *Duro* : in the sense of *mortifero*.

731. *Continuo nova lux*, &c. Davidson offers this to the eyes of the Trojans, and not to those of Turnus. The comeliness of his person and the brightness of his arms rendered him easy to be distinguished by the enemy. New light struck their eyes. Both Dr. Trapp and Rûmus refer it to Turnus. Rûmus says, *novum lumen emicuit ex oculis Turni*.

732. *Tremunt* : wave.

733. *Micantia* : gleaming—reflecting from his shield. *Mittunt* : in the sense of *mittunt se* : throws—darts itself at a distance. Davidson and Rûmus read *mittit*, referring to Turnus. Heyne reads *mittunt*, agreeing with *fulgura* in the nom. If we read *mittit*, *fulgura* will be the acc. plu. governed by that verb.

What follows of the feats of Turnus is astonishingly grand. But it may be objected, that the story is beyond probability. We are to recollect, however, that it is allowable in poetry to go beyond real life : and, beside, he is assisted in his amazing exploits by a divine power.

737. *Hæc non dotalis regia* : this is not the palace of Amata, promised as a dowry to thee. It was the purpose of Amata to bestow her daughter Lavinia upon Tur-

nus, and, with her, the kingdom of Latium. The verb *est* is to be supplied.

738. *Ardea*. The capital city of the Rutuli. *Media* : the middle or centre of your dominions. *Cohibet* : in the sense of *tenet*. *Patriis* : paternal walls.

741. *Consere dextram* : engage hand to hand with me.

742. *Etiam* : also—as well as among the Greeks.

743. *Hastam rudem* : a spear rough with knots, &c.

745. *Vulnus* : in the sense of *ictum*, by meton.

746. *Detorsit* : turned it aside. *Venias* : in the sense of *intervenias*.

748. *Enim neque auctor teli* : for neither the owner of the weapon, nor the author of the stroke, is the same. He far excels you in the strength of his body, and the nerve of his arm. *Vulneris* : in the sense of *ictus*. *Is* : in the sense of *idem*.

749. *Consurgit* : he rises upon his sword, raised high. He lifts up his sword, and rises on tiptoe, to give greater force to the blow. *Altè* may be connected with *consurgit*, or *sublatum*. The sense is the same in either case.

750. *Mediam frontem* : his head in the middle between, &c.

751. *Impubes* : beardless—without beard.

s : ingenti concussa est pondere tellus.
 s artus atque arma cruenta cerebro
 nuni moriens : atque illi partibus æquis
 ut atque illuc humero ex utroque pependit. 754. Atque caput pe-
 nt vers : trepidâ formidine Troës. 755. pendit illi *arionum* in
 ntinuò victorem ea cura subisset, æquis partibus huc
 e claustra manu, sociosque immittere portis,
 ille dies bello gentique fuisset.
 r ardentem cædisque insana cupido
 760 *norum*.
 idversos.
 pio Phalarim, et, succiso poplite, Gygen
 hinc raptas fugientibus ingerit hastas
 m : Juno vires animumque ministrat.
 alyn comitem, et confixâ Phegea parmâ : 765
 deinde in muris, Martemque cientes,
 imque Haliumque Noëmonaque Prytanimque.
 endentem contrâ, sociosque vocantem,
 gladio connixus ab aggere dexter
 : huic uno dejectum cominûs ictu
 770 eâ longè jacuit caput. Inde ferarum
 em Amycum, quo non felicior alter
 ela manu, ferrumque armare veneno :
 im Æoliden, et amicum Cretea Musis ;
 fusarum comitem : cui carmina semper
 775 æ cordi, numerosque intendere nervis ;
 equos, atque arma virûm, pugnâque cane-
 m ductores, auditâ cæde suorum,
 unt Teuceri, Mnestheus acerque Serestus ;
 que vident socios, hostemque receptum. 780
 theus, Quò deinde fugam ? quò tenditis ? inquit, *gitis* fugam ?

NOTES.

- in the sense of *illius*. His head
Sternit : he brings to the ground.
754. trahit.
bisat victorem : had the thought
 the mind of the victor to burst,
755. astra : the bars of the gate—the
756. it in adversos : drove him furious
 foes. He could not resist the
 of pursuing his revenge on his
 when they were full in his view.
757. cepit : in the sense of *interfecit*.
 as or surprises them with death.
 in the sense of *interfecit*, vel *jacit*.
758. aros : ignorant of his being within
 s. Not thinking of danger, and
 ing that Turnus and death were
 em. *Cientes* : rousing the martial
 f his friends—encouraging the
759. ardentem contrâ : meeting him—
 posite to him.
760. xter : on the right hand : or, dex-
 lful.
761. caput : receives—takes. *Inter-
 uous*.
 771. *Caput huic*. The same as, *Augur
 caput* : the dat. in the sense of the gen.
 772. *Felicior* : more skilful—expert.
 773. *Ungere* : to anoint. *Manu* : art—
 skill, by meton. The practice of poisoning
 arrows, and other missive weapons, obtained
 among some nations of antiquity. It is
 said to be done at the present day by some
 tribes of Indians, and some of the barba-
 rous nations of Africa. *Ferrum* : the point
 or barb.
 774. *Æoliden*. He was skilful at playing
 on wind instruments. He is therefore called
 metaphorically the son of Æolus. There
 is a propriety, therefore, in joining him with
Creteus, who was a distinguished musician,
 and consequently a friend and companion
 of the muses. *Cretea*, *Lyncea*, *Phegea*, are
 Greek accusatives.
 776. *Intendere numeros* : to apply notes
 to the strings of the lyre—to apply verse to
 music. *Rumus* says, *edere sonos chordis*.
Cordi : for a delight. *Cithara*, may here
 mean musical instruments in general.
 781. *Quò deinde fugam ?* where next will
 ye direct your flight? *Servius* says this

- Quos alios muros, quæ jam ultrâ mœnia habetis?
783. Unus homo, et Unus homo, vestris, ô cives, undique septus
ille septus vestris ag- Aggeribus, tantas strages impunè per urbem
gros undique Ediderit? juvenum primos tot miserit Orco? 785
 Non infelicia patriæ, veterumque Deorum,
 787. Non miseretque Et magni Æneæ, segnes, miseretque pudetque?
pudetque vos, O segnes, Talibus accensi firmantur, et agmine denso
infelicia Consistunt. Turnus paulatim excedere pugnâ,
 789. Turnus paulatim Et fluvium petere, ac partem quæ cingitur amni. 790
incipit Acrius hœc Teucri clamore incumbere magno,
 791. Teucri incipiunt Et glomerare manum. Ceu sævum turba leonem
acrius hœc Cùm telis premit infensis: at territus ille
 Asper, acerbâ tuens, retrò redit: et neque terga
 795. Nec ille est potis Ira dare aut virtus patitur; nec tendere contrâ 795
tendere contrâ per tela Ille quidem hoc cupiens, potis est per tela virosque.
virosque, quidem cu- Haud aliter retrò dubius vestigia Turnus
prians hoc Improperata refert; et mens exæstuat irâ.
 Quin etiam, bis tum medios invaserat hostes;
 Bis confusa fugâ per muros agmina vertit, 800
 Sed manus è castris properè coit omnis in unum
 Nec contrâ vires audet Saturnia Juno
 803. Sufficere vires et Sufficere: aëriam cœlo nam Jupiter Irim
contra Teucros. Demisit, germanæ haud mollia jussa ferentem;
 Ni Turnus cedat Teucrorum mœnibus altis. 805
 806. Ergò juvenis Ergò nec clypeo juvenis subsistere tantum,
valet subsistere tantum Nec dextrâ valet: injectis sic undique telis
impetum, nec clypeo, Obruitur. Strepit assiduo cava tempora circum
nec dextrâ Tinnitu galea, et saxis solida æra fatiscunt:
 810. Jubæ sunt dis- Discussæque jubæ capiti; nec sufficit umbo 810
cussæ Ictibus: ingeminant hastis et Troës, et ipse
 Fulmineus Mnestheus. Tum toto corpore sudor

NOTES.

is a bitter sarcasm. It implies that they had already fled into their camp, and shut themselves up through fear, within their intrenchments. *Tenditis*: in the sense of *ibitis*.

784. *Aggeribus*: in the sense of *muris*.

785. *Ediderit*: in the sense of *effecerit*.

787. *Segnes*: cowards. *Ruæus* says, *O, inertes*. It is better to consider *segnes*, as the voc. than the acc. agreeing with *vos* understood, and governed by the verbs *miseret* and *pudet*. It is more animated, and more in the spirit of address.

788. *Firmantur*: in the sense of *animantur*. By these words of Mnestheus the Trojans were encouraged, and rallied; and again returned to the attack.

790. *Partem*: the part of the walls which was bounded by the river.

791. *Hœc acrius*, &c. This retreat of Turnus gave courage to the Trojans, who began to press upon him more closely, and to form a band about him with a view to surround him, and take him prisoner.

792. *Turba*: a company of hunters.

794. *Acerbâ*: an adj. neu. plu. taken as an adverb. This is common among the poets. *Tuens*, a part. of *tueor*: looking fiercely.

795. *Tendere contrâ*: to go forward.

798. *Improperata*: slow—deliberate. Of *in*, negativum, and *properatus*.

800. *Confusa*: confused—disordered. *Ruæus* and some others read *conversa*.

801. *In unum*: against him alone. *Coit*: unites. Of *con*, and *co*.

805. *Ni Turnus*. A threat is intimated or implied in the words, *haud mollia mœnada*; which would be put in execution, unless Turnus retired from the Trojan walls.

809. *Tinnitu*: ringing. *Strepit*: in the sense of *sonat*.

810. *Jubæ*: the plumes or feathers in his helmet. These were struck from his head. *Umbo*. The boss or extreme part of the shield, by synec. the whole shield. This is not able to withstand the blows of the missile weapons.

812. *Fulmineus*: in the sense of *ardens*. The Trojans, with Mnestheus at their head.

et piceum, nec respirare potestas,
 agit: fessos quatit æger anhelitus artus.
 cùm præceps saltu sese omnibus armis
 n dedit. Ille suo cum gurgite flavo
 venientem, ac mollibus extulit undis;
 sociis ablutâ cæde remisit.

813. *Nec est potestas*
illâ respirare
 815. *Ille fluvius acce-*
pit eum venientem cum
suo flavo gurgite, ac ex-
tulit eum mollibus undis;
et remisit eum lætum so-
ciis, cæde ablutâ.

NOTES.

Turnus with such fury that he is
 maintain his ground. His solid
 brass is bruised and shattered by
 stones hurled at him; his plumes
 his head; his trusty shield begins
 to fly; and the enemy to repeat their
 th redoubled fury, with darts and
 in this situation, worn out with
 and panting for breath, he flings
 to the Tiber, and returns in safety
 P.
ut piceum flumen: pours a black
 stream. Turnus sweat so copiously
 from him in a stream. Mingled

with dust, which would adhere to his body,
 it became tough and clammy like pitch, and
 nearly of a similar color. *Æger anhelitus.*
 This is such a difficulty of breathing as they
 have, who are sickly, and asthmatic.

816. *Ille suo gurgite.* This is extremely
 beautiful. The poet represents the river
 god, expanding his gulfy bosom to receive
 Turnus, and bearing him off in safety upon
 his waves.

818. *Cæde ablutâ:* the blood being washed
 off. Not the blood from any wounds he had
 received; but from those wounds which he
 had inflicted.

QUESTIONS.

this book distinguished from all
 does Turnus in the mean time?
 attempt to burn the Trojan ships?
 becomes of them?
 does particular request was this
 them?
 does Dr. Trapp observe of this pas-

consider it a blemish to the book?
 in is Turnus roused to arms?
 at does the poet compare the
 of his troops?
 does the Ganges empty?
 its length?
 course does it run?
 is light is it considered by those
 near it?
 does the Nile rise?
 does it empty?
 how many mouths?
 effect has it upon the fertility of

occasions its inundations?
 fine comparison?
 failed to burn the fleet, what
 does Turnus determine to pursue?
 are any prodigy in the heavens at

as that prodigy?
 effect had it upon the Trojans?
 effect had it upon the Rutulians?
 Turnus make an address to his men
 occasion?
 effect had it upon them?
 the character of that speech?

At the conclusion, what does he recom-
 mend to his men?

When does he resolve to attack the camp
 of the Trojans?

What orders does he give to be observed
 during the night?

What is the condition of the Trojans?

What do they in the mean time?

Is there any proposition made to recall
 Æneas?

By whom was it made?

Who were Nisus and Euryalus?

Had any mention been made of their
 friendship before?

In what book?

And upon what occasion?

What is the character of this episode?

How many lines does it occupy?

In what state does the poet represent the

Rutulian camp during the night?

Which of the two friends is the elder?

Do they pass peaceably through the ene-
 my's camp?

What then did they do?

How long did they continue the slaugh-
 ter?

Did they both make their escape from
 the camp?

What prevented Euryalus from accompa-
 nying Nisus?

By whom was he taken prisoner?

Who commanded this troop of horse?

Where was Nisus during these transac-
 tions?

When he perceived his friend to be miss-
 ing, what course did he pursue?

Having found him in the hands of the enemy, what did he do?

Whom did he kill?

What effect had this upon the mind of Volscens?

By whom was Euryalus slain?

When he found he was about to be killed, did Nisus discover himself?

Did he make any appeal to the enemy upon this occasion?

What was his object in doing this?

Unable to save his life, what resolution did he take?

Whom did he kill?

Was he slain himself also?

What is the character of this episode?

Is it objectionable in any respect?

What are the principal grounds of objection?

At the return of day, what does Turnus do?

In what way did the Trojans learn of the death of Nisus and Euryalus?

What effect had the news upon the mother of Euryalus?

How was she employed at that time?

What effect had the sight of his head upon her?

In what light may her lamentation be considered?

What is the character of this sequel?

Who among the ancients is said to have greatly admired it?

By what troops was the assault commenced?

What do you mean by the *testudo*, or target defence?

On what occasion was that used?

What was the character of this assault?

Were the enemy repulsed in this attack?

What feats of valor did Turnus perform?

What effect had the burning of the tower upon the Trojans?

By whom was it set on fire?

After this, was the assault renewed?

Was any part of the Trojans, at this time, without the ramparts?

Were they able to defend themselves?

What did the sentinels at the gates do in this crisis?

Why did they open the gates?

Who were stationed as guard at the gates?

What was their stature and strength?

Did Turnus enter along with the fugitives?

Was he perceived at the time?

Was the gate closed immediately on his entrance?

What feats of valor does he here perform?

Whom does he first kill?

Are the Trojans able to stand before him?

What remark does the poet make after the admission of Turnus, and the closing of the gate?

How does the poet account for this want of thought in the hero?

By whom are the Trojans finally rallied, and brought again to the attack?

What becomes of Turnus?

How does he escape from them?

Did he receive any injury from the host of weapons sent at him?

By whom was Turnus assisted in his mighty achievements?

Did he return in safety to his troops?

LIBER DECIMUS.

JUPITER calls a council of the gods, and forbids them to assist either side. On this occasion, Venus makes a very pathetic speech in favor of the Trojans, and entreats Jupiter to interfere in their favor, and not to suffer them to be entirely destroyed. Juno replies in a strain haughty and imperious, and attributes their misfortunes to their own folly and misconduct, and particularly to the conduct of Paris in the case of Helen; and insinuates that Æneas was playing the same game at the court of Latinus. Jupiter concludes their deliberations by a speech, in which he declares he will assist neither party, that success or disaster should attend their own actions.

As soon as Æneas had concluded a treaty with the Tuscans, he hastens his return, accompanied by his allies. On his way he is met by a choir of nymphs: one of whom informs him of the transformation of his ships, of the attack of Turnus upon his camp, of the great slaughter he had made, and the distress to which his friends were reduced. When he arrives in sight of his camp, the Trojans shout for joy; and Turnus resolves to prevent their landing. Leaving a sufficient number to besiege the camp, he marches with the rest of his forces to the shore. Æneas divided his troops into three divisions, and, in that order, effected a landing. Here a general engagement commences, and Æneas performs prodigies of valor. The Arcadians were routed by the Latins. When Pallas perceives them give way, he hastens along the ranks, animates his men, and brings them again to the charge. Here he performs feats of valor. Lausus, who commanded one wing of the Latins, opposed him with equal skill and valor. Arcadian, Tuscan and Trojan, fell before him.

In the mean time, Turnus, informed of the havoc made by Pallas, determines to attack him in person. He proceeds against the youthful warrior, who, undaunted, meets him with strength and arms unequal.

After the death of Pallas, a great slaughter of the Trojans ensues. Æneas, in an other part of the line, informed of the death of Pallas and the slaughter of his troops, immediately sets out in search of Turnus. In his way he kills a great number, and puts to flight whole ranks. Venus assists the Trojans, and Juno intercedes with her husband to favor the Latins; but to no purpose. However, he permits her to bear away Turnus from the fight, and save him from the vengeance of Æneas. The goddess instantly repairing to the field of battle, assumed the shape and attire of Æneas; and, by a device of hers, conducted Turnus from the fight. As soon as he was out of danger, the phantom vanished. Discovering the deception, the hero becomes frantic with rage and disappointment.

Mezentius succeeds Turnus in command, and makes head against the Trojans. The fight is renewed with great fury, and he performs feats of valor. Victory, for a time, seems equally poised. Æneas beholds him thundering along the ranks, prostrating all who stand before him; and resolves to meet him. Mezentius throws a spear, which, glancing from the shield of Æneas, kills *Aniores*, who had been the companion of Hercules. The spear of Æneas wounds him in turn, but not mortally. In this situation, Lausus succors his father, and, flinging himself between the combatants, affords him an opportunity to retire, and, in the pious duty, loses his own life. He retires to the river, and washes his wound. All his anxiety is for his son, his affectionate, his dutiful Lausus. Messenger after messenger he sends to recall him from the fight. But when he learns his death, he resolves to return to fall by the hand of Æneas, or to bear off his spoils. For this purpose, he mounts his faithful courser, arms himself, and rushes into the field, seeking the victor. The book concludes with the death of Mezentius.

PANDITUR interea domus omnipotentis Olympi :
Conciliumque vocat Divum pater atque hominum rex
Sideream in sedem ; terras unde arduus omnes,
Castraque Dardanidum aspectat, populosque Latinos.
Consident tectis bipitentibus. Incipit ipse :
Cœlicolæ magni, quianam sententia vobis
Versa retrò ? tantumque animis certatis iniquis ?
Abnueram bello Italiam concurrere Teucris :
Quæ contra vetitum discordia ? quis metus, aut hos,
Aut hos arma sequi, ferrumque lacerare suasit ?
Adveniet justum pugnae, ne accersite, tempus,

5 5. *Supra* considant
tectis bipitentibus. *Ju-*
piter ipse incipit sic

9. *Quæ est hæc dis-*
cordia contra meum veti-
tum ? Quis metus suasit
10 *aut hos Italos, aut hos*
Teucros sequi

NOTES.

1. *Olympi*. Olympus is a very high mountain in the confines of Thessaly and Macedonia, whose summit is above the clouds. Hence the poets made it the residence of Jove. Here they assigned him a sumptuous palace. The epithet *omnipotens* is added by way of eminence; that being the proper epithet of Jove, who had there his residence. The poet here imitates Homer, *Iliad*, lib. viii.

4. *Aspectat* : in the sense of *despicit*. *Arduus* : in the sense of *sublimis*.

5. *Bipitentibus* : opening both ways, to the right and left.

6. *Cœlicolæ* : in the sense of *Superi*. *Quianam* : in the sense of *cur*. The meaning is : why have ye changed your purpose of assisting neither party ? Why do ye contend with so much animosity ? and disregard my prohibition that the Italians should not oppose the Trojans ?

8. *Abnueram* : I had forbidden the Italian nations, &c. This prohibition had not been

mentioned by the poet before. On the contrary, Jove had declared that Æneas should carry on a great war in Italy, *bellum ingens geret Italia*. *Æn.* i. 263. It is probable that the poet would have corrected this passage, if he had lived to revise this part of his works.

10. *Lacerare* : in the sense of *commovere*, says *Rumus*. *Suasit* : in the sense of *impulit*. *Arma* : by meton. for *bellum*.

11. *Adveniet justum* : the proper time for war will arrive, &c. Jove declares in council that the Italians had engaged in the war against the Trojans, contrary to his wish and inclination; that it was his desire Italy should open its bosom, and receive them in friendship and amity. But do not, ye gods, infer hence that I wish they should always escape the calamities of war. The time will come in its proper season, nor do ye hasten it, when warlike Carthage shall bring a great destruction upon the Roman towers. Then you may indulge your ani-

- Cùm fera Carthago Romanis arcibus olim
Exitium magnum, atque Alpes immittet apertas.
Tum certare odiis, tum res rapuisse licebit.
Nunc sinite, et placitum læti componite fœdus. 15
16. Jupiter dixit hæc
paucis verbis. Jupiter hæc paucis : at non Venus aurea contrâ
Pauca refert :
O pater, ô hominum Divûmque æterna potestas !
19. Quid aliud numen (Namque aliud quid sit, quod jam implorare queamus ?)
sit, quod Cernis ut insultent Rutuli ? Turnusque feratur 20
Per medios insignis equis, tumidusque secundo
Marte ruat ? non clausa tegunt jam mœnia Teucros .
Quin intra portas, atque ipsis prælia miscent
Aggeribus murorum, et inundant sanguine fossæ
25. Æneas ignarus Æneas ignarus abest. Nunquamne levâri 25
harum rerum abest. Obsidione sines ? muris iterum imminet hostis
Nascentis Trojæ, nec non exercitus alter :
Atque iterum in Teucros Ætolis surgit ab Arpis

NOTES.

monties, then you may foment discord ; but now cultivate harmony, and practice good will toward each other. Carthage was the most powerful rival of Rome. It was a very flourishing and commercial state. The interests of the two nations soon began to interfere, and a war broke out between them. A naval battle was fought off Sicily, in which the Carthaginians were victorious ; but the Romans had the advantage by land. A peace was concluded very much to the disadvantage of the former. The Carthaginians gave up all the islands between Africa and Italy, and agreed to pay 2,200 talents annually, for twenty years, to the Romans. This took place in the year of Rome 513. Twenty-four years after this, a second war broke out between the two rival powers. Hannibal was commander-in-chief of the Carthaginians. He led his army into Spain, which he subjugated as far as the Iberus. He thence passed over the Alps into Italy, where he defeated the Romans in several engagements, with great slaughter, and filled Rome itself with fear and consternation ; and if he had marched directly to Rome, it would, in all probability, have fallen before his victorious arms. In this juncture of affairs, Fabius Maximus was made dictator ; who, by his prudent measures, and, above all, by his declining a general engagement, and protracting the war, in some measure, recovered the Roman affairs. In the mean time, Scipio was sent into Africa to attack Carthage. Hannibal was recalled to defend his country. The Romans, however, were victorious, and Carthage became tributary. The intrepid Hannibal saved his life by fleeing his country. This war lasted seventeen years. In the third Punic war, as it was called, Carthage was utterly razed, under the younger Scipio, in the year of Rome 608.

12. *Fera* : warlike—fierce.
13. *Apertas Alpes*. Scaliger thinks *peris* to be supplied ; meaning that the Carthaginians marched through or over the Alps. This to be sure is the true meaning : but the construction will not bear it. We must not throw away the *atque*. Both Dr. Trapp and Rûmus understand the people of the Alps, whom Hannibal took with him. I can hardly think this to be the meaning. The expression is highly figurative and poetical. It represents Hannibal and his army pouring through the passages of the Alps, as if the mountains themselves were moved or sent against Rome.

14. *Tum licebit*, &c. The gods are here represented as divided and split into factions and parties. To calm their dissensions, Jove tells them a time will come when they may indulge their passions, and plunder and commit acts of violence. Dr. Trapp thinks the words *licebit*, &c. refer to the Trojans and Latins, on account of whom the gods were split into factions. It is common for writers, especially the poets, to ascribe the evil actions of men to the gods, under whose influence they were supposed to act. *Ha:* the Roman state. Rûmus says, *Trojanas res*.

15. *Sinite* : be quiet—permit it to be so. *Componite* : in the sense of *facite*, vel *conciliate*. *Placitum* : in the sense of *destinatum*. *Quod placet mihi*, says Rûmus.

22. *Tegunt* : protect—defend.

23. *Miscent* : in the sense of *committunt*.

24. *Ipsis aggeribus* : on the very ramparts of the walls.

27. *Nec non* : in the sense of *quoque*, vel *etiam*. *Imminet* : presses upon—besieges. Rûmus says, *instat*.

28. *Ætolis Arpis*. *Arpi* was a city of Apulia. It is called Ætolian from Ætolia, the country of Diomedes, who led a colony into that part of Italy, and founded *Arpi*.

s. Equidem, credo, mea vulnera restant :

progenies mortalia demoror arma.
pace tuâ, atque invito numine, Troës
petière, luant peccata ; neque illos
auxilio. Sin tot responsa secuti,
uperi Manesque dabant ; cur nunc tua quisquam
e jussa potest ? aut cur nova condere fata ?
epetam evastas Erycino in litore classes ?
ampestatum regem, ventosque furentes
excitos ? aut actam nubibus Irim ?
etiam Manes (hæc intentata manebat
rum) movet : et superis immissa repentè
, medias Italûm bacchata per urbes.
er imperio moveor : speravimus ista,
ortuna fuit : vincant, quos vincere mavis.
a est regio, Teucris quam det tua conjux
per everse, genitor, fumantia Trojæ
obtestor ; liceat dimittere ab armis
nem Ascanium ; liceat superesse nepotem.
sanè ignotis jactetur in undis ;
uncunque viam dederit fortuna, sequatur :
egere, et diræ valeam subducere pugnæ.
athus, est celsa mihi Paphos, atque Cythera,
ue domus : positus inglorius armis
hic ævum. Magnâ ditione jubeto

30 30. Et *eg* tua proge-
nies

31. Si Troës *petière*
Italiam sine

33. Sin *fecerunt id* se-
cuti tot responsa *eracu*

35 *lorum*, quæ
35. Aut *cur quisquam*
potest condere

39. Nunc etiam *Juno*

40 movet
40. Alecto immissa
in superis *regionibus lu-*
ciis

43. Dum fortuna fuit
propitia : illi vincant

45 45. O genitor, obtes-
tor *te* per fumantia ex-
cidia

50

52. *Ascanius* inglo-
rius exigit ævum *his*,
armis positus.

NOTES.

the son of *Tydeus*. Turnus sent to
h a view to engage him in the war,
out success, as will appear in the
g book. Venus, to aggravate her
uld insinuate that a Grecian army
reaching the Trojan camp under the
of great Diomedes. This is the *has-*
the *alter exercitus*, just mentioned.
lea *vulnera restant* : my wounds re-
Rumus thinks this is a reference to
nd she received from Diomedes, when
ued *Æneas* from the encounter with
o. Iliad, v. 335. And she fears the
ing may happen again. This eluci-
s words *demoror mortalia arma*. But
nay speak in the name of the Tro-
nsidering their wounds and suffer-
her own. *Demoror* : in the sense
to.
ace : permission or leave. *Pace* :
use of *venia*. *Numine* : in the sense
late.
anesque. This perhaps refers to the
ons and intimations, which *Æneas*
eived from the ghosts of Hector,
s and Crousa. *Manes*, sometimes
en for the infernal gods. It is here
l to *Superi*, the gods above.
lectere : to avert or turn aside. *Fata* :
e—decrees. *Condere* : to make—or-
ppoint. Rumus says, *statuere*.
in *Erycinæ litore* : on the Sicilian

shore. See *Æn.* v. 660. Where the Trojan
matrons, at the instigation of Iria, set fire to
their ships. *Repetam* : in the sense of *com-*
memorem.

37. *Regem* : *Æolus* king of the winds.
See *Æn.* i.

39. *Manes movet*. Here *Manes* plainly
means the infernal powers, whom Juno rous-
ed up against the Trojans, when she called
up Alecto from her dire abode. This was the
first time Juno had recourse to the powers
below, to assist her in the destruction of the
Trojans. This will help us to understand
the words : *hæc sors rerum manebat intentata*
Sors : in the sense of *pars*.

41. *Bacchata* : *est* is understood.

42. *Moveor nil* : I am not solicitous about
empire—I am not moved, &c.

46. *Liceat* : may it be permitted me to
remove (or take) Ascanius, &c.

50. *Valeam* : I would wish to be able—
I could desire to be permitted. *Tegere* : to
protect—rescue.

51. *Amathus* : gen. *amathuntis* ; a city of
the island of Cyprus. *Hodie, Limisso. Pa-*
paphos or *Paphus* ; another city of the same
island. *Hodie, Paffo. Cythera* : neu. plu.
an island between the Peloponnesus and
Crete. *Idatium* or *Idatia* : a city of Cyprus.
All these places were sacred to Venus.

52. *Domus* : in the sense of *sedes*.

54. Nihil ortum inde Carthago premat Ausoniam : nihil urbibus inde
obstabit Tyrnis. Quid pestem evadere belli 55
55. Quid juvit Æneas Juvit, et Argolicos medium fugiasse per ignes ?
evadere
57. Totque pericula Totque maris, vastæque exhausta pericula terræ,
maris, vastæque terre Dum Latium Teucris, recidivæque Pergama querunt ?
fuisse exhausta, dum Non satius cineres patriæ insedissee supremos,
61. Miseric Teucris Atque solum, quo Troja fuit ? Xanthum et Simoënta 60
Redde, oro, miseric ; iterumque revolvere casus
Da, pater, Iliacos Teucris. Tum regia Juno
Acta furore gravi : Quid me alta silentia cogis
Rumpere, et obductum verbis vulgare dolorem ?
Æneas hominum quisquam Divûmque subegit 65
Bella sequi, aut hostem regi se inferre Latino ?
Italiam petiit fatis auctoribus, esto,
Cassandræ impulsus furis. Num linquere castra
Hortati sumus, aut vitam committere ventis ?
70. Num persuasimus Num puero summam belli, num credere muros ? 70
ei credere summam belli, Tyrrhenamve fidem, aut gentes agitare quietas ?
num credere muros pu- Quis Deus in fraudem, quæ dura potentia nostra
ero ? Num persuasimus Egit ? ubi hic Juno, demissæ nubibus Iris ?
ei agitare

NOTES.

54. *Inde*: hence—from Ascania. He will not be in the way, or oppose the Tyrian city.

55. *Pestem*: destruction—ruin.

57. *Exhausta*: undergone—finished—exhausted to the very dregs. The verb *esse*, vel *fuisse*, is understood.

58. *Recidiva*. Davidson thinks *recidiva*, *aere*, means tottering again, or threatening a fall. But it also signifies, set up again after it is fallen, or rebuilt. Dr. Trapp takes it here in this sense. Commentators are not agreed upon the true import of the word. The whole speech of Venus is extremely artful, and well calculated to produce the desired effect. It is distinguished for its sweetness, tenderness, and pathos.

59. *Non satius*: would it not have been better for them to have settled upon, &c. The verb *esset*, vel *fuisset*, is understood.

62. *Da, pater*: grant, O, father, that they struggle again with the Trojan disasters; rather than continue in this state of suspense. These words, or words of the like import, appear to be requisite to complete the sense, and preserve the connexion.

63. *Acta*: in the sense of *impulsa* vel *agitata*.

64. *Obductum*: in the sense of *occultum*.

67. *Italiam petiit*, &c. This speech of Juno is very different from that of Venus: the one is tender, persuasive, and pathetic; the other haughty, imperious, and sarcastic. In the beginning, she acknowledges that Æneas undertook his voyage at the direction of the gods; but she will have it, that it was particularly at the instance of *Cassandra*, the daughter of Priam, a prophetess whom nobody believed. *Auctoribus*: advisers—persuaders, or the first movers.

68. *Furtis*: this Ruvius interprets by *neicinitis*.

70. *Summam*: the management—chief command.

71. *Fidem, aut gentes, agitare*, &c. This is a difficult passage, arising partly from the conciseness of the expression, and partly from the falsehood of the assertion. Commentators are generally agreed that *fidem* is to be taken for alliance or friendship, in the sense of *foedus*. To connect *agitare* with it in that sense, we must take the verb in the sense of *implorare*, which it will hardly bear. But if we take *fidem* to mean the loyalty and allegiance, which the Tuscans bore to Mezentius their king; and there is no reason, why it may not; then *agitare*, in its common acceptation, to disturb, shake or unsettle, may be connected with it, as well as with *quietas gentes*. It was not true, however, that the nations to which Æneas applied for assistance were at peace. For both the Tuscans and Arcadians were at war with the Latins. Heyne takes *agitare fidem*, in the sense of *solicitare societatem et foedus*. *Quietas*: at peace.

72. *Quæ dura nostra*: what rigid power of ours. This refers to the epithet *dura*, which Venus uses in relation to her, verse 44. Commentators generally take *fraudem* to mean detriment—damage. Ruvius interprets it by *damnum*, and it may so mean here; for Juno, all along, reflects upon the false steps and bad management of Æneas. But it may also mean fraud, alluding to the attempt to draw the Tuscans from their allegiance to their king. Heyne takes *fraudem* in the sense of *malum*. Servius, in the sense of *periculum*. Davidson renders it

Indignum est, Italos Trojam circumdare flammis
Nascentem, et patriâ Turnum consistere terrâ;
Cui Pilumnus avus, cui diva Venilia mater.
Quid, face Trojanos atrâ vim ferre Latinis?
Arva aliena jugo premere, atque avertere prædas?
Quid, soceros legere, et gremiis abducere pactas?
Pacem orare manu, præfigere puppibus arma?
Tu potes Æneam manibus subducere Graiûm,
Proque viro nebulam et ventos obtendere inanes;
Et potes in totidem classem convertere Nymphas:
Nos aliquid Rutulos contrâ juvisse, nefandum est.
- Æneas ignarus abest: ignarus et absit.
- Est Paphos, Idaliûmque tibi; sunt alta Cythera:
Quid gravidam bellis urbem, et corda aspera tentas?
Nos-ne tibi fluxas Phrygiæ res vertere fundo
Conamur? nos? an miseros qui Troas Achivis
Objecit? quæ causa fuit consurgere in arma
Europamque Asiâmq, et fœdera solvere furto?

75

77. Quid est illud, Tro-
janos
79. Quid est illud, le-
gere soceros, et abdû-
cere pactas sponsas e
gremiis sponserum?

84. Nos juvisse Ruth-
85 los aliquid contrâ Troja-
nos.

85. Æneas ignarus
periculi urbis

89. Num, nos, inquam,
an ille Paris qui

90

NOTES.

by the words "guileful measures," alluding to what is said in the preceding line.

74. *Indignum est*: it is a heinous crime, to be sure, that the Italians, &c.

76. *Pilumnus*: a king of the Rutuli, and reputed son of Jove. He was one of the ancestors of Turnus, and was deified. *Venilia*: she was the sister of Amata, and mother of Turnus. She also was made a goddess.

77. *Quid, Trojanos*: what is it for the Trojans to offer violence, &c. Servius explains *atra face*, by *savo bello*. Dr. Trapp thinks this is an allusion to the story of Paris, whose mother dreamed she should bring forth a torch or fire-brand; he being the cause of the war, which proved the ruin of Troy. *Fax*, signifies the first motives or incentives to any thing. *Fax belli*, is therefore the commencement of war. *Incendia belli*, is a war when it hath come to its height, and lays every thing waste before it, like a devouring flame. *Atrâ face*: with black or hostile torches. Rûsus says, *nigris tædis*.

78. *Premere jugo*: to subjugate. *Arva*: in the sense of *terras vel regiones*.

79. *Legere*. Servius renders it, by *furari*. Hence they are called *Sarrilegi, qui sacra legunt*; i. e. *furantur*. *Pactas*: betrothed spouses; *sponsas* being understood, or perhaps it is implied in *pactas*. *Legere soceros*: to steal fathers-in-law; that is, to marry their daughters without their consent, and against their wills. Heyne says, *eligere—numere*.

80. *Orare pacem*: to implore peace with the hand, and to fix arms on the stems of their ships. This refers to the olive boughs, which they held in their hands as a sign of peace when they visited the court of Lati-

nus. This is an invidious reflection of Juno, and entirely groundless. If it refer to the Latina, there was no crime in suing for peace, and being at the same time prepared for war. It was the most likely way to obtain it. If it relate to the Arcadians: they had no design of war upon them. Their arms were designed only to guard them against the insults of enemies on their passage to the court of Evander.

84. *Nefandum est*: it is a horrid crime for us, &c. The following line contains a most severe sarcasm. As if Juno had said: if Æneas, the general of an army, choose to be absent in so critical a juncture, and is not careful to inform himself of their state, let him, for aught I care, remain ignorant, and never return.

87. *Urbem*. The city *Laurentum*, to the government of which Æneas would arrive, by marrying Lavinia. *Gravidam: potentem*, says Rûsus. *Aspera*: in the sense of *bellicosa*.

88. *Tibi*. This is either redundant, or used in the sense of *tua*, agreeing with *Phrygia*. Juno here speaks in the present time, though reference is had to the Trojan war. This change of tense is often very elegant. It gives life and animation to the subject. *Fluxas res*. Rûsus says, *fragile regnum*, the frail power of thy Troy.

89. *Qui*. This refers to Paris, who was the cause of the Trojan war. *Nos*: was it I, or was it not rather that Paris, who exposed the unhappy, &c.

91. *Furto*: here adultery, treachery. *Furtum* also signifies any private, or secret act of wickedness. An allusion is here made to the rape of Helen, which was an act of the basest kind; a most perfidious crime. As if this the Greeks, we may suppose would

- Me duce, Dardanius Spartam expugnavit adulter ?
Aut ego tela dedi, fovi-ve cupidine bella ?
84 Tuis Trojanis Tunc decuit metuisse tuis ; nunc sera querelis
Haud justis assurgis, et irrita jurgia jactas. 85
Talibus orabat Juno : cunctique fremebant
Cœlicolæ assensu vario : ceu flamina prima
Cum deprênsa fremunt sylvis, et cæca volutant
Murmura, venturos nautis prodentia ventos.
Tum pater omnipotens, rerum cui summa potestas,
Infat. Eo dicente, Deûm domus alta silescit, 101
Et tremefacta solo tellus, silet arduus æther :
103. Posuêre statum ; Tum Zephyri posuêre ; premit placida æquora pontus.
pontus Accipite ergò animis atque hæc mea figite dicta.
Quandoquidem Ausonios conjungi fœdere Teucris 105
Haud licitum est, nec vestra caput discordia finem :
107. Secat sibi factis, Quæ cuique est fortuna hodie, quam quisque secat spem.
sive fuit Tros, Rutulusve, habebit eos Tros Rutulusve fuit, nullo discrimine habebit :
109. Seu castra Trojanorum tenentur Seu fatis Italûm castra obsidione tenentur,
Sive errore malo Trojæ, monitisque sinistris. 110
Nec Rutulos solvo. Sua cuique exorsa laborem
Fortunamque ferent. Rex Jupiter omnibus idem.
113. Ille annuit per Fata viam invenient. Stygii per flumina fratris,
flamina Per pice torrentes atrâque voragine ripas

NOTES.

have no further intercourse, or treaties, with the Trojans: which is the idea conveyed in *solvere fœdera*. Heyne takes *furto*, in the sense of *raptu*.

92. *Expugnavit Spartam*. History informs us that Paris did not carry off Helen in an amicable manner, but by violence and force. In her heart, however, she might not have been averse to it. This the Trojan prince effected in the absence of the Grecian king, who had entertained him in a very hospitable manner. Juno here calls him an adulterer, and represents him as an insidious enemy. *Expugnavit*: he assaulted, &c.

93. *Fovi bella*: fomented—caused wars through lust. *Cupidine*: unlawful desire, or love.

94. *Nunc*: this refers to the time of the rape of Helen. Here Juno is extremely severe.

95. *Haud justis*: in the sense of *injustis*. *Jurgia*: reproaches—complaints.

97. *Vario assensu*: with various assent; some approved of the speech of Venus, others of the speech of Juno.

98. *Deprênsa*: caught—pent up in the woods. *Cæca murmura*. murmurs scarcely to be heard. *Prodentia*: intimating to, &c.

101. *Infat.*: in the sense of *incipit*.

102. *Solo*. Whatever supports any thing may be called *solum*. *Solum terræ* would be the foundation of the earth. Rûsius says, *d fundamentis*.

103 *Fremit*; *evels*—renders smooth. Rûsius says, *steomit*.

107. *Quam spem, &c.* Servius and some others take *secat*: in the sense of *tenet vel habet*. But Turnebus, in the sense of *sumit*; and Rûsius, in the sense of *assumit*: takes, or assumes to himself; as when one divides a thing into parts or portions. Heyne differs from most commentators in the sense of the verb *secat*. He takes it in the sense of *incidere*, vel *perdere*: to cut off, or destroy by their actions.

109. *Fatis Italûm, &c.* This is generally understood of the fates unkind or hostile to the Italians. Rûsius interprets *fatis*, by *damno*: loss or damage. Davidson thinks *malis* is to be supplied.

110. *Malo errore*: whether by a fatal error of Troy, and inauspicious passages—whether the Trojans shall be successful in repelling the assaults of the Italians: this is expressed in the preceding line, *seu fatis*: or whether the Italians should prove victorious over the Trojans; these having been deceived by false predictions, and led into a fatal error, in coming hither to find a permanent settlement.

111. *Sua exorsa*: their own enterprises or actions shall bring to each party disaster or success. The issue of the war shall depend upon the parties engaged—I will assist neither. *Laborem*: Rûsius says, *damnum*.

112. *Idem*: in the sense of *æquus*. The verb *erit* is understood.

113. *Stygii fratris*. Pluto. See Geogr. l. 551.

- et totum nutu tremefecit Olympum
fandi. Solio tum Jupiter aureo
cœlicolæ medium quem ad limina ducunt.
1 Rutuli portis circùm omnibus instant
cæde viros, et mœnia cingere flammis.
Æneadûm vallis obsessa tenetur;
120 ulla fugæ. Miseri stant turribus altis
iam, et rarâ muros cinxere coronâ.
brasides, Hicetaoniusque Thymætēs,
que duo, et senior cum Castore Tymbris,
ies: hos germani Sarpedonis ambo,
125 125. *Hi sunt prima*
et Hæmon, Lyciâ comitantur ab altâ.
125 *acies*
ans toto connixus corpore saxum,
item exiguum montis, Lyrnessius Acmon,
io genitore minor, nec fratre Mnestheo.
130 illi certant defendere saxis;
130 *Mnestheo, fert*
ignem, nervoque aptare sagittas.
medios, Veneris justissima cura,
s caput ecce puer detectus honestum,
emma, micat, fulvum quæ dividit aurum,
135 decus, aut capiti: vel quale per artem
buxo, aut Oriciâ terebintho
ur. Fûsos cervix cui lactea crines
et molli subnectit circulus auro.
re magnanimæ viderunt, Ismare, gentes
dirigere, et calamos armare veneno,
140 generose domo: ubi pinguis culta
que viri, Pactolusque irrigat auro.
Mnestheus, quem pulsi pristina Turni
natorum sublimem gloria tollit;
145 hinc nomen Campanæ ducitur urbi.

NOTES.

nuit: he ratified or confirmed it.
licolæ medium, &c. This alludes
man custom of conducting the
m the senate house to his own
r apartment.

gio Æneadûm: simply the Tro-
e Trojans were called *Æneada*,
as their leader.

stere muros: they defend the walls
ranks. Rûsus says, *exiguo nu-*

nessius: an adj. from Lyrnessum
hrygia, near the *Sinus Adramyt-*

—*illi*. Davidson renders these:
ers. Valpy refers the *hi* to the
who were assaulting the ram-
l the *illi* to the Trojans who were
them. But when these pronouns
parate members of the sentence,
o the one first mentioned or more
nd *hic* to the latter, or last men-

dirigur ignem: to throw flames.

136. *Terebintho*: the *terebinthus*, or tur-
pentine tree. Its wood bears a resemblance
to ebony. *Oriciâ*: an adj. from *Oricum*, a
town of Macedonia in the confines of Epi-
rus, where those trees abounded.

140. *Armare*: in the sense of *ungere*.
Calamos: darts, or missile weapons in ge-
neral. *Generose*: voc. agreeing with *Ismare*:
nobly descended from a Lydian family.

142. *Pactolus irrigat*: Pactolus waters
them with its gold—golden stream. This
was a small river, on whose banks stood the
famous city Sardes, the capital of Lydia.
Here Cræsus held his court. It empties into
the Hermus, one of the largest rivers of
Asia Minor, and with it flows into the sea
near the city of Ephesus. They were both
celebrated for their golden sands. The poet
here supposes the water of the Pactolus to
be of a golden hue.

145. *Campanæ urbi*. Capua, the capital of
Campania. Here Hannibal took up his
winter quarters. But the luxury and dissipa-
tion of the place, proved the ruin of his
affairs in Italy.

- Illi inter sese duri certamina belli
 Contulerant : mediâ Æneas freta nocte secabat.
148. Namque ut pri-
 mum digressus ab Evan-
 dro, et ingressus
 150. Edocet quidve
 Namque ut ab Evandro castris ingressus Etruscis
 Regem adit, et regi memorat nomenque genusque;
 Quidve petat, quidve ipse ferat; Mezentius arma 150
 Quæ sibi conciliet, violentaque pectora Turni
 Edocet; humanis quæ sit fiducia rebus
 Admonet, immiscetque preces. Haud fit mora : Tarchon
 Jungit opes, fœdusque ferit. Tum libera fatia,
 Classem conscendit jussis gens Lydia Divûm, 155
 Externo commissa duci. Æneia puppis
 157. Tenet prima læca,
 sub juncta quoad Phry-
 gios leones rostro.
 Prima tenet, rostro Phrygios sub juncta leones :
 Imminet Ida super, profugis gratissima Teucris.
 Hic magnus sedet Æneas, secumque volutat
 Eventus belli varios : Pallasque sinistro 160
 Affixus lateri, jam quærit sidera, opacæ
 162. Jam quærit iter
 opacæ noctis; jam quæ
 dura Æneas passus est
 Noctis iter; jam quæ passus terræque marique.
 Pandite nunc Heliconæ, Deæ, cantusque movete
 Quæ manus interea Tuscis comitetur ab oris
 Ænean, armetque rates, pelagoque vebatur. 165
 Massicus æratâ princeps secat æquora Tigri :
 167. Sub quo erat
 manus mille
 Sub quo mille manus juvenum; qui mœnia Clusi,
 Quique urbem liquere Cosas : queis tela, sagittæ,
 Corytique leves humeris, et letifer arcus.
 170. Torvus Abas
 erat unâ cum illo : huic
 totum agmen fulgebat
 Unâ torvus Abas : huic totum insignibus armis 170
 Agmen, et aurato fulgebat Apolline puppis.
 Sexcentos illi dederat Populonia mater
 Expertos belli juvenes : ast Ilva trecentos,

NOTES.

147. *Freta* : the waters of the Tiber. *Contulerant* : they had joined—engaged in. *Inter sese* : the two armies.

149. *Regem* : in the sense of *ducem vel imperatorem* : the commander, or chief officer. This was Tarchon.

150. *Ferat* : in the sense of *effert*.

151. *Pectora* : the mind or temper. *Conciliet* : procures—gains over to his interest. This alludes to a supposed alliance with Turnus and the Rutulians.

154. *Opes* : troops—means of carrying on the war—power. *Ferit* : in the sense of *sancit*.

155. *Lydia gens* : after the expulsion of Mezentius, the Tuscans were forbidden by the fates to make themselves a king, unless he were a foreigner; or to march against him, unless under the command of a foreign general. They are free from this restraint, now that Æneas had arrived, and are at liberty to enter under his banner. The Tuscans were originally a colony from Lydia. Hence they are called *Lydia gens*. It is most likely, they had a fleet already prepared for an expedition. For in the short time Æneas was with them, they could not have built or even equipped one.

157. *Sub juncta*. The ship of Æneas had Phrygian lions yoked together, and placed under its prow or beak for its ensign. The lion was sacred to Cybele, who presided over Phrygia, and particularly over mount Ida, of whose pines Æneas had built his fleet.

158. *Ida* : the name of one of the galleys, commanded by Æneas in person. *Super imminet* : rises—towers above the rest.

161. *Quærit* : inquires concerning, &c.

165. *Pelago* : in the sense of *stuvio*.

167. *Clusi*. Clusium was a city of Tuscany. *Hodie*, *Chiuri*.

168. *Cosas* : the acc. plu. of *Cosæ* or *Cossæ*, a maritime town of Tuscany, near the promontory *Argenturium*. *Cosas* is put in apposition with *urbem*. *Queis* : whose weapons were arrows, &c. *Queis* : in the sense of *quorum*.

169. *Coryti*. *Corytus* is a word originally Greek, of the same import with *pharetra*, a quiver.

172. *Populonia* : an adj. from *Populonium*, a city on the promontory of that name. It is called *mater*, in the sense that *Italia* is called *parens*. *Populonia mater* : simply, the city *Populonium*.

173. *Ilva* : an island to the south of *Popu-*

ila inexhaustis Chalybum generosa metallis
 tius, ille hominum Divûmque interpres Asylas, 175 176. Tertius erat ille
 pecudum fibræ, cœli cui sidera parent,
 linguæ volucrum, et præsagi fulminis ignes :
 le rapit densos acie, atque horrentibus hastis.
 parere jubent Alpheæ ab origine Pisæ,
 Etrusca solo. Sequitur pulcherrimus Astur, 180
 ur equo fidens et versicoloribus armis.
 centum adjiciunt, mens omnibus una sequendi,
 Cærete domo, qui sunt Minionis in arvis ;
 Pyrgi veteres, intemperstæque Gravisæ.
 Non ego te, Ligurum ductor fortissime bello, 185
 insierim, Cinyra ; et paucis comitate, Cupavo,
 ius olorinæ surgunt de vertice pennæ.
 men amor vestrum, formæque insigne paternæ.

178. Ille rapit mille viros densos acie

183. Qui sunt ex domo Cærete, qui sunt in arvis Minionis

186. Et te, O Cupavo, comitate paucis militibus

NOTES.

um. *Hodie, Elba*. It abounded in iron (metallis) according to Strabo. Vir here calls them inexhaustible. This id sent three hundred men. *Generosa*: ending in. Rûmus interprets it by in-
 1. *Expertos*: expert—skilful.

17. *Ignes*: the flashes of the ominous tning.

18. *Densos*: in the sense of *conferatos*. ites is understood.

19. *Pisæ, urbs Etrusca solo*: Pisæ, a city, can in its situation, Alphean in its or- orders these troops to obey Asylas. s city stood on the western bank of the r Arnus, in Tuscany. It was supposed ave been founded by a colony from the pponnesus. Hence called *Alpheæ*, from *heus*, a river of that country, on whose ks stood the famous city *Olympia Pisa*. : in the sense of *situ*.

23. *Cærete domo*: from the city *Cære*. as subject to Mezentius. *Hodie, Cerve-* *Minionis*. Minio was the name of a r. *Hodie, Mugnone*.

24. *Pyrgi*. Those people inhabited a itimo town, not far from Cære, or Cære- s. It has long since been destroyed. *visæ*: the name of a town on the sea- d, unwholesome on account of the fens sarches in the neighborhood. It took its e from *gravitas æris*. All these differ- cities, with one mind, enter the war.

25. *Ligurum*: the gen. of *Ligures*, the bitants of Liguria, an extensive country taly ; a part of which is now the terri- of Genoa.

26. *Cinyra—Cupavo*. This passage is ure and difficult. It has divided the ions of commentators. *Phæton*, the of Phæbus and Clymene, desired of his er the government of his chariot for one ; which with difficulty was granted him. youth being unable to guide the fiery dæ, they turned from their diurnal track, came so near the earth that it began to

burn. He was thrown headlong into the Po. His sisters sought him every where. At length, finding his tomb on the banks of that river, they pined away with grief at the fate of their brother, and were trans- formed either into alder or poplar trees. See Ovid. Met. 2. Cinyra, king of the Li- gures, was a near relation of Phæton, and, grieving immoderately at his misfortune, was changed into a *Cygnus*, or swan. Dr Trapp takes *Cinyra* and *Cupavo* to have been brothers, the sons of him who was transformed into a swan. In this case, the application of *vestrum* is easy and proper. But to apply it to *Cupavo* alone, as most commentators do, is not so proper. He sup- poses their crime to have been the honoring of their father too much, by bearing his metamorphosed figure (the swan) engraven upon their shields, and his feathers on their helmets. Their love amounted to a crime, because it was for one whom the gods had punished for an offence committed against them, in his immoderate grief for Phæton. Rûmus thinks *vestrum crimen*, to be the crime of the family in general, who, by their im- moderate grief for Phæton, offended the gods, and were many of them changed into other forms. It may be objected to the interpretation of Dr. Trapp, that *filius* is after- ward used in the singular number. But he observes, though they were brothers, the oldest might be mentioned by way of dis- tinction and eminence. Davidson reads, *Cygnus*. See Ecl. vi. 62. and Æn. v. 105. Heyne conjectures there is here an interpo- lation. He differs from commentators in general in the interpretation of verse 186. He connects *Cinyra* with *Cupavo* in the same member of the sentence. *Non transi- erim te, Cupavo, comitate à Cinyra, et paucis aliis*, is his ordo of construction.

188. *Amor crimen*: Rûmus says, *amor est crimen vestræ familiæ, et insignis peccatum ex transformatione patriæ*.

- Namque ferunt, luctu Cycnum Phaëtonis amati,
 190. Dum canit inter Populeas inter frondes umbramque sororum 190
 populeas frondes Dum canit, et mœstum musâ solatur amorem;
 Canentem molli plumâ duxisse senectam,
 Linquentem terras, et sidera voce sequentem.
 Filius, æquales comitatus classe catervas,
 195. Ille Centaurum Ingentem remis Centaurum promovet: ille 195
 instat instat aquæ, saxumque undis immane minatur
 Arduus, et longâ sulcat maria alta carinâ.
 Ille etiam patriis agmen ciet Ocnus ab oris,
 Fatidicæ Mantûs et Tusci filius amnis,
 Qui muros, matrisque dedit tibi, Mantua, nomen 200
 201. Sed non est unum Mantua, dives avis, sed non genus omnibus unum.
 genus omnibus. Illi gens est triplex in origine: Gens illi triplex, populi sub gente quaterni;
 sunt quaterni populi sub Ipsa caput populis; Tusco de sanguine vires.
 gente: Mantua ipsa est Hinc quoque quingentos in se Mezentius armat,
 caput populis: ejus vires Quos, patre Benaco, velatus arundine glaucâ, 205
 sunt de Mincius infestâ ducebat in æquora pinu.
 205. Quos Mincius It gravis Auletes, centenâque arbore fluctum
 oriens ex patre Benaco, Verberat assurgens: spumant vada marmore verso.
 velatus. Hunc vehit immanis Triton, et cœrula conchâ

NOTES.

190. *Umbram sororum*: the shade of his sisters—the shade of the trees, into which his sisters were transformed.

191. *Musâ*: with music, or song.

192. *Canentem*: growing white, or being clothed, with the downy plumes of the swan, passed out his old age, &c.

195. *Centaurum*. The name of the ship was the Centaur, so called from having a Centaur painted, or carved upon the stem, holding a huge stone in his hand, with which he seemed to threaten the waves. The *Centauri* were fabled to be monsters, half man and half horse. See *Geor.* ii. 456. *Pro-movet*: in the sense of *impellit*.

198. *Ocnus*. He was not the founder of Mantua; but rather the fortifier and enlarger. The same as *Bianor*. See *Ecl.* ix. 60. He gave it the name of Mantua, from *Manto*, the name of his mother. *Manto*: gen. *Mantûs*, the name of a nymph. Hence the epithet *fatidicæ*: prophetic. *Ciet*: in the sense of *movet* vel *ducit*.

201. *Sed non genus, &c.* It appears that the inhabitants of the Mantuan territory were not of one common origin. We are told they were partly from *Tuscia* or *Etruria*, partly from *Venetia*, and partly from *Gallia*. This explains *gens illi triplex*: implying that the population consisted of people from those three nations. The whole territory was divided into four cities, districts or communities: *populi sub gente quaterni*. Each of which had its *Lucomon*, or petty king. Of these four, Mantua was the principal or chief city, *ipsa caput populis*. This territory was a part of *Etruria*, which was

divided into twelve *lucommones*, or regalities. *Gens*: in the sense of *natio*. *Genus*: lineage—descent.

203. *Vires de Tusco, &c.* By this we are to understand that the Tuscan part of the Mantuan population was the greatest.

204. *Armat in se*: Mezentius arms, &c. He furnishes a just cause for their rising in arms against him.

205. *Patre Benaco*. The Benacus is a lake in the territory of Verona. *Hodie, Lago di Garda*. The river Mincius rises out of it. Hence the epithet *patre* is added to Benacus.

206. *Mincius*: here the god of the river Mincius. He is represented as moving down his stream in hostile ships to join in the war against Mezentius. Hence the epithet *patre*, which is common to all the deities. It is here given to the lake Benacus, out of which the river Mincius rises. *Velatus*: in the sense of *coronatus*, says *Ruëus*. *Pinu infesta*. *Ruëus* says, *navibus inimicis Mezentio*. *Pinus*, by meton. for *navis* vel *naves*.

207. *Centena arbore*: with an hundred oars. The oar is here called *arbor*, to denote its size and magnitude. *Marmore verso*: the surface being upturned. *Vada*, here, is plainly put for the water of the Tiber; for, on this river, the fleet of *Æneas* was equipped. *It*: in the sense of *ducit*. *Auletes* was the commander of these troops.

209. *Triton*. He was the trumpeter of Neptune, and used a shell instead of a trumpet. His upper part was represented as a man, his lower part as a fish. Here the name

Exterrens freta : cui laterum tenus hispida nanti
Frons hominem præfert, in pristin desinit alvus ,
Spumosa semifero sub pectore murmurat unda
Tot lecti proceres ter denis navibus ibant
Subsidio Trojæ, et campos salis ære secabant.

Jamque dies cælo concesserat, almaque curru
Noctivago Phœbe medium pulsabat Olympum.
Æneas (neque enim membris dat cura quietem)
Ipse sedens clavumque regit, velisque ministrat.
Atque illi medio in spatio, chorus ecce suarum
Occurrit comitum, Nymphæ, quas alma Cybele
Numen habere maris, Nymphasque è navibus esse
Jusserat : innabant pariter, fluctusque secabant,
Quot prius æratæ steterant ad litora proræ.

Agnoscent longè regem, lustrantque choreis.
Quarum, quæ sandi doctissima, Cymodocea,
Ponè sequens, dextrâ puppim tenet : ipsaque dorso
Eminet, ac levâ tacitis subremigat undis.
Tum sic ignarum alloquitur : Vigilasne, Deûm gens,

Ænea ? vigila, et velis immitte rudentes.
Nos sumus Idææ sacro de vertice pinus,
Nunc pelagi Nymphæ, classis tua. Perfidus ut nos
Præcipites ferro Rutulus flammâque premebat :
Rupimus invitæ tua vincula, teque per æquor
Querimus. Hanc genitrix faciem miserata refecit,
Et dedit esse Deas, ævumque agitare sub undis.
At puer Ascanius muro fossisque tenetur
Tela inter media, atque horrentes Marte Latinos.
Jam loca jussa tenet forti permixtus Etrusco
Arcas eques. Medias illis opponere turmas,
Ne castris jungant, certa est sententia Turno.

210 210. Cui *Tritoni* nanti
hispida frons præfert
hominem tenus

215

219. Ecce chorus sua-
rum comitum occurrit
illi, nempe Nymphæ,
quas

225 225. Quarum Cymo-
docea, quæ est doctissi-
ma sandi

228. Tum alloquitur
eum ignarum harum re-
rum sic

230 231. Olim tua classis

235 235. Dedit nos esse
Deas maris

240

NOTES.

of a ship ; or the figure prefixed to the stern, like the Centaur above mentioned.

210. *Tenus laterum* : down to the waist.

214. *Ære* : with their brazen prow. *Æs lignis* any thing made of brass.

215. *Concesserat* : had given way—yielded to the night. *Nocti* is understood.

216. *Pulsabat* : arrived at—touched. *Rumæ* says, *attingebat*. *Olympum* : for *cælum*. *Phœbe* : the moon.

221. *Habere numen maris* : to have divinity of the sea—to become nymphs of the sea.

224. *Lustrant* : in the sense of *circumnant*.

227. *Eminet dorso* : she rises above the surface of the water with her back. *Subremigat* : she swims—rows herself along, &c.

228. *Gens* : in the sense of *soboles*.

229. *Immitte rudentes velis* : give the sheets to the sails—spread the sails to the full length of the halsers or sheets.

230. *Vertice* : in the sense of *monte*.

232. *Præcipites* : in the sense of *periclitantes*

234. *Refecit* : in the sense of *mutavit* : changed us into this form. *Genitrix* : Cybele, the mother of the gods.

237. *Horrentes* : *Rumæ* says, *feroces*. *Marte* : in the sense of *bello*.

238. *Permixtus* : in the sense of *unctus*. *Etrusco* : the singular for the plu. : the valiant Tuscans.

239. *Arcas eques* : the Arcadian horse. These were the cavalry furnished by Evander. It is most probable that Æneas gave direction to the Arcadians and Tuscans, his allies, to repair to some particular place by land, while he went with the fleet by water ; although no such place is mentioned by the poet. Turnus being informed of what was going on in Tuscany, and that Æneas was coming on with reinforcements, like a skillful general, resolves to intercept them, to attack them on the way, and prevent them from forming a junction with the Trojans in the camp, whom he was then blockading.

240. *Jungant* : join themselves to the camp—to the troops in the camp. The pron. *esse* is understood.

- Surge, age, et Aurorâ socios veniente vocari
 Primus in arma jube; et clypeum cape, quem dedit ipse
 Invictum Ignipotens, atque oras ambiit auro.
 Crastina lux, mea si non irrita dicta putâris,
 Ingentes Rutulâs spectabit cædis acervos. 248
 Dixerat: et dextrâ discedens impulit altam,
 Haud ignara modi, puppim. Fugit illa per undas,
 Ocyor et jaculo et ventos sequante sagittâ.
 Inde aliæ celerant cursus. Stupet incius ipse
 Tros Anchisiades; animos tamen omine tollit. 250
 Tum breviter, supera aspectans convexa, precatur
 Alma parens Idæa Deûm, cui Dindyma cordi,
 Turrigeræque urbes, bijugique ad fræna leones;
 Tu mihi nunc pugnæ princeps; tu ritè propinques
 Augurium, Phrygibusque adsis pede, Diva, secundo. 255
 Tantum effatus: et intereâ revoluta ruobat
 Maturâ jam luce dies, noctemque fugarat.
 Principio socii edicit, signa sequantur,
 Atque animos aptent armis, pugnæque parent se.
 Jamque in conspectu Teucros habet et sua castra, 260
 Stans celsâ in puppi. Clypeum tum deinde sinistrâ
 Extulit ardentem. Clamorem ad sidera tollunt
 Dardanidæ è muris. Spes addita suscitât iras.
 Tela manu jaciunt. Quales sub nubibus atris
 Strymonis dant signa grues, atque æthera tranant 265
 Cum sonitu, fugiuntque Notos clamore secundo.
 At Rutulo regi ducibusque ea mira videri
 Ausoniis; donec versas ad litora puppes
 Respiciunt, totumque allabi classibus æquor.
 267. At ea cæperunt videri mira
 Ausoniis; donec versas ad litora puppes
 Respiciunt, totumque allabi classibus æquor.
 270. Apex galeæ ardet capiti Æneæ
 Ardet apex capiti, cristisque à vertice flamma 270
 Funditur, et vastos umbo vomit aureus ignes.
 Non secus ac liquidâ si quando nocte cometæ

NOTES.

242. *Dedit*: in the sense of *reddidit*.
 243. *Oras*: the borders or edges of the shield.
 249. *Aliæ celerant*: the other nymphs accelerate the motion of the other ships, as Cymodocæa had done that of Æneas.
 250. *Tollit animos*. Dr. Trapp understands this of Æneas taking courage himself. Davidson, of his encouraging his men. "He raises the spirits of his troops."
 251. *Supera convexa*: the high canopy of heaven.
 252. *Dindyma*: neu. plu. *Dindymus*, in the sing.: a mountain in Phrygia, so called from its having two tops. *Cordi*: for a delight.
 254. *Propinques augurium*: render the omen propitious in due form. Rûsius says, *secundes omen benè—præsens sis hoc augurio*. Here the verb *propinquo*, though properly intransitive, becomes transitive, and has the acc. after it. Of *propinques augurium ritè*, Hayne says, *fac ostentum hoc ritè eventum*

- suum habere*. La Cerdâ says, *facias augurium propitium*. Valpy: "by your own presence give effect to the augury."
 255. *Phrygibus adsis*: aid the Trojans with thy propitious presence, *pede secundo*.
 259. *Aptent*: fit—prepare. Rûsius says, *excitent*.
 265. *Grues dant, &c.* This comparison is taken from Homer. The cranes are called *Strymonian*, from Strymon, a river of Macedonia, in the confines of Thrace, where cranes abounded. *Signa*: signs or signals of the approaching storm by their voices.
 269. *Totum æquor*: the whole surface of the water to be covered, &c. Rûsius says, *appelli*.
 270. *Apex ardet capiti*. This description of the armor of Æneas, is taken from Homer's description of that of Achilles.
 271. *Vomit*: in the sense of *emittit*. *Umbo*: the middle point of the shield, by *synæ* taken for the whole shield.
 272. *Cometæ* Comets are planets im-

luguibrè rubent; aut Sirius ardor;
 morbosque ferens mortalibus ægris,
 lævo contristat lumine cælum. 275
 men audaci Turno fiducia cessit
 ripere, et venientes pellere terrâ.
 os tollit dictis, atque increpat ultrò:
 optâstis, adest, perfringere dextrâ:
 Mars ipse, viri. Nunc conjugis esto 280
 tectique memor; nunc magna referto
 rum laudes. Ultrò occurramus ad undam,
 li, egressisque labant vestigia prima.
 òrtuna iuvat.
 et secum versat, quos ducere contrâ, 285
 obsessos possit concedere muros.
 Encas socios de puppibus altis
 xponit. Multi servare recursus
 pelagi, et brevibus se credere saltu;
 alii. Speculatus litora Tarchon, 290
 non spirant, nec fracta remurmurat unda,
 inoffensum crescenti allabitur æstu,
 ibitò proras, sociosque precatur:
 cta manus, validis incumbite remis:
 te rates: inimicam findite rostris 295

278. Ultrò tollit ani-
 mos suorum his dictis
 279. Adest vobis per-
 fringere hostem dextrâ.
 quod

283. Dum sunt trepidi,
 primaque vestigia labant
 iis egressis aquâ.
 285. Quos possit du-
 cere contra Æneam, vel
 quibus

290. Alii exponunt se
 per remos.

295

NOTES.

air motions, moving in very ec-
 ts. Sometimes they approach
 the sun; when they have a pro-
 uil, which has a fiery or luminous

This is always directly oppo-
 as seen from the comet, and is,
 ly, its dense atmosphere, illumi-
 sun, and propelled by the force
 of light issuing from the sun.
 formerly considered ominous,
 disaster to men. The word is
 the Greek. *Liquida*: a clear

ent *luguibrè*: blaze frightfully—
 hat is, portending disaster to the
guinei: fiery—red. *Sirius ar-*
r Sirius. It is sometimes called
 t, from the circumstance of its
 sign *Canis*, or the dog. *Sirius*
 as an adjective. It is a star of
 mitudo.

o: inauspicious.

ripere: in the sense of *anteca-*
 us the plan of Turnus to take
 f the shore, and, if possible, to
 landing of the troops. By do-
 would have an advantage over

pat. This Rûsus interprets by
Ultrò animos. This line is not
 everal ancient MSS. Heyne
 an interpolation. *Ultrò*, here,
 Turnus, immediately on seeing
 dvance to the shore, addressed
 l animated them to the contest.

The address is short, but it bespeaks the sol-
 dier and the commander.

279. *Perfringere dextrâ*. Servius says
 this is a military phrase, and imports *facere*
fortiter. *Adest*: it is arrived—the time is
 come. *Tempus* is understood.

280. *Mars ipse*: the battle is in your
 power, O men.

281. *Nunc referto*: now let each one imi-
 tate—call to his memory. Rûsus says.
memoret.

282. *Laudes*: the glory of his ancestors.
 Davidson reads, *laudesque*. Others omit the
que.

284. *Audentes*: the bold—courageous.

285. *Versat*: in the sense of *velvit*.

288. *Multi serrare*: many began to ob-
 serve the retreat of the ebbing sea, &c.
 The landing or debarkation of the troops
 was effected in three divisions. The one
 under Æneas landed on bridges thrown from
 the ships upon the shore. Another sought
 flats and shallows, which might be overflowed
 when the tide was full, and bare at the ebb.
 They leap out upon these, and, by the help
 of oars, get to the shore. The division un-
 der Tarchon sought an open and smooth
 shore, where the waves flowed on without
 meeting with an impediment or obstacle;
 and where landing would be less dangerous.
 The verb *caperunt* is understood.

289. *Languentis*: ebbing—falling.

291. *Spirant*. This is the reading of
 Heyne. The common reading is *operat*.
Quâ vada: where the bottom or shallows

- Hanc terram, sulcumque sibi premat ipsa carina
Frangere nec tali puppim statione recuso,
Arreptâ tellure semel. Quæ talia postquam
299. Socii *caperunt* Effatus Tarchon, socii consurgere tonsis,
consurgere tonsis Spumantesque rates arvis inferre Latinis,
Donec rostra tenent siccum; et sedere carinæ
302. Sed tua puppis Omnes innocuæ; sed non puppis tua, Tarchon.
non erat innocua Namque inficta vadis dorso dum pendet iniquo,
Anceps sustentata diu, fluctusque fatigat,
Solvitur, atque viros mediis exponit in undis :
Fragmina remorum quos et fluitantia transtra
Impediunt, retrahitque pedes simul unda relabens
309. Totam aciem suorum, et sistit eos in litore
contrâ *Æneam*. Nec Turnum segnis retinet mora; sed rapit acer
Totam aciem in Teucros, et contrâ in litore sistit.
Signa canunt. Primus turmas invasit agrestes
Æneas, omen pugnae: stravitque Latinos,
Occiso Therone; virum qui maximus ultro
Æneam petit. Huic, gladio perque aerea suta,
Per tunicam squalentem auro, latus haurit apertum.
Inde Lycam ferit, exsectum jam matre peremptâ,
Et tibi, Phoebe, sacrum; casus evadere ferri
Quod licuit parvo. Nec longè Cissea durum,
Immanemque Gyam, sternentes agmina clavâ,
Dejecit leto. Nihil illos Hercules arma,
Nil validæ juvère manus, genitorque Melampus,
Alicidæ comes usque, graves dum terra labores
Præbuit. Ecce Pharo, voces dum jactat inertes,
Intorquens jaculum, clamantis sistit in ore.
Tu quoque, flaventem primâ lanugine malas
Dum sequeris Clytium infelix, nova gaudia, Cydon,
Dardaniâ stratus dextrâ, securus amorum,
Qui juvenum tibi semper erant, miserande, jaceres;

NOTES.

were not rough. *Spirant*: in the sense of *astuant*.

292. *Inoffensum*: smooth—unobstructed. *Nec fracta*: not broken—dashed against any obstruction.

296. *Premat*: in the sense of *aperiat*.

299. *Tonsis*: properly, the blade; by synecdoche the whole oar. *Remis*, says Rûsius.

301. *Siccum*: *locum* is understood.

302. *Innocuæ*: safe. Rûsius says, *illæ*.

303. *Iniquo dorso*: an uneven or broken bank of sand.

304. *Sustentata diu anceps*: continuing a long time in that dangerous situation. *Fatigatque fluctus*. Servius explains this by *fluctus fatigat narem*; taking *fluctus* for the noun. But it is easier, and more poetical to say: "the ship tires the waves." They beat and dash against it so long, that they may be said poetically and elegantly to be tired or wearied out. Valpy says, "buffets the waves."

310. *Canunt signa*: they sound the signal for the fight. *Canunt*: in the sense of *sonant*.

311. *Omen*: in the sense of *initium vel faustum auspicium*.

313. *Suta*: part. pass. of the verb *suo* taken as a sub. the seams or folds of the shield—the shield itself. *Ærea suta*: the brazen shield. Some copies have *scuta*.

314. *Haurit*: in the sense of *transfigit*. *Huic*: in the sense of *hujus*.

315. *Exsectum*: cut out, or extracted from his mother, when dead.

316. *Ferri*. *Ferrum* here is the instrument with which his mother was opened. *Carus*: the danger of that instrument upon the body of the infant. *Parvo*: to him a child, or rather infant.

320. *Nil*. Heyne reads *nec*. The common reading is *nil*.

324. *Flaventem*: yellow as to his cheek with the first down. His beard had just begun to grow.

325. *Nova gaudia*: in the sense of *novum amicum*. Heyne says, *delicias*. *Is qui amatur*.

326. *Securus amorum*: regardless of the love of the youths &c. because dead.

- Ni fratrum stipata cohors foret obvia, Phorci
Progenies; septem numero, septenaque tela
Conjiciunt: partim galeâ clypeoque resultant
Irrita; deflexit partim stringentia corpus 330
Alma Venus. Fidum Æneas affatur Achaten:
Suggere tela mihi; non ullum dextera frustra
Torserit in Rutulos; steterunt quæ in corpore Graiûm
Iliacis campis. Tum magnam corripit hastam, 335
Et jacit. Illa volans clypei transverberat æra
Mæonis, et thoraca simul cum pectore rumpit.
Huic frater subit Alcanor, fratremque ruentem
Sustentat dextrâ: trajecto missa lacerto
Protinûs hasta fugit, servatque cruenta tenorem,
Dexteraque ex humero nervis moribunda pendit.
Tum Numitor, jaculo fratris de corpore raptò,
Æneam petiit: sed non et figere contrâ
Est licitum, magnique femur perstrinxit Achatæ.
Hic Curibus, fidens primævo corpore, Clausus 345
Advenit, et rigidâ Dryopen ferit eminûs hastâ
Sub mentum graviter pressâ, pariterque loquenti
Vocem animamque rapit, trajecto gutture: at ille
Fronte ferit terram, et crassum vomit ore cruorem.
Tres quoque Threiciois, Boreæ de gente supremâ; 350
Et tres, quos Idas pater, et patria Ismara mittit,
Per varios sternit casus. Occurrit Halæsus,
Auruncæque manus: subit et Neptunia proles,

331. Alma Venus de-
flexit partim *laxatim*
stringentia corpora. *Æneam*.

339. Protinûs *altera*
340 hasta missa, lacerto
Alcanoris trajecto, fugit

350 350. Per varios casus
sternit tres Threiciois
quoque, de suprema

NOTES.

330. *Partim*: a noun partitive: some of them. *Resultant*: in the sense of *resiliunt*.

331. *Deflexit*: turns aside, so that they *hast* touched his body.

333. *Suggere*: give to me the darts, &c.

339. *Hasta protinûs missa*. It is generally thought by commentators that the same spear which killed Mæon, also wounded Alcanor in the arm. But it is difficult to conceive that a javelin, after it had passed through a shield of brass and a breast plate, should retain so much force as to pass through the body of a man, and in its course wound another person in the arm; and, after this, that it should continue its way some distance. Some conjecture they were different weapons: and for this there is considerable ground of probability. Those who think there was only one spear, rely much upon the word *protinûs*, which they say, means, *strait-way*—right forward; but it also means, *forthwith*—immediately. Beside, Alcanor did not seize his brother till he was in the act of falling, and the dart, consequently, done its execution, and passed from the body on its way. Granting that *strait-way* is the proper meaning of *protinûs* in this place, may it not refer to the quickness of Æneas in repeating his throws, as well as to the motion of the dart? After all, the supposition of there being two darts,

makes the sense easier, and does no violence to the words.

After Æneas had killed Mæon, observing his brother in the act of supporting him, and bearing him off, immediately, so that there seemed to be no interval between the two darts, hurled one at him which passed through his shoulder; and, bloody from the wound it had inflicted, continued on its course for some distance. This is the opinion of Heyne. He says, *hasta alia missa ab Ænea*.

343. *Contrâ*: in the sense of *vicissim*.

345. *Curibus*: from *Cures*. This was a city of the Sabines. Of this city was *Clausus*, who commanded the Sabine troops. See *Æn.* vii. 707.

347. *Pressâ graviter*: driven with violence under his chin. *Pressa* agrees with *hastâ*. *Pariter*: in the sense of *simul*.

350. *Boreæ*. *Boreas*, properly, the north wind, fabled to have been the son of the river Strymon in Macedonia, or rather of the god of the river Strymon. *Suprema*: in the sense of *altâ vel sublimi*. Some take it in the sense of *extrema*, remote: meaning, they were a remote or distant nation of the earth.

351. *Ismara*: a city of Thrace, not far from mount *Ismarus*, according to Servius

352. *Casus*: in the sense of *vada*.

354. Nunc hi, nunc Insignis Messapus equis. Expellere tendunt
illi tendunt expellere alii
Nunc hi, nunc illi. Certatur limine in ipso
Ausoniæ. Magno discordes æthere venti
Prælia ceu tollunt, animis et viribus æquis: 354
358. Ipsi venti non inter se, non nubila, non mare, cedunt:
Non ipsi inter se, non nubila, non mare, cedunt:
Anceps pugna diu, stant obnixa omnia contra
Haud aliter Trojanæ acies, aciesque Latinæ 360
Concurrunt: hæret pede pes, densusque viro vir
At parte ex aliâ, quâ saxa rotantia latè
Impulerat torrens, arbustaque diruta ripis,
Arcadas, insuetos acies inferre pedestres,
Ut vidit Pallas Latio dare terga sequaci: 364
Aspera queis natura loci dimittere quando
Suasit equos; unum quod rebus restat egenis;
Nunc prece, nunc dictis virtutem accendit amaris;
Quò fugitis socii? per vos, et fortia facta,
Per ducis Evandri nomen, devictaque bella, 370
Spemque meam, patriæ quæ nunc subit æmula laudem,
Fidite ne pedibus. Ferro rumpenda per hostes
Est via, quâ globus ille virum densissimus urget:
Hæc vos, et Pallanta ducem patria alta reposcit
Numina nulla premunt; mortali urgemur ab hoste 374
Mortales; totidem nobis animæque manusque.
Ecce, maris magno claudit nos objice pontus:
Deest jam terra fugæ: pelagus, Trojanne petemus!
Hæc ait: et medius densos prorumpit in hostes.
Obvius huic primum, fatis adductus iniquis, 380
Fit Lagus: hunc, magno vellit dum pondere saxum.

NOTES.

354. *Messapus*. See *Æn.* vii. 691. He is there called *domitor equum*, because the horse was sacred to Neptune, his reputed father. Hence he is called, *Neptunia proles*.
358. *Cedunt*. The common reading is *cedit* in the sing. Heyne reads *cedunt*, which is preferable.
359. *Obnixa*. Some copies have *obnizi*. But Pierius informs us that he found *obnixa* in all the ancient manuscripts which he examined. It means the sense easier, and is probably the correct reading. All things stand struggling against one another: *venti ventis, nubes nubibus, mare mari*. Heyne reads, *obniza*. Walpy has *obnizi*.
363. *Arbustæ*: in the sense of *arbores*.
364. *Inferre pedestres acies*: to sustain a fight on foot: simply, to fight on foot.
- A part of the field of battle was rough and uneven ground, occasioned by the floods of the Tiber, or some torrent from the hills. Here the Arcadians chanced to fall, and being cavalry, they could not use their horses, and were obliged to dismount, and oppose the Latins on foot. But being unaccustomed to this mode of fight, they were soon thrown into confusion, and were fleeing before the enemy. In this critical state of affairs, Pallas hastened along the ranks, the only thing that remained to be done, to rally his men, and bring them up to the charge. He puts them in mind that their only hope of safety is in victory. He mentions their valiant achievements, their battles won, the name of their venerable monarch, &c. Upon this occasion, Pallas manifested the intrepid commander.
365. *Latio*: the country, put by metonymy for the inhabitants. *Sequaci*: valiant—or pursuing them in flight.
366. *Dimittere*: to dismount—to leave their horses. *Queis*: to whom, to wit, the Arcadians.
367. *Suasit*: in the sense of *coëgit*.
370. *Ducis*: in the sense of *regis*. *Devicta bella*: your victorious wars. Ruvius says, *relatas victorias*.
371. *Subit*: in the sense of *surgit*. *Patria laudis*: my father's glory.
374. *Reposcit*: in the sense of *rocat*.
377. *Maris*: in the sense of *aquæ*.
378. *Petemus*. The meaning is: we must either cast ourselves into the sea, and there perish, or cut our way through the enemy to the Trojan camp. Nothing else remains for us. We have no place for flight.
382. *Discrimina costis*: division—separa-

figit telo, discrimina costis
 dium quâ spina dedit : hastamque recepat
 hærentem. Quem non super occupat Hisbon,
 dem hoc sperans : nam Pallas antè ruentem, 385
 irit, incautum, crudeli morte sodalis,
 t, atque ensem tumido in pulmone recondit.
 thenelum petit, et Rhœti de gente vetustâ
 molum, thalamos ausum incestare novercæ.
 iam gemini, Rutulis cecidistis in arvis,
 t, Laride Thymberque, simillima proles,
 eta suis, gratusque parentibus error :
 c dura dedit vobis discrimina Pallas.
 ibi, Thymbre, caput Evandrius abstulit ensis :
 isa suum, Laride, dextera quærit ;
 imesque micant digiti, ferrumque retractant.
 adas accensos monitu, et præclara tuentes
 viri, mixtus dolor et pudor armat in hostes.
 Pallas bijugis fugientem Rhœtea præter
 t. Hoc spatium, tantùmque moræ fuit illo.
 nque procul validam direxerat hastam :
 medius Rhœteus intercept, optime Teuthra,
 iens, fratremque Tyren : curruque volutus
 semianimis Rutulorum calcibus arva.
 ut optatò, ventis æstate coortis,
 sa immittit sylvis incendia pastor :
 utis subitò mediis, extenditur unâ
 a per latos acies Vulcania campos :
 lens victor flammæ despectat ovantes.
 iter sociùm virtus coit omnis in unum,
 juvat, Palla. Sed bellis acer Halæsus
 in adversos, seque in sua colligit arma.

382. Figit hunc intorto
 telo, quâ spina dedit dis-
 crimina costis per me-
 dium dorsi, dum
 384. Quem stantem
 super Lagum
 385. Nam Pallas ex-
 cipit eum antè ruentem,
 incantum, dum
 390 390. Vos etiam gemini
 fratres, Laride, Thym-
 berque, cecidistis in Ru-
 tulis arvis.
 395
 399. Fugientem præ-
 ter eum bijugis
 400 400. Hoc fuit spatium
 vitæ tantùmque moræ ad
 mortem illo
 405
 407. Mediis sylvis su-
 bitò
 410
 412. In hostes adversos

NOTES.

arting to the ribs. Ruseus says, *dis-
 costarum*.
Recepat : in the sense of *retrahit*.
Occupat : in the sense of *intercipit*.
Anchemolum. He was the son of
 , king of the *Marrubii*, a people of
 He had an amour with his step-mo-
 speria. To escape the vengeance of
 er, he fled to Turnus.
Daucia proles simillima : these sons
 us, Laridus, and Thymber, resem-
 ch other so exactly—were so much
 at they could not be distinguished
 ch other even by their parents.
error : a pleasing error, or delusion.
Dura discrimina : cruel—fatal dis-
 . He singled those two brothers
 among the rest of the enemy, as the
 ar objects of his vengeance.
Evandrius ensis : the sword of Pal-
 son of Evander. He cut off the
 Thymber, and the right hand of
 . This explains the following line :
decisa : thy right hand cut off, seeks
 owner.

396. *Micant* : in the sense of *movent*.
 400. *Hoc spatium, &c.* The circumstance
 of Rhœteus intercepting the dart aimed at
 llus, which would have killed him, gave him
 a short space or time of life, and was so
 much respite from death.
 404. *Cedit* : in the sense of *pulsat, vel ferit*.
 405. *Optatò* : to his wish.
 406. *Dispersa* : scattered abroad.
 408. *Horrida Vulcania acies* : the horrid
 squadrons of fire, &c. This conveys a lively
 idea of a devouring fire raging without con-
 trol, and increasing its forces in its progress,
 like an army pouring troops after troops.
 Servius censures the poet in applying *acies*,
 troops, or marshalled squadrons, to fire. The
 expression, to be sure, is bold, but not incon-
 gruous. The word in poetry is applied to
 fire, spreading and raging, and destroying
 every thing in its way, like a desolating
 army. *Vulcania* : an adj. from *Vulcanus*,
 the god of fire; by meton. fire itself.
 409. *Ovantes* : exulting—victorious.
 411. *Acer* : valiant—intrepid in war.
 412. *Colligit se* : he stoops, and contracts

- Hic mactat Iadona, Pheretaque, Demodocumque,
 Strymonio dextram fulgenti diripit ense,
 Elatam in jugulum: saxo ferit ora Thoantis, 415
 Ossaque dispergit cerebro permixta cruento.
 Fata canens sylvis genitor celârat Halæsum:
 Ut senior leto canentia lumina solvit,
 Injecere manum Parcæ, telisque sacrarunt
 Evandri: quem sic Pallas petit, antè precatus: 420
 Da nunc, Tybri pater, ferro, quod missile libro,
 Fortunam atque viam duri per pectus Halæsi:
 Hæc arma exuviasque viri tua quercus habebit.
 Audiit illa Deus: dum texit Imaona Halæsus,
 Arcadio infelix telo dat pectus inermum. 425
426. At Lausus, ingens pars belli, non sinit agmina perterrita esse At non, cæde viri tantâ perterrita, Lausus, Pars ingens belli, sinit agmina. Primus Abantem Oppositum interimit, pugnæ nodumque moramque Sternitur Arcadiæ proles, sternuntur Etrusci:
430. Et vos, O Teucri, quorum corpora erant imperdita Graiis, caditis. Et vos, ô Graiis imperdita corpora, Teucrici. 430 Agmina concurrunt, ducibusque et viribus sequis: Extremi addensent acies; nec turba moveri Tela manusque sinit. Hinc Pallas instat et urget; Hinc contrâ Lausus: nec multum discrepat ætas; 435 Egregii formâ; sed quis fortuna negarat In patriam reditus. Ipsos concurrere passus Haud tamen inter se magni regnator Olympi: Mox illos sua fata manent majore sub hoste. Interea soror alma monet succurrere Lauso

NOTES.

himself behind the covert of his armor, particularly his shield.

413. *Mactat*: in the sense of *interfecit*.

414. *Strymonio*: the dat. in the sense of the gen. He cut off the right hand of Strymonius, raised against his throat—raised for the purpose of cutting the head from Halæsus. *Diripit*: in the sense of *abscindit*.

416. *Dispergit*: in the sense of *Diffundit*.

417. *Canens*: in the sense of *prædicens*, agreeing with *genitor*. *Fata*: in the sense of *mortem ejus*.

418. *Ut solvit*: as soon as the old man closed (loosed) his eyes in death, the fates, &c. Ruæus interprets *canentia* by *senilia*. Heyne considers the words *lumina canentia*, as referring to the gray hairs, eye brows, and beard of the old man—to his appearance in general, without a particular reference to the color of his eyes.

421. *Libro*: in the sense of *mitto*.

422. *Duri*: hardy—valiant.

425. *Inermum*: naked—unprotected by his armor. *Dat*: in the sense of *affert*.

426. *Tanta cæde viri*. Most commentators take this for *cæde tanti viri*, by hypallage: at the slaughter or death of so great a man; to wit, Halæsus. But it is easier, and more natural to understand it of the great slaughter, and havoc made by Pallas.

428. *Nodum moramque*: the strength, and support of the fight. The words imply that he, (Abas,) made a firm stand against the enemy—that he was the life and soul of the fight, and a principal obstacle to victory. Ruæus interprets *nodum*, by *difficultatem*.

430. *Imperdita*: not slain—destroyed. Reference is here made to the Trojan war, which proved fatal to so many Trojans.

432. *Extremi*, &c. The meaning appears to be this: that the rear ranks pressed upon the front, who were already engaged, that they also might come into action. By this means, the men became so close that they could not move their hands, or wield their weapons. *Turba*: the crowd.

433. *Pallas—Lausus*. One would naturally suppose, that the poet would have made these two young princes, so equally matched in every respect, try the fortune of the fight. But he well knew that it would be more to their glory, to fall by the hand of a superior foe, than to kill each other. He makes a fine use of their deaths afterward. The former was slain by Turnus, the latter by Æneas.

438. *Fata*: in the sense of *mors*.

439. *Soror alma*: the nymph Juturna, the sister of Turnus. She was made a nymph by Jove, who had an amour with her, as a

- volucris curru medium secat agmen. 440
 is : Tempus desistere pugnae ;
 Pallanta feror ; soli mihi Pallas
 perem, ipse parens spectator adesset.
 socii cesserunt æquore jusso.
 abscessu, juvenis tum jussa superba 445
 et in Turno ; corpusque per ingens
 t, obitque truci procul omnia visu ;
 etis it contra dicta tyranni :
 go jam raptis laudabor opimis,
 ni : sorti pater æquus utrique est : 450
 Fatus medium procedit in æquor.
 adibus coit in præcordia sanguis.
 us bijugis, pedes apparat ire
 itque leo, speculâ cùm vidit ab altâ
 campis meditantem prælia taurum, 455
 id alia est Turni venientis imago.
 contiguum missæ fore credidit hastæ,
 as, si quâ fors adjuvet ausum,
 ibus ; magnumque ita ad æthera satur :
 spitium, et mensas, quas advena adisti,
 lcide, cœptis ingentibus adsis : 461
 eci sibi me rapere arma cruenta,
 ferant morientia lumina Turni.
 is juvenem, magnumque sub imo
 gemitum, lachrymasque effudit inanes. 465
 natum dictis affatur amicis :
 ne dies ; breve et irreparabile tempus
 vitæ : sed famam extendere factis,
 opus. Trojæ sub mœnibus altis
 lere Deum : quin occidit unâ 470
 a progenies. Etiam sua Turnum
 metasque dati pervenit ad ævi.

441. *Inquit*: est tem-
 pus

443. *Cuperaui* ut *ipse*
 parens

445

450

455

454. *Utque leo adve-*
lat, cùm ab alta specula
vidit taurum stare

458. *Cœpit* ire prior,
 imparibus viribus, *ten-*
tans si quâ

461

460. O Alcide, præcor

te, per

462. *Turnus* cernat
 me rapere

NOTES.

or her violated chastity. See
sequens.
 in the sense of *dividit*.
at æquore jusso: retired from
 plain—from that part of the
 where Pallas was, to make
 is to advance against him.
 irveys. *Omnia* may refer to
 particularly, than to his per-
 been mentioned just before.
 with a stern or steady look.
 o sense of *dicit*, vel *respondet*.
pimis. For the *spolia opima*,
 —859.
æquus. Dryden takes *pater*
 , who, it is true, may be con-
 sidered of all, just and impartial.
 to take it for Evander, the
 . It was the same thing to
 as son were slain, or returned
 as was equally prepared for
Egros: in the sense of *pa-*

452. *Coit*: congeals. It retired from the
 extremities to the heart; there thickened,
 and ceased to circulate. Such was the fear
 of the Arcadians for the issue of the combat.
Apparat: in the sense of *parat*.
 457. *Contiguum*: within reach of his mis-
 sive spear.
 460. *Hospitium*. Hercules, on his return
 from Spain, was entertained by Evander,
 and after the death of Cacus was magnifi-
 cently worshipped. See *Æn.* viii. 184. *et*
sequens.
 461. *Adsis*: may you favor—aid.
 462. *Rapere*: in the sense of *auferre*.
 463. *Ferant*: may the dying eyes of Tur-
 nus endure to behold me victorious.
 466. *Natum*: Hercules. He was the son
 of Jupiter by Alcmena, the wife of Amphitry-
 on. Hence, sometimes called Amphitryoni-
 ades.
 467. *Stat*: is fixed.
 472. *Ad metas dati ævi*: to the end of his
 appointed life.

- Sic ait, atque oculos Rutulorum rejicit arvis
 At Pallas magnis emittit viribus hastam,
 Vaginâque cavâ fulgentem deripit ensen. 475
476. Illa *hasta volans* Illa volans, humeris surgunt quâ tegmina summa,
 'coidit, quâ summa Incidit, atque viam clypei molita per oras,
 Tandem etiam magno strinxit de corpore Turni.
 Hic Turnus ferro præfixum robur acuto
 In Pallanta diu librans jacit, atque ita satur : 480
 Aspice, num magè sit nostrum penetrabile telum.
482. Ac *cuspis teli* Dixerat : at clypeum, tot ferri terga, tot æris,
transverberat medium Cùm pellis toties obeat circumdata tauri,
clypeum vibranti ictu, Vibranti cuspis medium transverberat ictu,
tot terga ferri, tot æris, Loricæque moras, et pectus perforat ingens. 485
cùm pellis tauri circum-
data toties obeat cum, Ille rapit calidum frustrâ de vulnere telum :
perforatque moras Unâ eâdemque viâ sanguisque animusque sequuntur
 486. Illo *Pallas* frustrâ Corruit in vulnus ; sonitum super arma dedere ;
 488. Arma dedere son- Et terram hostilem moriens petit ore cruento.
 nitum super *cum.* Quem Turnus super assistens : 490
 Arcades, hæc, inquit, memores mea dicta referte
 Evandro : qualem meruit, Pallanta remitto.
492. Remitto *filium* Quisquis honos tumuli, quicquid solamen humani est.
 Pallanta ei Largior. Haud illi stabunt Æneia parvo
 495. Et fatus talia pressit *cum* exanimem Hospitia. Et lævo pressit pede, talia fatus, 495
 497. Nefasque impres- Exanimem, rapiens immania pondera baltei,
sum in eo, nempe, man- Impressumque nefas ; unâ sub nocte jugali
us juvenum cæsa fuerit Cæsa manus juvenum scdè, thalamique cruenti ;
scdè Quæ bonus Eurytion multo cælaverat auro :
 501. O mens hominum nescia Quo nunc Turnus ovat spolio, gaudetque potitus. 500
 503. Cùm optaverit se emptum esse magno Nescia mens hominum fati, sortisque futuræ,
pretio Pallanta intactum Et servare modum, rebus sublata secundis!
esse Turno tempus erit, magno cùm optaverit emptum
 504. Diomque, quò Intactum Pallanta ; et cùm spolia ista diemque
interfecit eum.

NOTES.

473. *Rejicit oculos*: he turned his eyes from, &c. that he might not behold a death, which he would have prevented, but was not able. Rûsus interprets the words by *retulit oculos ad campos*. Heyne says, *jacit retrâ-avertit*.

477. *Molita viam*: opening, or making a way for itself, &c. A part. agreeing with *hasta*, understood.

478. *Strinxit*: it glanced from, &c. It hit his body, but did not wound him.

479. *Robur*: a dart, or javelin. *Magè*, for *magis*.

481. *Penetrabile*: penetrating. Adjectives of this form are generally passive in their signification. There are some few instances of their being used in an active sense. This is one of them.

482. *Terga*: in the sense of *lamina*: so many plates of iron, so many, &c. The spear of Turnus passed through (*transverberat*) the middle of his shield, which was composed of so many plates, &c.

483. *Cùm*: in the sense of *quomvis*. *Obeat*

circumdata: simply, for *circumdatur*. Or, *circumdata* may be taken in the sense of *complicata*: folded up—doubled.

485. *Moras*: any thing that prevents—a stop or hindrance. It is here used for the folds and texture of the coat of mail.

490. *Assistens*: in the sense of *stans*.

493. *Humandi*: a gerund in *di*, in the sense of *humationis* vel *sepulchri*.

494. *Largior*: I freely bestow, or grant it. Rûsus says, *concedo*.

497. *Sub una jugali nocte*, &c. The story of the daughters of Danaus, who murdered their husbands in the night of their marriage, is here meant. See nom. prop. under *Danaïdes*.

499. *Eurytion*. The name of some artificer. The belt of Pallas was covered or overlaid with gold; in which this horrid crime was carved or engraven. *Bonus*: skilful. *Nefas*: any great or horrid crime, also, a wicked or odious person.

502. *Modum*: moderation—bounds.

503. *Erit*: in the sense of *veniet*.

- et socii multo gemitu lachrymisque
scuto referunt Pallanta frequentes.
tque decus magnum, rediture, parenti!
ma dies bello dedit, hæc eadem aufert
ingentes Rutulorum linquis acervos.
fama mali tanti, sed certior auctor
neæ, tenui discrimine leti
tempus versis succurrere Teucris.
æque metit gladio, latumque per agmen
item agit ferro, te, Turne, superbum
, quærens. Pallas, Evander, in ipsis
t oculis; mensæ, quas advena primas
dextræque datæ. Sulmone creatos
c juvenes, totidem, quos educat Ufens,
pit: inferias quos immolet umbris,
rogi perfundat sanguine flammæ.
go procul infensam contenderat hastam:
bit, ac tremebunda supervolat hasta:
mplectens effatur talia supplex:
Manes, et spes surgentis Iuli,
hanc animam serves natoque patrique.
alta: jacent penitus defossa talenta
enti: sunt auri pondera facti
mibi: non hic victoria Teucrum
aud anima una dabit discrimina tanta.
Eneas contrâ cui talia reddit:
que auri, memoras quæ, multa talenta,
tuis: belli commercia Turnus
prior, jam tum Pallante preempto.
- 505
507. O Palla, rediture
dolor, atque magnum
decus parenti!
510
515
516. Imprimis mensam,
quas primas ille tunc
advena adiit,
518. Hic rapit qua-
tuor juvenes, creatos
Sulmone; totidem, quos
Ufens educat, omnes vi-
ventes: quos immolet
tquam inferias umbris
Pallantis
525 525. Ut serves hanc
animam
530
532. Parce tuis natæ
multa talenta argenti

NOTES.

- unt: his friends gathering in
puentes) carry his body from the
e.
or, &c. This is an exclamation
a poet, or of his companions,
y the dead body, with a view
of Evander when he should
leath of his son. But his grief
some measure lightened by the
i of his distinguished actions.
or: in the sense of nuntius.
the sense of certus. Fama: a
nor.
i discrimine: in a small dis-
at hazard of. Modico interstitio
servius. Parumdistare ab exitio,
socio is understood. Tempus:
stood.
: in the sense of facit: he cuts
s with his sword, &c.
is: the plu. for umbrâ in the
n. v. 81, which sec. Inferias:
he dead. These were poured
o the grave. They were milk,
, &c. Upon these, it was sup-
nbra feasted.
undat: might wet, or sprinkle.
521. Contenderat: in the sense of *mittebat*
522. Subit: he stoops. Astu: with dex-
terity.
524. Per patrios manes, &c. This address
of Magus is imitated from Homer, *Iliad* vi.
where Adrastus supplicates Agamemnon
But the Roman poet has much improved
upon the Greek. Mr. Pope observes, that
nothing could be a more artful piece of ad-
dress than the first lines of this supplication,
when we consider the character of Æneas,
to whom it was made: *per patrios Manes, &c.*
526. Defossa penitus: buried deep in the
earth.
527. Pondera: masses: plu. of *pondus*.
Auri facti. By this we are to understand,
gold wrought into vases, statues, &c. Auri
infecti: of bullion—gold unwrought. Ca-
lali: of embossed silver—silver carved or
wrought into vases.
529. Tanta discrimina: so great differ-
ence. The victory of the Trojans does not
turn upon this point (*hic*.) My life can
make no great difference; beside, you shall
be abundantly rewarded for your clemency
in doing it.
532. Ista commercia: those terms or con-
ditions. Ista pacta belli, says Ruvius

534. Manes patris Anchisæ sentit Iulus.
 535. Abdidit onsem tenus capulo in corpus eius orantis. Nec erat Æmonides procul,
 541. Ingentique umbrâ mortis.
 545. Umbro dejecerat sinistram Anxuris ense, et totum
 552. Æneæ ardenti. Ille, hasta reductâ, impedit ejus lorica
 556. Super eum fatur hæc
 557. Tu, hostis metuendo,
 533. Hoc patris Anchisæ Manes, hoc sentit Iulus. Sic fatus, galeam lævâ tenet; atque reflexâ Cervicæ, orantis capulo tenus abdidit onsem. Nec procul Æmonides, Phœbi Triviaeque sacerdos, Infula cui sacrâ redimibat tempora vittâ, Totus collucens veste atque insignibus armis. Quem congressus agit campo, lapsusque superstans Immolat, ingentique umbrâ tegit: arma Serestus Lecta refert humeris, tibi, rex Gradive, trophæum. Instaurant acies, Vulcani stirpe creatus Cæculus, et veniens Marsorum montibus Umbro. Dardanides contrâ furit. Anxuris ense sinistram, Et totum clypei ferro dejecerat orbem. Dixerat ille aliquid magnum, vimque affore verbo Crediderat, cæloque animum fortassè ferebat, Canitiemque sibi, et longos promiserat annos. Tarquitus exsultans contrâ fulgentibus armis, Sylvicolæ Fauno Dryope quem Nympha creârat, Obvius ardenti sese obtulit: ille reductâ Loricam clypeique ingens onus impedit hastâ: Tum caput orantis nequicquam, et multa parantis Dicere, deturbat terræ: truncumque tepentem Provolvens, super hæc inimico pectore fatur: Istic nunc, metuende, jace. Non te optima mater Condet humi, patriove onerabit membra sepulchro: Alitibus linquere feris, aut gurgite mersum Unda feret, piscesque impasti vulnera lambent. Protinus Antæum et Lycam, prima agmina Turni, Persequitur fortemque Numam, fulvumque Camertem. Magnanimo Volscente satum; ditissimus agri

NOTES.

533. *Infula*. This was a sort of diadem worn by priests and illustrious persons. The *vitta* was a kind of label or fillet, that hung down from the *infula*, on each side. *Cui*: in the sense of *cujus*.

540. *Congressus*: engaging, or meeting: a part. agreeing with *Æneas*.

541. *Ingenti umbrâ*: with the shades of death—an everlasting shade. *Ruæus* says, *magnis lenbris*. *Davidson* says, “with the deep shades of death.” *Heyne* thinks it refers to the shield and body of *Æneas*; which is a very singular interpretation. *Superstans ingenti umbrâ tegit*, says he. *Tegit*: in the sense of *opprimi*.

542. *Arma lecta*: his arms gathered up, to be a trophy to thee, O Mars, king of war. *Gradivus*, a name of Mars.

543. *Acies*: in the sense of *pugnam*.

545. *Dardanides*: *Æneas*.

546. *Dejecerat*: *Umbro* had cut off the left arm of *Anxur* just as *Æneas* came up. He had thrown down his left arm, and with it his shield fell to the ground. This, and some other embarrassed sentences, occur, particularly in this book, which plainly show that *Virgil* had not put the finishing hand

to the *Æneid*. *Totum orbem clypei*: simply the whole shield.

547. *Vim*: force—efficacy. *Aliquid magnum*. He had repeated some spell or incantation, which he hoped would prove efficacious against the darts of *Æneas*, and therefore he made head against him. *Davidson* says, “some mighty spell he had pronounced.” *Ruæus* observes: *magis quibusdam consecrationibus et carminibus adversus vulnera se munierat*. *Germanus*, and some others think *magicum* should be read in the place of *magnum*.

551. *Sylvicolæ*: the dat. agreeing with *Fauno*: an inhabitant of the woods. Of *sylvæ* and *colo*. *Creârat*: in the sense of *pepererat*.

553. *Hasta reductâ*: his spear being drawn back, that he might throw it from him with greater force. *Impedit*: he encumbers, or renders useless to him, his corselet, &c. because his spear remained fast in them.

561. *Prima agmina*: the chief or principal leaders. They were so valiant, they were a host themselves. *Heyne* says, *qui pugnant ante ordines vel qui in prima acie*

Qui fuit Ausonidûm, et tacitis regnavit Amyclis
 Ægeon qualis, centum cui brachia dicunt,
 Centenasque manus, quinquaginta oribus ignem
 Pectoribusque arsisse; Jovis cûm fulmina contra
 Tot paribus streperet clypeis, tot stringeret enses
 Sic toto Æneas desævît in æquore victor,
 Ut semel intepuit mucro. Quin ecce Nyphæi
 Quadrijuges in equos, adversaque pectora tendit:
 Atque illi longè gradientem et dirà frementem
 Ut vidère, metu versi, retròque ruentes,
 Effunduntque ducem, rapiuntque ad litora currus.

Intereà bijugis infert se Lucagus albis
 In medios, fraterque Liger: sed frater habenis
 Flectit equos; strictum rotat acer Lucagus ensem.
 Haud tulit Æneas tanto fervore furentes;
 Irruit, adversâque ingens apparuit hastâ.

Cui Liger:
 Non Diomedis equos, non currum cernis Achillis,
 Aut Phrygiæ campos: nunc belli finis et ævi
 His dabitur terris. Vesano talia latè
 Dicta volant Ligeri: sed non et Troius heros
 Dicta parat contrâ; jaculum nam torquet in hostem.
 Lucagus ut pronus pendens in verbera telo
 Admonuit bijugos, projecto dum pede lævo
 Aptat se pugne, subit oras hasta per imas
 Fulgentis clypei, tum lævum perforat inguen.

565. 565. *Talis qualis erat*
 Ægeon, cui homines di
 cunt fuisse centum

570. 570. *Mucro gladii in-*
 tepuit sanguine

572. Illi equi, ut pri-
 mum vidère eum longè

575

578. *Eos furentes tanto*

580

586

NOTES.

564. *Ausonidûm*: gen. plu. for *Ausonida-*
um, by syn. The Ausones were among
 the early inhabitants of Italy. *Tacitis Amy-*
clis. *Amyclis* was a city of Latium, near
 Terracina, which is said to have perished
 through silence. The city having been fre-
 quently thrown into confusion by false
 alarms, at length a law was made that none
 of its inhabitants should mention the ap-
 proach of an enemy. So that, when an en-
 emy actually advanced against the city, it
 was suddenly destroyed for want of timely
 intelligence. Servius assigns another reason
 for the singular epithet of *tacitæ*. He ob-
 serves, they held the doctrines of Pythago-
 ras, which forbade them to offer any violence
 to serpents, and enjoined, at the same time,
 a silence of five years. At a time, a host of
 serpents issued from a lake near the city;
 the inhabitants refusing to attack them, fell
 a prey to them.

565. *Ægeon*: the son of Cælus and Ter-
 ra. The same as *Briareus*.

568. *Tot paribus clypeis*. It is generally
 thought these words imply, that the num-
 ber of his shields was equal to his arms or
 hands. But it is difficult to conceive how
 that could be. The warrior carried a shield
 only on his left arm; and with his right
 hand he wielded the sword, the javelin, &c.
 His shields and swords (*enses*), doubtless,
 equalled together the number of his hands.

But *paribus* may mean that they were all of
 equal size and shape. *Streperet*: in the
 sense of *sonabat*.

570. *Ut semel*: when once his sword, &c.
Mucro: properly, the point of the sword, by
 synec. the whole sword.

571. *Adversa pectora*. By these words, we
 are to understand the breasts of the steeds,
 rather than the breast of the charioteer *Ni-*
phæus. It gives us a higher idea of the
 courage of Æneas, who dared to stand
 against, and oppose the course of these
 horses.

572. *Dirà*: an adj. of the neu. plu. used
 as an adv. in imitation of the Greeks.

574. *Effundunt*: they throw out the tri-
 ver.

575. *Bijugis*: *bijugi* is, properly, a pair
 of horses harnessed: by meton. the carriage
 in which they are harnessed. Of *bis* and
jugum. Lucagus was drawn in a chariot by
 a pair of white horses.

578. *Fervore*: heat—violence.

582. *Ævi*: of your life.

583. *His terris*: on this spot—in this place

584. *Vesano Ligeri*: from insolent Liger.
Liger is declined like nouns of the third
 declension, some of which make the abl. in
i, as well as in *e*. *Et*: also.

587. *Admonuit*: goaded on his horses
 with a dart—the point of his javelin, or
 dart. *Rumus* says, *excitavit*.

- Excussus curru moribundus volvitur arvis ; 590
 Quem pius Æneas dictis affatur amaris :
 Lucage, nulla tuos currus fuga segnis equorum
 593. *Vertère eos* Prodedit, aut vanæ vertère ex hostibus umbræ :
 594. *Tu ipse saliens* Ipse rotis saliens juga deseris. Hæc ita fatus,
 rotis Arripuit bijugos. Frater tendebat inermes 595
 Infelix palmas, curru delapsus eodem :
 597. *Oro per te, per* Per te, per qui te talem genuère parentes,
 parentes, qui Vir Trojane, sine hanc animam, et miserere precantis
 599. *Æneas respondit* Pluribus oranti Æneas : Haud talia dudum
 illi oranti pluribus verbis Dicta dabas : morere, et fratrem ne desere frater. 600
 600. *Tu frater ne de-* Tum, latebras animæ, pectus mucrone recludit.
 tere Talia per campos edebat funera ductor
 Dardanius, torrentis aquæ vel turbinis atri
 More furens. Tandem erumpunt, et castra relinquunt
 Ascanius puer, et nequicquam obsessa juventus. 605
 Junonem interea compellat Jupiter ultro :
 O germana, mihi atque eadem gratissima conjux !
 Ut rebare, Venus, nec te sententia fallit,
 609. *Non est illis vris* Trojanas sustentat opes ! non vivida bello
 dextra Dextra viris, animusque ferox, patiensque pericli ! 610
 Cui Juno submissa : Quid, ô pulcherrime conjux,
 Sollicitas ægram, et tua tristia dicta timentem ?
 613. *Si foret mihi* Si mihi, quæ quondam fuerat, quamque esse decebat,
 tandem vis in amore, quæ Vis in amore foret ! non hoc mihi namque negares
 Omnipotens ; quin et pugnæ subducere Turnum, 615
 Et Dauno possem incolumem servare parenti.
 Nunc pereat, Teucrisque pio det sanguine pœnas.

NOTES.

590. *Excussus* : thrown—tost from his chariot.

591. *Pius Æneas*. Dr. Trapp observes the epithet *pius* seems a little incongruous, while he is insulting a fallen enemy. Some soldier-like epithet would seem much more proper for our hero on this occasion. But he is avenging the death of his friend *Pallas*, who had just been slain ; and among the heathen, that was looked upon as an act of piety.

592. *Lucage* : Mr. Davidson observes, this is a very poor sentiment, an ill-timed affectation of wit, unworthy both of the poet and the hero. Virgil appears to have been led into it, from an over fondness for Homer. *Nulla segnis* : no slow flight of your horses, &c.

594. *Juga* : properly the yoke : here, the chariot. Sometimes, also, the horses, by meton.

598. *Sine* : spare, or save this life. In the sense of *parce*. Rûmus says, *omitte*.

601. *Latebras animæ* : the seat of life. Rûmus says, *quo latet anima*. *Latebras* is put in apposition with *pectus*.

607. *Conjux*. Juno was both the sister, and wife of Jove. *Conjux* is both a husband, and wife

608. *Venus, ut rebare, &c.* This is said ironically, as appears both from the turn of the sentence, and the answer of Juno, which shows that she considered it in that light. How Venus supports the Trojan strength !

609. *Opes* : in the sense of *vires*. She gives strength, or power to the Trojans, to perform such mighty deeds. *Vivida* : in the sense of *ardens*.

611. *Submissa* : humble—submissive.

612. *Ægram* : afflicted—full of grief. The pron. *me*, is understood.

613. *Si foret mihi vis* : O, that there were the same force in my love—O, that I had the same influence over thy affections, &c. but I have lost it ; for otherwise, thou wouldst not deny me this.

616. *Possem* : I would be able—I could desire to have power, &c.

617. *Pereat* : now he must perish, and make retribution, &c.

This is said by Juno with a degree of indignation, that the favorite of Venus should thus prevail, and that the daughter should have more influence with Jove than the wife. Davidson renders the words *det pœnas* : “ let him glut the vengeance of the Trojans with his pious blood.” His blood

Ite tamen nostrâ deducit origine nomen ;
 Pylumnusque illi quartus pater ; et tua largâ
 sæpe manu, multisque oneravit limina donis. 620
 Cui rex ætherei breviter sic fatur Olympi
 In mora præsentis leti, tempusque caduco
 Oratur juveni, meque hoc ita ponere sentis ;
 Folle fugâ Turnum, atque instantibus eripe fatis.
 Hactenus indulgisse vacat. Sin altior istis 625 625. Vacat mihi in-
 Sub precibus venia ulla latet, totumque moveri
 Mutarive putas bellum, spes pascis inanes.
 Cui Juno illachrymans : Quid si, quod voce gravaris,
 Mente dares ; atque hæc Turno rata vita maneret ?
 Nunc manet insontem gravis exitus ! aut ego veri 630
 Vana feror : quòd ut ô potiùs formidine falsâ
 Ludar ; et in meliùs tua, qui potes, orsa reflectas ! 631. Quòd, ô sit res
 ut potiùs
 Hæc ubi dicta dedit, cælo se protinus alto
 Minit, agens hyemem nimbo succincta per auras,
 Iliacamque aciem, et Laurentia castra petivit. 635
 Tum Dea nube cavâ tenuem sinè viribus umbram,
 In faciem Æneæ, visu mirabile monstrum !
 Dardaniis ornat telis : clypeumque jubasque
 Divini assimulat capitis ; dat inania verba :
 Dat sinè mente sonum, gressusque effingit euntis. 640
 Morte obitâ, quales fama est volitare figuras,
 Aut quæ sopitos deludunt somnia sensus.
 At primas læta ante acies exsultat imago,
 Irritatque virum telis, et voce lacessit.
 Instat cui Turnus, stridentemque eminùs hastam 645
 Conjicit : illa dato vertit vestigia tergo.
 Tum verò Ænean aversum ut cedere Turnus
 Credidit, atque animo spem turbidus hausit inanem :

NOTES.

is called pious, because Turnus was descended from the gods.

619. *Quartus pater*. Turnus was the fourth in a direct line from Pylumnus, who is, therefore, called his fourth father. He was his great-grandfather's father.

620. *Limina tua* : in the sense of *tua templa*.

622. *Mora* : a delay—respite from. *Caduco* : about to fall—doomed to fall by the hand of Æneas. *Mox castris*, says Heyne.

623. *Ponere* : to settle, fix or determine. *Constituere*, says Heyne. *Oratur* : is asked by thee.

625. *Vacat* : in the sense of *licet*. *Hactenus* : so far.

626. *Venia* : in the sense of *gratia*.

628. *Gravaris* : you are loth, or unwilling to grant by words.

629. *Quid si dares*. Juno here seems to express some fear, that her husband was not sincere in granting her even this favor. *Mente* : from your heart—sincerely.

630. *Exitus* : in the sense of *mors*. *Vana* here has the sense of *ignara*. Or else the

word *augur*, vel *aruspex*, is understood. Ruseus says, *dicor ignara veritatis*.

632. *In meliùs* : taken adverbially, for the better. *Orsa* : in the sense of *incepta*. *Qui potes* : who hast power. Jupiter could control the fates, by deferring, or impeding their purposes, or decrees.

634. *Nimbo* : in the sense of *nube*.

636. *Tum Dea*, &c. This is taken from Homer, *Iliad* v., where Apollo raises a phantom in the shape of Æneas. But Virgil has greatly improved upon the original.

638. *Ornat* : in the sense of *instruit*.

640. *Effingit* : represents. Ruseus says, *exprimit*.

641. *Morte obitâ* : after death—death being past.

642. *Sopitos sensus* : the slumbering senses—or senses buried in sleep. *Quæ* : in the sense of *qualia*.

646. *Tergo dato* : the back being turned toward Turnus, it fled from him.

647. *Cedere* : in the sense of *fugere*.

648. *Turbidus* : in the sense of *timens*—elatus arrogantia.

649. *Inquit, Ænea*, Quò fugis, Ænea? thalamos ne desere pactos: quò fugis? Hâc dabitur dextrâ tellus quæsitâ per undas. 650
650. *Tellus quæsitâ* Talia vociferans sequitur, strictumque coruscat per undas dabitur tibi Mucronem: nec ferre videt sua gaudia ventos hac mea dextrâ. Fortè ratis, celsi conjuncta crepidine saxi, Expositis stabat scalis, et ponte parato, Quâ rex Clusinis advectus Osinius oris. 655
655. *Quâ nave rex Osinius advectus fuerat à* Hûc sese trepida Æneâ fugientis imago Conjicit in latebras: nec Turnus segnior instat, Exsuperatque moras, et pontes transilit altos. Vix proram attigerat: rumpit Saturnia funem, Avulsamque rapit revoluta per æquora navem. 660
660. *Rapitque navem avulsam à litore per revoluta.* Illum autem Æneas absentem in prælia poscit: Obvia multa virûm demittit corpora morti. Tum levis haud ultrâ latebras jam quærit imago, Sed sublimè volans nubi se immiscuit atræ: Cùm Turnum medio interea fert æquore turbo. 665
665. *Respicit ignarus rerum, ingratusque salutis,* Et duplices cum voce manus ad sidera tendit: Omnipotens genitor, tanton' me crimine dignum Duxisti? et tales voluisti expendere pœnas? 669
669. *Quò feror? unde abiî? quæ me fuga, quemve reducet? Lauretea-ne iterum muros aut castra video?* Quid manus illa virûm, qui me meaue arma secuti? Quosque, nefas! omnes infandâ in morte reliqui? Et nunc palantes video, gemitumque cadentûm 674
674. *Quid illa manus virûm dicet, qui secuti sunt*

NOTES.

649. *Pactos thalamos*: the promised match.
 652. *Nec videt*: nor does he perceive that the winds bear off his joys. This is a proverbial expression, denoting disappointment. *Mucronem*: in the sense of *ensem*.
 653. *Conjuncta*: the ship was connected with, or moored to the top of a high rock. *Crepidine*, the abl. for *crepidini*, the dat.
 654. *Expositis*: extended—reaching to the shore. These ladders and bridge had been made, for the purpose of landing troops from the vessel or ship.
 655. *Osinius*. It is probable he was commander of these troops, or at least some distinguished man among his citizens; for *rex* does not always imply a king: sometimes a nobleman. *Massicus* appears to have been the king of *Clusium*.
 657. *Latebras*. This word properly signifies any hiding place—or place of concealment. Here it plainly means the hold of the ship, into which the shadow or image of Æneas concealed itself.
 658. *Moras*: obstacles—hindrances.
 660. *Revoluta æquora*: the rolling billows. *Sorvius* thinks *revoluta* is to be connected with *navem* by hypallage. But this is unnecessary here; for *revoluta* is a very proper epithet for the sea; whose surface is continually in motion. *Valpy* says, "through the ebbing tide."
 666. *Ingratus*: unthankful for his safety. He considers it no favor to be rescued from the field of battle, where, if he fell, he should fall in the defence of his honor, and the glory of his country.
 668. *Duxisti*. *Rueus* says, *existimâti*. *Crimine*: crime—disgrace—base actions. Didst thou consider me deserving of such an imputation, such disgrace upon my character, as that arising from deserting my companions in battle? Throughout this address, *Turnus* manifests the soldier and the hero. *Tanton'*: for *tanto-ne*.
 669. *Expendere*: to suffer—undergo.
 670. *Quemve*: or what sort of a person—how disgraced? *Qualem*, says *Rueus*. *Abiî*: in the sense of *discessi*.
 671. *Castra*. *Turnus* here means his own camp; perhaps the field of battle. By *muros*, he may mean the capital of his kingdom; or his country in general.
 672. *Manus virûm*: that band of men—those troops of mine. *Rueus* says, *multitudo hominum*. *Dicet* is understood.
 673. *Nefas*. This is here taken as an interjection. O, disgrace!—O, foul ingratitude! *Infandâ*: in the sense of *crudeli*. *Quosque*: this is the common reading. *Heyne* has *quos-ne*: which he takes in the sense of *eos-ne*.
 674. *Palantes*: fleeing—wandering, as being without a leader. *Cadentûm*: in the

Quid agam ? aut quæ jam satis ima dehiscat
 hi ? Vos, ô potiùs miserescite, venti,
 in saxa, (volens vos Turnus adoro.)
 em, sævisque vadis immitte syrtis ;
 ne me Rutuli, neque conscia fama sequatur. 679
 norans, animo nunc huc, nunc fluctuat illuc,
 mucrone ob tantum dedecus amens
 crudum per costas exigit ense ;
 an jaciat mediis, et litora nando
 tat ; Teucrûmque iterum se reddat in arma.
 tus utramque viam : ter maxima Juno 685
 ; juvenemque animi miserata repressit.
 Ita secans, fluctuque æstuque secundo
 antiquam Dauni deferitur ad urbem.
 is interea monitis Mezentius ardens
 pugnae, Teucrosque invadit ovantes. 690
 int Tyrrhenæ acies, atque omnibus uni,
 que viro telisque frequentibus instant.
 rupes, vastum quæ prodit in æquor,
 torum furiis, expôstaque ponto,
 tam atque minas perfert cœlique marisque,
 ota manens. Ptolem Dolichaonis Hebrum
 mi ; cum quo Latagum, Palmumque fugacem : 697
 gum saxo atque ingenti fragmine montis
 os faciemque adversam : poplite Palmum
 olvi segnem sinit ; armaque Lauso 700
 bere humeris, et vertice figere cristas.
 Evantem Phrygium, Paridisque Mimanta
 comitemque : unâ quem nocte Theano

678. Vos, O venti
 potiùs miserescite venti,
 et ferte ratem in rupes,
 in saxa

679. Conscia mea fugas

685. Ter conatus est
 686. Miserata dolorem
 animi

690
 691. Atque instant
 viro uni, illi uni, omni-
 busque odiis
 693. Ille manet immo-
 tus, velut

697. Unâ cum quo
 sternit
 699. Sed occupat La-
 tagum quoad os, fa-
 ciemque
 701. Vertice capitis
 Nec non sternit

NOTES.

orientum. Accipio: in the sense
hiscat: can open sufficiently deep
 proportion to my crime. *Agam*.
 common reading. Heyne has *ago*.
oro: in the sense of *supplico*.
luat: in the sense of *transfodiat*.
 in the sense of *crudelem, vel nudum*.
 interprets it by *durum*. Heyne ob-
 t the Roman copy has *microni* in
 which he thinks preferable to the
 reading, inasmuch, as it makes the
duat easier. In this case it would
 onse of *irruat*: he rushed or fell
 oint of his sword. *Induo*, com-
 in and *duo vel do*. Valpy takes
 ense of *transfodiat*: whether he
 himself, &c.
utramque viam: each expedient—

miserata animi: pitying the anguish
 d, restrained and prevented the
 executing his purpose. *Animi*:
 reading of Heyne. *Dolorem*, or
 he like import, is understood as in
 Rûmus and Davidson have *animo*.
undo fluctu: the waves and cur-
 favorable. The motion of the

waves carried the vessel forward: which is
 saying, in other words, that the wind was in
 his favor. *Labitur*: in the sense of *proce-
 hitur*. *Alta*: for *maria*.

691. *Tyrrhenæ acies*. The Tuscan troops
 accompanied Eneas, for the purpose of
 taking vengeance upon Mezentius, on ac-
 count of the cruelties he had done, during
 his reign. And now they see him entering
 the fight, they rush upon him from all parts,
 and press him with their great efforts. But
 they are foiled in every attack. He stands
 their assaults like an immovable rock. The
 comparison is very significant.

693. *Prodit*: projects, or extends into the
 sea. Rûmus says, *procurrit*.

694. *Obvia*: in the sense of *opposita*
Ponto: to the sea—the rage of the sea.

696. *Ptolem*: in the sense of *filium*.

699. *Occupat Latagum*: he strikes Lata-
 gus upon the mouth and face, as he stood
 opposite him.

700. *Volvi segnem*: to wallow, or roll on
 the ground—disabled and wounded. Rûmus
 takes *segnem*, in the sense of *jacentem*. *Sinit*:
 he leaves him, &c.

701. *Habere*: in the sense of *ferre*.

704. *Unâ quem nocte*, &c. The meaning

- In lucum genitori Amyco dedit; et face pragnans
 705. Paris occubat Cisseis regina Parin: Paris urbe paternā 705
 paternā urbe: Laurens Occubat; ignarum Laurens habet ora Mimanta.
 ora habet
 707. Ac velut ille Ac velut ille canum morsu de montibus altis
 aper, actus de altis mon- Actus aper, multos Vesulus quem pinifer annos
 tibus morsu canum, Defendit, multosque palus Laurentia, sylva
 pastus Pastus arundineā; postquam inter retia ventum est. 710
 709. Laurentia palus Substitit, infremuitque ferox, et inhorruit armos
 defendit multos annos Nec cuiquam irasci propiusve accedere virtus.
 712 Nec est virtus Sed jaculis tutisque procul clamoribus instant;
 cuique Ille autem impavidus partes cunctatur in omnes,
 Dentibus infrendens, et tergo decutit hastas. 715
 716. Haud aliter, non Haud aliter, justæ quibus est Mezentius iræ,
 est animus ulli eorum, Non ulli est animus stricto concurrere ferro;
 quibus Missilibus longè, et vasto clamore lacesunt.
 Venerat antiquis Corythi de finibus Acron, 719
 Graius homo; infectos linquens profugus hymenæos
 Hunc ubi miscentem longè media agmina vidit,
 Purpureum pennis, et pactæ conjugis ostro:
 Impastus stabula alta leo ceu sæpè peragrans;
 723. Ceu impastus leo Suadet enim vesana fames; si fortè fugacem 724
 sæpè peragrans alta sta- Conspexit capream, aut surgentem in cornua cervum;
 bulæ Gaudet hians immanè, comasque arxet, et hæret
 Visceribus super incumbens: lavit improba teter
 Ora cruor:
 Sic ruit in densos alacer Mezentius hostes.
 Sternitur infelix Acron, et calcibus atram 730
 Tundit humum expirans, infractaque tela cruentat.

NOTES.

is, that in the very same night Theano bore Mimas, and Hecuba, Paris. Hence they are said to be of equal age, *æqualem*. Dr. Bentley observes, that *creat* is quite redundant: for the sentence is perfect without it. Beside, there is something incongruous in making *creat*, and *dedit*, in different tenses; and also the omission of the nom. to the verb *occubat* perplexes the sense. He, therefore, conjectures the reading, as Virgil left it, must be: ————*unâ quem nocte Theano*

In lucum genitori Amyco dedit; et face pragnans

Cisseis regina Parin. Paris urbe paternā occubat.

Dedit: in the sense of *peperit*, vel *protulit*.

705. *Paris*. Heyne omits *creat*, which is the common reading, and substitutes *Paris*.

706. *Ignarum*: in the sense of *ignotum*.

707. *Morsu*: in the sense of *latratu*. *Ille aper*: a boar. Servius says the pron. *ille* is used by an idiom of the language, to ennoble or enlarge the subject.

710. *Pastus*. Servius thinks this is for *pastum*, agreeing with *quem*, by antiptosis. Dr. Bentley thinks the poet wrote *pascit* or *pascit*, whose nominative would be *Laurentia palus*. *Sylva pastus*: having fed upon reeds. The verb *defendit* is understood after *palus Laurentia*. *Ventum est*: in the sense of *venit*

711. *Inhorruit armos*: he bristles up his shoulders.

712. *Irasci*: to engage him—to wreak his vengeance on him.

714. *Cunctatur*. Ruvius says, *opponit se*

716. *Iusta ira*: for a just resentment.

720. *Profugus*. Ruvius says, *adversus*. Davidson renders it, "deserted to Æneas." *Hymenæos infectos*: in the sense of *nuptias imperfectas*.

721. *Miscentem*: putting into confusion—breaking through the middle ranks. Ruvius says, *turbantem*.

722. *Purpureum*: red with plumes, and the purple of his betrothed spouse—which was given him by her.

724. *Suadet*: in the sense of *urget*, vel *impellit*. *Vesana*: excessive—immoderate. *Fugacem*: timorous.

725. *Surgentem in cornua*. This expresses the stately motion of a large stag, whose branching horns, as he moves along, seem to lift him up from the ground.

726. *Comas*: in the sense of *pubem*.

727. *Incumbens*. Some copies have *accumbens*. For *lavit*, the Roman copy hath *larat*. *Improba*: hungry—ravenous. *Visceribus*: the flanks—aiming his deadly grasp at the flanks of the victim.

731. *Infracta*: in the sense of *fracta*

se idem fugientem haud est dignatus Orodem,
 nec jactâ cacum dare cuspidem vulnus :
 adversoque occurrit, seque viro vir
 it ; haud furto melior, sed fortibus armis.
 super abjectum posito pede, nixus et hastâ :
 elli haud temnenda, viri, jacet altus Orodēs.
 manant socii, lætūm Pæana secuti.
 rem expirans : Non me, quicumque es, inulto,
 nec longum lætabere : te quoque fata
 ctant paria, atque eadem mox arva tenebis.
 am subridens mixtâ Mezentius irâ :
 norere ! Ast de me Divūm pater atque hominum
 rex
 ! Hoc dicens, eduxit corpore telum.
 ra quies oculos et ferreus urget
 s ; in æternam clauduntur lumina noctem.
 icus Alcathoum obtruncat, Sacratōr Hydaspem :
 niumque Rapo, et prædurum viribus Orsen :
 us Cloniumque, Lycaoniumque Ericeten :
 infrænis equi lapsu tellure jacentem ;
 peditem pedes. Et Lycius processerat Agis,
 tamen haud expers Valerū virtutis avitæ
 : Athronium Salius ; Saliumque Nealcēs,
 s jaculo, et longè fallente sagittâ.
 gravis æquabat luctus et mutua Mavors
 : cædebant pariter, pariterque ruebant
 s victique : neque his fuga nota, neque illis.
 is in tectis iram miserantur inanem
 um, et tantos mortalibus esse labores.
 Venus, hinc contrâ spectat Saturnia Juno.
 Tisiphone media inter millia sævit.

732. Atque idem Me-
 sentius haud dignatus
 est
 735
 736. Super eum abjec-
 tum
 737. *Ait*, O viri, hic
 altus Orodēs jacet, pars
 belli
 740 739. *Ait* : quicumque
 es, non vives victor, nec
 lætabere longum tempus
 me inulto
 745
 749. Messapus obtrun-
 cat
 750. *Ilum*, nemp̄, Clo-
 nium jacentem
 751. Hunc, nemp̄,
 Ericeten peditem, ipse
 pedes. Et Lycius Agis
 processerat in Messa-
 pum
 757. Nota est his

NOTES.

Haud dignatus est : he disdained to
 .
Cuspide : the point, taken by synec-
 whole spear.
Abjectum : in the sense of *prostratum*.
 re here the image of a hero. Me-
 disdained to take any advantage of
 ny, although the laws of war would
 stified him in so doing ; but he met
 e to face. (*adverso*.) and gave him an
 nity to try the strength of his arm,
 not his superior in stratagem, but
 of valor.
Secuti : in the sense of *repentes*, vel
 . *Pæana* : in the sense of *cantum*.
Autem ille, &c. Here Virgil makes
 foretell the death of his victor. In
 follows Homer, who makes Hector
 the death of Achilles, who was after-
 ain by Paris.
Fata : in the sense of *mors*.
Prospectant : in the sense of *manent*.
Olli : for *illi* by antithesis : the dat.
 sense of the gen., to be connected
 das

748. *Prædurum* : very powerful.
 750. *Ilum*. *Ille* frequently signifies the
 former, or first mentioned, and *hic* the latter,
 or last mentioned. In the present case. *il-*
lum means *Clonius*, who had fallen from his
 restive horse ; while *hunc* means *Ericetes*,
 who fought on foot. *Messapus*, though the
 commander of the horse, was now on foot,
pedes. *Infrænis* : in the sense of *indomiti*.
 752. *Expers* : degenerate from—destitute
 of. Of *ex* and *pars*. The poet here com-
 pliments the Valerian family, then very in-
 fluential at Rome, to which the famous Pub-
 licola belonged. *Avitæ* : in the sense of
majorum.
 753. *Dejicit* : prostrates—kills. This verb
 is to be supplied with *Salius*, and *Nealcēs*.
 754. *Longè fallente* : striking him from a
 distance—it was shot from a distance, and
 approached unperceived. *Feriente à longin-*
quo incautum, says Heyne.
 758. *Tectis* : in the palace of Jove. This
 was situated on Mount Olympus. *Inanem* :
 useless—tending to no purpose. *Vanum*,
 says Russus.

- At verò ingentem quatiens Mezentius hastam
Turbidus ingreditur campo. Quàm magnus Orion,
Cùm pedes incedit medii per maxima Nerei
Stagna viam scindens, humero supereminet undas ; 765
Aut summis referens annosam montibus ornum,
Ingrediturque solo, et caput inter nebula condit.
Talis se vastis infert Mezentius armis.
769. Contrà Æneas, speculatus in longo agmine, parat
Obvius ire parat. Manet imperterritus ille, 770
Hostem magnanimum opperiens, et mole suâ stat :
Atque oculis spatium emensus, quantum satis hastæ.
772. Emensus oculis spatium, quantum esset
satis hastæ, ait : hæc dextra, quæ est Deus
mihi, et hoc missile telum, quod libro, nunc
adsint mihi !
775. O Lause, voveo te ipsum habiturum trophæum Æneæ, et, fore
indutum spoliis ejus
783. Illa transiit per cavum orbem clypei triplici ære, per linea terga,
opusque intextum
785. Imaque pars sui sedit in
790. Lausus, ut primum vidit genitorem vulneratum
791. Hic, si qua vestustas latura est fidem
tanto operi, equidem non silebo casum tuæ duræ
mortis
- Huic contrà Æneas, speculatus in agmine longo,
Obvius ire parat. Manet imperterritus ille, 770
Hostem magnanimum opperiens, et mole suâ stat :
Atque oculis spatium emensus, quantum satis hastæ.
Dextra, mihi Deus, et telum, quod missile libro,
Nunc adsint ! Voveo prædonis corpore raptis
Indutum spoliis ipsum te, Lause, trophæum 775
Æneæ. Dixit : stridentemque eminùs hastam
Injicit : illa volans clypeo est excussa, proculque
Egregium Antorem latus inter et ilia figit :
Herculis Antorem comitem, qui missus ab Argis
Hæserat Evandro, atque Italâ consederat urbe. 780
Sternitur infelix alieno vulnere, cælumque
Aspicit, et dulces moriens reminiscitur Argos.
Tum pius Æneas hastam jacit : illa per orbem
Ære cavum triplici, per linea terga, tribusque
Transiit intextum tauris opus ; imaque sedit 785
Inguine ; sed vires haud pertulit. Ocyûs ensem
Æneas, viso Tyrrheni sanguine, lætus,
Eripit à femore, et trepidanti fervidus instat.
Ingemuit chari graviter genitoris amore,
Ut vidit, Lausus ; lachrymæque per ora volutæ. 790
Hic, mortis duræ casum, tuaque optima facta,

NOTES.

763. *Turbidus* : furious—ferce—all in a rage. It would seem from hence that Mezentius hitherto had only been in the skirts of the battle. Now he presses on amidst the thickest ranks, furious for fight. This agrees best with the following comparison. Orion is here mentioned, in regard to his magnitude among the constellations. There is a great majesty and sublimity in the figure, "Orion marching through the waves." It is taken from Homer.

764. *Nerei*. *Nereus*, a god of the sea, taken by meton. for the sea itself. *Stagna* : properly the deep parts of the sea, or river. *Pedes* : a foot-man—on foot.

766. *Referens* : resembling. This appears better than to take it with Rûmus in the sense of *reports*. Davidson observes, that *referens* here may mean resembling, as it does in some other places. Valpy says, "resembling."

773. *Dextra Deus*. Mezentius is all along represented as an Atheist, and a monster of impiety and cruelty. Here the only god he invokes in his right hand, and the weapons which he is about to throw. Them he in-

vokes—*adsint nunc* : may they aid me—assist my efforts.

777. *Injicit*. This is the reading of Heyne. The common reading is *jecit*, in the perfect tense. Rûmus and Davidson have *at illa*. Heyne omits the *at*. Valpy does the same.

779. *Missus* : having come from Argos, had joined, &c. Antores had been the companion of Hercules in his travels.

781. *Alieno vulnere* : by a wound designed for another. Or, *vulnere* may be taken for the weapon inflicting the wound, by meton. By a weapon intended for another—for Æneas.

783. *Orbem*. *Orbis* may be taken simply for the shield. Rûmus says, *clypeum*. His shield, it appears, consisted of three plates of brass, (*triplici ære*), and as many thicknesses of the bull's hide, (*tribus tauris*.) so wrought and interwoven as to be a protection against missile weapons. These were fastened and bound together by iron or brass nails, set thick in every part of the shield. Hence *æs* is sometimes taken for a shield. *Terga* : folds. The spear of Æneas, after making its way through the shield of Me-

Si qua fidem tanto est operi latura vetustas,
 Non equidem, nec te, juvenis memorande, silebo
 Ille pedem referens, et inutilis, inque ligatus
 Cedebat, clypeoque inimicum hastile trahebat.
 Prorupit juvenis, seseque immiscuit armis.
 Jamque assurgentis dextrâ, plagamque ferentis
 Æneæ subiit mucronem, ipsumque morando
 Sustinuit; socii magno clamore sequuntur;
 Dum genitor nati parvâ protectus abiret:
 Telaque conjiciunt, proturbantque eminens hostem
 Missilibus. Furit Æneas, tectusque tenet se.
 Ac velut, effusâ siquando grandine nimbi
 Præcipitant, omnis campis diffugit arator,
 Omnis et agricola, et tutâ latet arce viator,
 Aut amnis ripis, aut alti fornice saxi,
 Dum pluit in terris; ut possint, sole reducto,
 Exercere diem: sic obrutus undique telis
 Æneas, nubem belli, dum detonet, omnem,
 Sustinet: et Lausum increpitat, Lausoque minatur: 810
 Quod, moriture, ruis? majoraque viribus audes?
 Fallit te incautum pietas tua. Nec minus ille
 Exsultat demens. Sævæ jamque altius iræ
 Dardanio surgunt ductori, extremaque Lauso
 Parcæ fila legunt. Validum namque exigit ense, 815
 Per medium Æneas juvenem, totumque recondit.
 Transiit et parvam mucro, levia arma minacis,

793. *Nec silebo te ipsum, O memorande juvenis. Ille pater referens pedem, et inutilis pugnas*

798. *Subiitque mucronem Æneæ, jam assurgentis*

802. *Tectusque clypeo*

805

811. *Ait; quo ruis, O juvenis, moriture*

815. *Fila vitæ Lauso*

816. *Minacis juvenis*

NOTES.

sentius, had spent its force, *haud pertulit vires*; and settled down in his groin.

792. *Latura est*: will give credit to. *Vetustas*: in the sense of *posteritas vel posterum*.

793. *Memorande*: in the sense of *celebrande*—worthy to be praised.

Here the poet may be supposed to express his own feelings of pity and compassion for the fall of so noble a youth. The character which he has drawn of Lausus shows the consummate skill of the poet at this species of description. And surely no one can read it without partaking of his feelings, and entertaining a regret that so brave, and at the same time so pious a youth, could not have been spared to be a blessing to his people.

794. *Inque ligatus*: by tmesis, for *que inligatus*: incumbered by the spear of Æneas. *Ille*. Mezentius.

796. *Prorupit*: he sprang forward. *Armas*: the weapons of the enemy. One description of the valiant man, is, that he mingles with the enemy.

798. *Mucronem*: the poet here has in his view a circumstance recorded in the Roman history. Scipio Africanus, when he was only seventeen years old, protected his father in this manner: nor did he retreat until he had received twenty-seven wounds. *Mucronem*: in the sense of *gladium*.

799. *Sustinuit ipsum*: the meaning is, that he prevented Æneas from giving the blow, which was aimed at his father, by parrying it off, and keeping him at bay for a time, until he could recover himself, and retire from the combat. This he did under cover of the shield (*parma*) of his son. *Sequuntur*: in the sense of *adjuvant*. *Socii*. the companions of Lausus.

801. *Proturbant*: keep off—repel. *Rurus* says, *propellunt*.

803. *Nimbi effusâ grandine*: a storm of impetuous hail rushes down. The prep. *ex* is understood, to govern *effusâ grandine*.

804. *Omnis arator*: every ploughman. *Omnis*: all, collectively or individually.

805. *Arce*. *Arx* here, as in some other places, signifies any place of shelter, or safe retreat. *Fornice*: under the projection or covert of a high rock.

808. *Exercere diem*: to pursue the labors of the day. *Operari per diem*, says *Rurus*.

809. *Nubem*: storm of war. *Detonet*: in the sense of *furit vel sævit*.

811. *Audes majora*: thou attemptest things beyond thy strength—greater than.

815. *Parcæ legunt*: the destinies wind up the last thread, &c. See *Ecl. iv. 47*. *Rurus* says, *colligunt*.

816. *Totum*: *ensem* is understood.

817. *Minacis*: boasting—bold—daring.

- Et tunicam, molli mater quam neverat auro;
Implevitque sinum sanguis: tum vita per auras
Concessit mœsta ad Manes, corpusque reliquit. 820
821. Et ora ejus morientis At verò ut vultum vidit morientis et ora,
Ora modis Anchisiades pallentia miris,
Ingemuit miserans graviter, dextramque tetendit;
Et mentem patriæ subiit pletatis imago:
825. O puer miserande, quid honoris nunc dabitur tibi pro istis Quid tibi nunc, miserande puer, pro laudibus istis, 825
Quid pius Æneas tantâ dabit indole dignum?
Arma, quibus lætatus, habe tua: teque parentum
Manibus, et cineri, si qua est ea cura, remitto.
829. Tamen, O infelix juvenis, tu solabere Hôc tamen, infelix, miseram solabere mortem:
Æneæ magni dextrâ cadis. Increpat ultrò 830
Cunctantes socios, et terrâ sublevat ipsum,
Sanguine turpantem comptos de more capillos.
Interea genitor Tiberini ad fluminis undam
Vulnera siccat lymphis, corpusque levabat,
Arboris acclinis trunco. Procul ærea ramis 835
Dependet galea, et prato gravia arma quiescunt.
Stant lecti circum juvenes: ipse æger, anhelans
Colla sovet, fusus propexam in pectore barbam.
Multa super Lauso rogitat: multosque remittit,
840. Qui revocent eum à patrie Qui revocent, mœstique ferant mandata parentis. 840
At Lausum socii exanimum super arma ferobant
Fientes, ingentem, atque ingenti vulnere victum
Agnovit longè gemitum præsaga mali mens:
Canitiem immundo deformat pulvere, et ambas

NOTES.

818. *Molli auro*: with fine threads of gold. Gold is a very ductile metal, and capable of being drawn into very fine threads, or wire.
819. *Tum vita mœsta*, &c. Dr. Trapp observes, that every incident in the death of Lausus is well chosen, especially the contrast between so pious a son, and so wicked a father; between the rash valor of the youth, and the generous care and friendly admonition of his heroic enemy. Pallas had fallen by the hand of Turnus. Lausus and Pallas were of equal valor; but there is a wide difference between the conduct and bravery of their conquerors. Turnus eagerly seeks the combat, and challenges the youthful warrior. He even wishes his father were present, to behold the death of his son. Æneas is far from seeking Lausus, and singling him out as the object of his vengeance. And even when he exposed himself for the sake of his father, he begged him to retire from the combat, assuring him that his tenderness for his father would bring on him sure destruction. Nor does he attack him until he is compelled to do it in his own defence. And after he is slain, the victor fetches a deep groan, looks upon him with an eye of pity, and the image of his filial piety touches his generous heart.
820. *Mœsta*: sad—mournful. *Concessit*: in the sense of *abiiit*.
822. *Anchisiades*: Æneas. A patronymic noun: the son of Anchises.
825. *Laudibus*: in the sense of *virtutibus*. Rûsius says, *meritis*.
826. *Indole*: disposition—excellence of character.
828. *Remitto*: in the sense of *reddo*. *Cura*: care—solicitude of thine.
831. *Ipsum*: Lausus.
832. *Genitor*: the father of Lausus.
834. *Siccat*: staunches his wounds with water—washed them with water, which being cold, stopped the flowing of the blood. Rûsius says, *tergebat*: rinsed—cleansed. Dr. Trapp takes *siccat* in the same sense. *Lymphis*: in the sense of *aquâ*.
835. *Procul*: apart by themselves—at some distance from him. This word usually implies distance, but that distance may be very small. *Acclinis*: leaning against, or upon. It agrees with *Mezentius*.
837. *Æger*: faint with loss of blood. *Fovet*: eases—supports. Rûsius says, *sustentat*. He leaned his head forward upon his breast, spreading his long beard over it. *Fusus*: in the sense of *fundens*: or, it may be taken as a Grecism. Rûsius says, *deponens*.
841. *Super arma*: upon his shield.
844. *Deformat*: he throws dust upon his head. *Canitiem*: his hoary hairs.

- illum tendit palmas, et corpore inhæret : 845 845. Inhæret corpore
ne me tenuit vivendi, nate, voluptas, filii
me hostili paterer succedere dextræ, 847. Ut paterer te,
genui ? tua-ne hæc genitor per vulnere sævor, quam genui, succedere
tuâ vivens ? Heu ! nunc misero mihi demum hostili dextræ pro me ?
m infelix ! nunc altè vulnus adactum ! 850 Ego-ne genitor
ego, nate, tuum maculavi crimine nomen, 849. Nunc demum
ob invidiam solio sceptrisque paternis. exilium est infelix mihi
ram patris pœnas, odiisque meorum : misero
s per mortes animam sontem ipse dedissem ! 854 Meorum subdi-
torum
vivo ! neque adhuc homines lucemque relinquo !
nquam. Simul hæc dicens, attollit in ægrum
nur : et, quanquam vis alto vulnere tardat, 857. Quanquam vis
dejectus equum duci jubet. Hoc decus illi, doloris ex alto vulnere
olamen erat : bellis hœc victor abibat tardat eum
us. Alloquitur mœrentem, et talibus infit : 860 860. Mœrentem equum,
e, diu ; res si qua diu mortalibus ulla est, et infit talibus verbis
us. Aut hodie victor spolia illa cruenta,
ut Æneâs referes, Lausique dolorum
eris mecum : aut, aperit si nulla viam vis,
nbes pariter : neque enim, fortissime, credo 865 865. Pariter mecum :
ad ultionem
aliena pati, et dominos dignabere Teucros. enim neque credo, O
et exceptus tergo consueta locavit fortissime equorum, ut
ora ; manusque ambas jaculis oneravit acutis ; tu dignabere pati
caput fulgens, cristâque hirsutus equinâ. 867. Consueta hinc
rsum in medios rapidus dedit. Æstuat ingens equo
corde pudor, mixtoque insania luctu, 871

NOTES.

Voluptas : in the sense of *cupido*.
Succedere : to substitute himself for
the arm of the enemy—to come up

Quem genui : whom I begat. This
of Mœrentius over the dead body of
is extremely pathetic. He now sees
ors of his former conduct, and the
to which he had reduced himself
ares him in the face.

Infelix : in the sense of *durum*, vel
abile. While his son was living, he
near up under the burden of exile from
untry and throne ; but now he is no
it is become insupportable to him,
d to a state of wretchedness and de-
The wound (the sense of his wicked-
nd crimes) is now opened deep and
Adactum : is driven deep into my
Est : is understood.

Idem ego : I, the same father who
rou, and suffered you to lose your life
n, have tarnished your good name by
mes.

Invidiam. This may signify his own
s measures, and cruel and tyrannical
ment ; or the odium and resentment
subjects against him, which drove him
is throne, and brought upon him a
f evils. The former is the most in-
ance with the context, since he is now

awakened to a sense of his crimes, and con-
demns himself for them. Servius, however,
prefers the latter sense ; Davidson the former.
Rusæus says, *propter meam cupiditatem*.

853. *Pœnas* : satisfaction—atonement.—
Dedissem : to the resentment of my people,
I should have given up my guilty life.

856. *Ægrum* : in the sense of *saucium*.

857. *Vis* : the violence of the pain from
the wound he had received.

858. *Hoc* : this ; to wit, his horse.

859. *Hœc* : here, is in the abl. with *thus*
horse. *Equo* is understood.

860. *Mœrentem* : sorrowing—grieving.—
Mœstum, says Rusæus. Davidson renders it
“ sympathizing.”

861. *Rhabe, diu vizimus* : such apostro-
phes, both to the animal and vegetable world,
so far from being unnatural, are among the
greatest beauties of poetry, and always show
high emotion of soul. Had the poet made
the horse reply to his master, he could not
so easily be justified. This is in imitation
of Homer.

863. *Referes* : you shall bear away.

867. *Exceptus* : being received by the ani-
mal upon his back, he placed.

868. *Ornavit* : in the sense of *armavit*.

869. *Crista equina* : a crest of horse hair
—made of horse hair.

871. *Imo*. In many of the ancient copies.

- Et furis agtatus amor, et conscia virtus
Atque hic Æneam magnâ ter voce vocavit.
Æneas agnovit eum, lætusque precatur :
875. *Faciat, ut tu incipias* Sic pater ille Deûm faciat, sic altus Apollo, 875
Incipias conferre manum.
877. *Æneas effatus est tantum* Tantum effatus, et infestâ subito obviis hastâ.
Ille autem : Quid me erepto, sævissime, nato
878. *Autem ille Mezentius ait :* Terres ? hæc via sola fuit, quâ perdere posses.
Nec mortem horremus, nec Divûm parcimus ulli : 880
Desine. Jam venio moriturus ; et hæc tibi porto
Dona priûs. Dixit : telumque intorsit in hostem
Inde aliud supér atque aliud figitque, volatque
Ingenti gyro : sed sustinet aureus umbo.
884. *Umbo Æneas sustinet illa.* Ter circum adstantem lævos equitavit in orbes, 885
885. *Circum Æneam adstantem* Tela manu jaciens : ter secum Troius heros
Immanem ærato circumfert tegmine sylvam.
887. *Immanem sylvam jaculorum infixam ærato* Inde ubi tot traxisse moras, tot spicula tædet
888. *Tædet Æneam traxisse tot moras, et vellere tot spicula è clypeo* Vellere ; et urgetur pugná congressus iniquâ :
Multa movens animo, jam tandem erumpit, et inter 890
Bellatoris equi cava tempora conjicit hastam.
Tollit se arrectum quadrupes, et calcibus auras
Verberat, effusumque equitem super ipse secutus

NOTES.

which Pierius consulted, he found *uno corde* : in one and the same breast. Heyne reads *uno*. The common reading is *imo*. *Insania* : rage—fury.

872. *Et furis*. This verse is wanting in the ancient Roman manuscript. Heyne marks it as an interpolation.

876. *Conferre manum* : to engage with me, hand to hand. This address of Æneas to the gods is a fine contrast to the impiety of Mezentius, who acknowledges no other deity than his own arm : verse 773, *supra*. The prayer is short, but the approach of a furious enemy would not permit him to say more.

877. *Subit* : in the sense of *occurrit*.

878. *Quid me terres*, &c. Mezentius seeing Æneas coming up against him with his hostile spear, instead of discovering any signs of fear, appears hardened against the terrors of death, since his son, for whose sake he lived, was now taken from him, *nato erepto*.

880. *Parcimus ulli* : Rûsus says, *revere-mur ullum numen* : I do not regard any of the gods. Some take *parco* in its usual acceptation, and understand by it that Mezentius would not have spared the gods themselves, had they appeared in the field against him : he looked on them as his enemies, and would have discharged his wrath against them. Heyne takes *parcimus* in the sense of *curo*—*verecor* vel *metuo*.

883. *Super*. This word here is used in the sense of *insuper*, vel *præterea*. *Figit* : in the sense of *jacit*, vel *torquet*.

885. *Equitavit in lævos orbes* : he rode

about to the left, that he might reach the right side of Æneas, which was not protected by his shield ; and in this way he turned quite about, forming an orb, or circle. But Æneas wheeled at the same time, and kept the same relative situation to his antagonist, as appears from the next verse : *ter Troius* : thrice the Trojan hero, &c.

887. *Tegmine* : in the sense of *clypea*. *Immanem sylvam* : this means the spears, or darts, which Mezentius had thrown at Æneas, and which stuck in his brazen shield. These he carried around with him as he turned, following his antagonist. Rûsus says, *magnum numerum jaculorum*.

888. *Traxisse tot moras* : to spend so much time.

889. *Congressus* : being engaged in unequal fight. Mezentius being on horseback, and Æneas on foot, they were not on equal terms.

890. *Movens* : in the sense of *revolvens*.

892. *Calcibus*. *Calces* here doubtless is to be taken for the fore feet. The horse reared, or lifted himself upon his hind feet, and in that position buffeted the air. *Posterius pedibus*, says Heyne.

893. *Ipsæ secutus* : by the rearing and kicking of his horse, Mezentius was thrown (*effusus*) to the ground. The horse himself soon following, falls upon his side (*equitem*), and lays upon his shoulder, as he was thus prostrate. By these means, he was unable to rise to meet his foe, or defend himself in any manner. For *secutus* Rûsus says, *cadens*.

Implicat, ejectoque incumbit cernuus armo.
 Clamore incendunt cælum Troësque Latinique.
 Advolat Æneas, vaginæque eripit ensem :
 Et super hæc : Ubi nunc Mezentius acer, et illa
 Effera vis animi ? Contrà Tyrrhenus, ut auras
 Suspiciens hausit cælum, mentemque recepit :
 Hostis amare, quid increpitas, mortemque minaris ? 900
 Nullum in cæde nefas, nec sic ad prælia veni ;
 Nec tecum meus hæc pepigit mihi fœdera Lausus.
 Unum hoc, per, si qua est victis venia hostibus, oro ;
 Corpus humo patiari tegi. Scio acerba meorum
 Circumstare odia : hunc, oro, defende furorem,
 Fit me consortem nati concede sepulchro.
 Hæc loquitur, juguloque haud inscius accipit ensem,
 Undantique animam diffundit in arma cruore.

894. *Implicat Mezentium equitem*

897. *Et stans super eum dixit hæc: Ubi est nunc*

901. *Est nullum nefas in mea cæde; nec sic veni ad prælia, ut perceres mihi*

903. *Per veniam, si qua venia est victis hostibus, ut tu patiari meum corpus*

906. *Concede me esse consortem*

NOTES.

894. *Implicat*: incumbers—presses him down. *Cernuus*: Rumeus says, *pronus in caput*, referring to the horse.

898. *Vis*: violence—impetuosity. *Ut*: when—as soon as. Rumeus says, *postquam*.

899. *Suspiciens auras hausit*. These words are capable of a two-fold version: as soon as looking up, he saw the light; taking *cælum* in the sense of *lucem*, and supplying the word *oculis*. This Heyne prefers. Or, as soon as looking up, he drew in his breath; taking *cælum* in the sense of *spiritum*. This is the sense of Rumeus and Davidson. *Auras*: the prep. *ad*, is understood.

902. *Pepigit hæc*: agreed upon these terms with you for me. *Venia*: a favor.

904. *Meorum*: of my former subjects.

905. *Defende hunc*: avert, or forbid the indulgence of their furious resentment. Rumeus says, *contine*.

906. *Concede*: grant—permit. Mezentius desired to be buried in the same grave with his son. This he begged as a favor, not

that he could claim it as a right. As they had not been separated in life, he wished not to be in death. It may here be remarked, that how wicked soever a person may have been in life, at the hour of his death, he earnestly desires the reward of virtue, and that in the future life, he may be a partaker with the righteous.

908. *Diffundit*: pours out his life. *Undanti cruore*: the blood flowing, or gushing upon his armor.

It may be remarked here, that the poet differs widely from the current of historians. They say, that in a war which broke out between the Latins and Tuscans, over whom Mezentius was king, that Æneas was slain by him in a battle, fought on the banks of the river Numicus, whose waters carried his dead body into the sea, where it was never afterwards found. Hence it was believed that he was taken to heaven and made a demi-god. This took place about three years after the building of the city *Lavinium*. See *Æn.* iv. 615.

QUESTIONS.

How does this book open ?
 Where was this council held ?
 What is the conclusion of their deliberations ?
 Were there any speeches made upon the occasion ?
 What is the subject of the speech of Venus ?
 What is the character of it ?
 What is the nature of Juno's reply ?
 What is the character of it ?
 What is the decision of Jove ?
 Whom does the poet here imitate ?
 What book of the Iliad ?
 Where is mount Olympus ?
 Why was it taken by the poets for heaven ?
 Why is it here called *omnipotens* ?

Where was Æneas during the transactions of the preceding book ?

Having effected his object, does he make any further delay ?

What part of his allies did he send by land ?

By whom is he met on his way down the Tiber ?

Who was the chief speaker among those nymphs ?

Did she give him any particular information ?

What was that information ?

How was Turnus engaged in the mean time ?

On the arrival of Æneas, what course did Turnus adopt ?

Would this give him any advantage over the enemy?

How did Æneas effect a landing?

Into how many divisions were his troops arranged?

Was any loss sustained in landing?

Who commanded that division of the fleet?

Did Turnus effectually prevent the landing of Æneas?

What took place after the landing?

What feats of valor did Æneas perform?

Who was the first killed by him?

What took place in the wing commanded by Pallas?

Why were the Arcadians beaten by the Latins?

What was the nature of the ground, where they were engaged?

Upon this occasion, what did Pallas do?

What effect had his address upon his troops?

What feats of valor did he then perform?

Whom did he kill?

Who commanded the troops opposed to Pallas?

Who was Lausus?

What feats of valor did he perform?

What were the ages of these young commanders?

Why did not the poet make them engage each other?

By whom were they slain?

In what pious duty did Lausus meet his death?

After the death of Pallas, what took place?

Who was the principal agent in effecting this defeat of the Trojans?

At this crisis, what did Æneas do to restore the fight?

Why does he go in search of Turnus?

By whom are the Trojans enabled to perform such feats of valor?

What did Juno do in the mean time?

What effect had her speech upon Jove?

Does she give any assistance to the Latins?

What then is she permitted to do for Turnus?

How does she effect that object?

Where does she conduct him?

When he discovered the deception, what effect had it upon him?

What did he do?

What was the character of that address?

Is he in any way thankful for the favor of Juno?

If he must die, where did he desire to do it?

Who prevented him from killing himself in this state of distraction?

Whither was he finally carried by the winds?

Who succeeded Turnus in the command?

What feats of valor did he perform?

Who assault him with fury?

Why do the Tuscans attack him in manner?

What effect had their assault upon

Whom of them did he kill?

Dare any of them engage him in hand?

Does he finally put them all to flight?

At this time, how stands the victory?

Æneas observed Mezentius thrust through the thickest of the enemy, whole squadrons to flight; and what resolve to do?

Is Mezentius ready to meet him?

Who commences the assault?

Did his spear hit Æneas?

Whom did it kill?

Who was this Antenor? Was he a champion?

Had the spear of Æneas any effect on Mezentius?

Was the wound mortal?

Who succors him in this critical moment?

How does Lausus meet the foe?

What effect had the sight of him on Æneas?

Does he make an address to him?

Is it a source of regret to him, to noble a youth?

What becomes of his father in the time?

Does he express any concern about his son?

What does he do?

After being informed of his death, what resolution does he take?

Having arrived on the field of battle, does he challenge the foe?

Is Æneas ready to meet him?

Who commenced the fight?

What effect had his darts upon his antagonist?

Where did Æneas direct his dart?

Did he kill the faithful courser?

What effect had the pain of the wound upon him?

Did he throw his rider? And what do afterwards?

Did Æneas kill Mezentius in this manner?

Was this a fair trial of strength and fortitude?

Did Mezentius beg any favor of the victor?

What was that favor?

Does the poet here agree with history in this particular?

Do they inform us that Mezentius was slain by Æneas?

Who then was the victor in the combat?

Where was the battle fought?

How long after his settlement in Italy and the building of Lavinium?

What became of the body of Æneas?

LIBER UNDECIMUS.

of Messenius turned the scale of victory in favor of the Trojans, and their

opens with preparations for burying the dead, and performing the funeral rites

A thousand men accompany his corpse to the city of Evander in slow and procession.

At this time, ambassadors arrive from Latinus, praying for a truce, for the purpose of their dead. Æneas grants their request.

Things are going on in the field, fear and alarm pervade the city of Latinus. Drances, an aged and influential counsellor, accuses him the cause of the war, and the author of their calamities; and urges him to dispute by single combat. Turnus however has many friends, who recount deeds of valor. At this juncture, the ambassadors, who had been sent to the Diomede (Lib. 8.) returned. Latinus calls a council of all his senators and receive the reply, and to consult upon the present state of affairs. Venulus, of the embassy, gives a full account of the mission; of his reception by Diomede the opinion of that monarch concerning the war, and the reason of his delay interference in it. Latinus gives his opinion in favor of peace, and proposes to the ambassadors with rich presents to Æneas, bearing proposals of peace and amity. Æneas follows in a speech of much virulence and invective against Turnus, accusing him of light and cowardice, and proposed, if he were the mighty champion he claimed at he should decide the dispute by single combat with Æneas, and prevent fusion of blood.

Turnus lies in a manly strain: he repels the charge of cowardice by adverting to his siegeworks, to the thousands whom he had slain, and to the dismay which he inspired in the whole Trojan camp. He endeavors to allay their fears, and to cheer them with the hope of success. He recounts the valor of his troops; he mentions the cause in which they were engaged—the cause of their country: nor does he mention the number, and fidelity of his allies. He concludes by observing, that he would not decline to meet the conqueror, if the common good required it; nor had he much abandoned by victory, as to refuse an enterprise of so glorious prospect, which his enemy should prove himself a great Achilles. The whole of Turnus' speech speaks the soldier and the hero.

Turnus now arrives informing of the approach of the Trojans. The council immediately prepare to defend the city. Turnus gives commands to several of his officers, himself, and appears at the head of his troops. Here he has an interview with

He confers on her the chief command of the horse, assisted by Messapus, to engage the Tuscan cavalry in close fight, while he, with a chosen body, would lie in ambush in a woody vale, through which, according to his information, Æneas would, with the main body of his army, advance upon the city.

At this time the horse in the mean time approach the city, and the embattled squadrons are in order of battle in front of each other. The Trojans commence the attack upon the Latins, who rally, and in turn drive the Trojans. At length a most conflict takes place. Camilla displayed distinguished skill and valor. She engaged the thickest combatants, and whole squadrons fled before her. Tarchon, a flying Tuscany, and renews the fight. Camilla is at last slain by Aruns; who takes her life. The Trojans gain a victory. The expiring queen sends a messenger to Turnus of the event of the contest. He instantly leaves his retreat, and enters the plain. No sooner had he done this, than Æneas, with his army, entered the plain, passed it, and reached the plain.

The contest would have been renewed between the rival princes, but night approached, and the armies were encamped in sight of each other, and wait the coming day.

- OCEANUM interea surgens Aurora reliquit.
 2. *Æneas, victor sol-* *Æneas, quamquam et sociis dare tempus humanis*
vebat vota Deūm primo *Præcipitant: curæ, turbataque funere mens est,*
Eōo, quæquam *Vota Deūm primo victor solvebat Eōo.*
Ingentem quercum decisis undique ramis
 7. *Quod erat trophæum* *Constituit tumulo, fulgentiaque induit arma,*
tibi. O magne *Mezentii ducis exuvias; tibi, magne, trophæum,*
Bellipotens: aptat rorantes sanguine cristas,
Telaque trunca viri, et bis sex thoraca petiitum
Perfossūque locis: clypeumque ex ære sinistrae
 14. *O viri, maxima* *Subligat, atque ensem collo suspendit eburnum.*
res est *Tum socios, namque omnis eum stipata tegebat*
Turba ducum, sic incipiens hortatur ovantes:
 16. *Mezentius casus* *Maxima res effecta, viri: timor omnis abesto.*
est *Quod superest: hæc sunt spolia, et de rege superbo*
 19 *Ne qua mora im-* *Primitiæ: manibusque meis Mezentius hic est.*
pediat: ros ignaros, sen- *Nunc iter ad regem nobis murosque Latinos.*
tentiaque tardet vos seg- *Arma parate, animis et spe præsumite bellum:*
nos metu, ubi primum *Ne qua mora ignaros, ubi primum vellere signa*
Annuerint Superi, pubemque educere castris,
Impediat, segnesque metu sententia tardet.
Interea socios inhumataque corpora terræ
Mandemus: qui solus honos Acheronte sub imo est.
Ite, ait: egregias animas, quæ sanguine nobis
Hanc patriam peperere suo, decorate supremis
Muneribus: morstamque Evandri primus ad urbem
Mittatur Pallas, quem non virtutis egentem
Abstulit atra dies, et funere mersit acerbo.
Sic ait illachrymans, recipitque ad limina gressum

NOTES.

3. *Funere*: at the death of Pallas.
 4. *Primo Eōo*. *Eōus* here is taken as a substantive: with the first dawning light. The first business of the pious Æneas is to return thanks to the gods for his victory, although he wished to perform the last offices to his friends and companions in arms, and especially to Pallas.
 6. *Tumulo*: on a rising ground. This trophy was consecrated to Mars, the god of war. It consisted of a trunk of a tree placed in the ground, with its branches cut off, and dressed in shining armor, the spoils (*exuvias*) of Mezentius, whom it was intended to represent. It had his waving plumes, his breast-plate, perforated in several places, his brazen shield bound to his left arm, and his ivory handled sword suspended from his neck.
 8. *Rorantes*: besmeared with blood—dripping with blood.
 9. *Petiitum*: struck, or hit.
 15. *Hæc sunt spolia*. By the *rex superbus* here, some understand Turnus: from him he had won the spoils in general, to which he first points; then to the trophy representing Mezentius, which he had just erected, and hung around with his arms. *Hæc est*: here is Mezentius slain by my hand.
 16. *Primitiæ*: the first fruits; put in apposition with *hæc spolia*. These Æneas here dedicated to Mars, the warrior god, in the same manner as the first fruits of the earth were offered to the gods.
 18. *Præsumite*: anticipate. *Bellum*: in the sense of *pugnam*.
 19. *Ubi primum Superi*: when first the gods permit us, &c. They never raised or pulled up the standards to march, without first consulting the gods.
 21. *Sententia metu*: resolution—purpose accompanied by fear. The same as *dubia sententia*.
 23. *Qui honos solus*. It was the received opinion, that those who were unburied could not pass over the river Styx into the peaceful abodes of the happy, till after the revolution of a hundred years; which time the shade or *umbra*, roamed at large along its banks, in anxious expectation of the appointed period. See *Æn. vi. 325, et sequens. Acheronte*. *Acheron* here is used for the regions below, in general.
 25. *Peperere*: gotten—obtained—procured.
 29. *Recipitque gressum*. This alludes

- Corpus ubi exanimi positum Pallantis Accetes 30
 Servabat senior, qui Parrasio Evandro
 Armiger antè fuit; sed non felicibus æquè
 Tum comes auspiciis charo datus ibat alumno.
 Circùm omnis famulùmque manus, Trojanaque turba,
 Et mæstum Iliades crinem de more solutæ. 35
 Ut verò Æneas foribus sese intulit altis;
 Ingentem gemitum tunsis ad sidera tollunt
 Pectoribus, mæstoque immugit regia luctu.
 Ipse caput nivei fultum Pallantis et ora
 Ut vidit, levique patens in pectore vulnus 40
 Cuspidis Ausoniæ, lachrymis ita fatur obortis:
 Te-ne, inquit miserande puer, cùm læta veniret,
 Invidit fortuna mihi? ne regna videres
 Nostra, neque ad sedes victor veherere paternas?
 Non hæc Evandro de te promissa parenti 45
 Discedens dederam; cùm me complexus euntem
 Mitteret in magnum imperium; metuensque moneret
 Acres esse viros, cum durâ prælia gente.
 Et nunc ille quidem spe multum captus inani,
 Fors et vota facit, cumulatque altaria donis. 50
 Nos juvenem exanimum, et nil jam cælestibus ullis
 Debentem, vano mæsti comitatur honore.
 Infelix, nati funus crudele videbis!
 Hi nostri reditus, expectatque triumphus!
 Hæc mea magna fides! At non, Evandre, pudendis 55
 Vulneribus pulsum aspicias: nec sospite dirum

32. Sed tum ibat comes datus charo alumno non æquè

34. Omnisque manus &c. stant circùm

35. Solutæ quoad mæstum crinem

48. Moneret me Latinos esse acres viros, et prælia esse mihi cum

54. Hi sunt nostri pro-missi reditus

NOTES.

to the custom of laying out the dead in the vestibule, or entrance before the door, after it was washed, anointed, and crowned with garlands. In such a place was the dead body of Pallas laid out, and watched by his aged friend Accetes.

31. *Parrasio*. Evander is called *Parrhasian*, from *Parrhasia*, a country, and also a city, of Arcadia, where he was born.

33. *Comes*: guardian, or tutor. *Datus*: appointed.

35. *Iliades mæstum*. The poet here represents the Trojan matrons standing around the corpse of Pallas, in mourning attire. He had before told us, *Æn. ix.* 216, that Æneas left them all in Sicily, except the mother of Euryalus. Servius understands *female slaves* in this place. But they are never called *Iliades*. The poet would have, probably, altered the passage, had he lived to put the last hand to the *Æneid*.

39. *Nivei Pallantis*. The epithet *niveus* here may refer to the fairness of his face and countenance while living; or more probably to his countenance now white, and pale, and cold in death. *Fultum*: supported—bolstered up.

41. *Cuspidis*. *Cuspis* is here taken for the whole spear, by synec. It is the spear

with which Turnus killed the noble youth: here called *Ausonian*, or *Italian*.

42. *Invidit-ne fortuna*: did fortune, when she came propitious, (*læta*) envy thee to me, O lamented youth?

44. *Vehere*: in the sense of *reducereris*.

47. *In magnum imperium*: against a powerful empire. Or it may mean, in prospect of a mighty empire. The former best agrees with what follows. Rûmus says, *in magnum imperium Etruscorum*: which is the sense of Valpy. Heyne refers it to *Latium*, to the government of which Æneas was about to succeed. It was by the aid of Evander that he overcame the *Rutuli* and *Latini*.

50. *Fors*: in the sense of *fortasse*.

51. *Nil debentem ullis*. Commentators understand by this, his being no longer a subject of the gods above, but in the power of the gods below. But it may mean, that he was now discharged from every vow which he had made to the celestial gods—that he would never return to perform any he had made himself, or which his father was making for him. *Vano*: unavailing. *Inutili*, says Rûmus. All their pomp (*honore*) and parade were of no avail to him. "The living are subject to the gods above, the dead to those below:" Valpy.

56. *Pulsum*: in the sense of *cærum*.

- Optabis nato funus pater. Hei mihi! quantum
Præsidium, Ausonia, et quantum tu perdis, Iūle!
 68. *Tu, O Ausonia, perdis, in Pallante* Hæc ubi deflevit, tolli miserabile corpus
 Imperat; et toto lectos ex agmine mittit 60
 Mille viros, qui supremum comitentur honorem,
 62. *Quæ sunt exigua solatia* Intersintque patris lachrymis: solatia luctûs
 Exigua ingentis, misero sed debita patri.
 64. *Alii haud segnes* Haud segnes alii crates et molle feretrum
 texunt crates 65
 Arbuteis texunt virgis, et vimine querno,
 Extructosque toros obtentu frondis inumbrant.
 Hic juvenem agresti sublimem in stramine ponunt:
 66. *Talem, qualem florem seu mollis violæ, seu languentis hyacinthi, demessum* Qualem virgineo demessum pollice florem
 Seu mollis violæ, seu languentis hyacinthi;
 Cui neque fulgor adhuc, necdum sua forma recessit; 70
 Non jam mater alit tellus, viresque ministrat.
 Tum geminas vestes, auroque ostroque rigentes,
 Extulit Æneas: quas illi læta laborum
 Ipsa suis quondam manibus Sidonia Dido
 Fecerat, et tenui telas discreverat auro. 75
 Harum unam juveni, supremum mœstus honorem
 77. *Alterâque veste quasi amictu obnubit comas* Induit, arsurasque comas obnubit amictu.
 Multaque præterea Laurentis præmia pugnae
 81. *Manus eorum, quos mitteret tanquam inferias umbris Pallantis* Aggerat, et longo prædam jubet ordine duci.
 Addit equos et tela, quibus spoliaverat hostem. 80
 Vinxerat et post terga manus, quos mitteret umbris
 82. *Flammam regi* Inferias, cæso sparsuros sanguine flammam;

NOTES.

Though it would be a source of grief to see his son a corpse; it would nevertheless be some mitigation of that sorrow, to find that he fell not by dishonorable wounds—that he fell facing his enemy, and not in flight. It was considered disgraceful to be slain, or to receive a wound in the back. *Pudendis*: in the sense of *indecoris*.

57. *Nec pater optabis*: These words are susceptible of a double meaning: the father will not imprecate a cruel death to himself, in consequence of the disgrace of his son: or, he will not imprecate a cruel death upon his son, whose life had been disgracefully preserved. This last is the sense given to the passage by Davidson. *Rumus* says, *nec optabis tibi mortem acerbam, filio turpiter salvo*, taken it in the former sense. This is also the opinion of Heyne.

59. *Præsidium*: protection.

58. *Ubi deflevit*: when he said these things weeping—having spoken these things with tears.

62. *Intersint*: may be present at, or bear a part with.

64. *Segnes*: in the sense of *tardi*.

65. *Arbuteis*: of the arbuté tree.

66. *Toros*: here is the bed raised, or made high upon the *feretrum*, or bier. *Obtentu frondis*. *Rumus* says, *umbraculo foliorum*. They shaded the bed by spreading (*obtentu*) leafy branches over it.

67. *Stramine agresti*. By this we are to understand the bed mentioned in the preceding line. It is called *agresti*, rural, or rustic, because it was made of the green boughs of trees, leaves, &c. *Stramen*, from *sternere*, properly signifies any thing placed, or strewed under as a bed; such as straw, leaves, &c.

68. *Qualem florem*: This is a beautiful simile. He looks fair, and still blooming like a flower, just plucked by the the virgin's hand.

69. *Languentis*. This very beautifully represents the hyacinth, just after it is plucked, beginning to fade, and droop its head.

70. *Forma*: beauty—comeliness.

74. *Quas Sidonia Dido ipsa*: which Sidonian Dido herself, pleased with the labor, had made, &c.

75. *Discreverat*. *Rumus* says, *distinxerat*. *Tenui auro*: with a slender thread of gold.

77. *Obnubit*: he binds up, or veils.

78. *Pugnae*: of the battle, fought upon the plains of *Laurentum*.

81. *Vinxerat manus*: he bound the hands of those, &c. This barbarous custom the poet takes from Homer. It might suit the temper of Achilles, but does not agree with that of Æneas.

82. *Cæso*: in the sense of *fuso*. *Inferias*: sacrifices for the dead. *Umbris*: to the

Indutosque jubet truncos hostilibus armis
 Ipse ferre duces, inimicaque nomina figi.
 Ducitur infelix ævo confectus Acætes,
 Pectora nunc sædans pugnis, nunc unguibus ora :
 Sternitur et toto projectus corpore terræ.
 Ducunt et Rutulo perfusos sanguine currus.
 Post bellator equus, positus insignibus, Æthon
 It lachrymans, guttisque humectat grandibus ora. 90
 Hastam alii galeamque ferunt ; nam cætera Turnus
 Victor habet. Tum mæsta phalanx, Teucrique sequun-
 Tyrrhenique duces, et versis Arcades armis. [tur,
 Postquam omnis longè comitum processerat ordo,
 Substitit Æneas, gemituque hæc addidit alto : 95
 Nos alias hinc ad lachrymas eadem horrida belli
 Fata vocant. Salve æternùm mihi, maxime Palla,
 Æternùmque vale. Nec plura effatus, ad altos
 Tendebat muros, gressumque in castra ferebat.
 Jamque oratores aderant ex urbe Latina, 100
 Velati ramis oleæ, veniamque rogantes,
 Corpora, per campos ferro quæ fusa jacebant,
 Redderet, ac tumulo sineret succedere terræ :
 Nullum cum victis certamen, et æthere cassis ;
 Parceret hospitibus quondam, socerisque vocatis. 105

84. *Figi his truncis æro confectus*
 85 *arborum.*

103. *Ut ille redderet illis corpora, quas*

104. *Esse illi nullum certamen cum victis, et*

is cassis æthere, ut parceret iis

NOTES.

shade of Pallas. Eight prisoners were sent as victims to be offered at the funeral pile of Pallas. The poet mentions this circumstance, without any expression of disapprobation. It is true, Achilles, in the Iliad, does the same thing at the tomb of his friend Patroclus; but he is represented as a person of a very different character from Æneas, the hero of the Æneid. And moreover, the loss which he had sustained was more severe, and his grief more poignant. But above all, he lived in a state of society very different from that in which Virgil lived. These things serve in some measure to mitigate the enormity of the deed. And yet there is one passage of Homer, which Eustathius understands as conveying a strong censure of the barbarous act.

The practice of sacrificing prisoners at the funerals of their generals, in process of time, appeared to the Romans barbarous and cruel. They therefore changed it, says Servius, for the milder shows of the gladiators! See Æn. x. 518. *et seq.*

83. *Truncos*: trunks of trees. These were considered the less trophy, and were carried in the hand. They were dressed in the spoils of the enemy.

84. *Inimica nomina*: the names of the enemies to be inscribed upon them.

87. *Sternitur terræ*: he grovels, or rolls on the ground.

89. *Æthon*: the name of the horse of Pallas. *Insignibus positus*: his trappings

being laid aside, he is now dressed in mourning. *Post*: behind.

90. *It lachrymans*: he moves on weeping. Virgil here is indebted to Homer for this thought, Iliad. 17. Where the horses of Achilles are represented as weeping at the death of their master, and obstinately refusing to obey their driver. Both Aristotle and Pliny say, that horses often lament their masters slain in battle, and even shed tears over them.

94. *Processerat*. This is the common reading. Davidson reads *præcesserat*, upon the authority of Pierius, who assures us he found that reading in the Roman, and other manuscripts, which he consulted. Heyne reads *processerat*. *Ordo*: the procession.

96. *Ad alias lachrymas*: to other scenes of sorrow—to the burial of the other dead.

97. *Salve mihi*. This is after the manner of the Greeks, who used their personal pronoun in the same manner. *Salve—vale*: these were the *navissima verba*, or last words, with which they departed from the funeral. *Farewell for ever, farewell for ever, most illustrious Pallas*. *Fata*: state—condition.

101. *Veniam*: the favor, that he would restore to them, &c.

102. *Fusa*: in the sense of *casa vel strata*.

103. *Succedere tumulo*: to be buried, or interred in the earth.

104. *Cassis*: deprived of: a part. from *carco*. *Æthere*: in the sense of *luce*.

105. *Quondam*: his former host—friend.

106. Quos *precantes* Quos bonus Æneas, haud aspernanda *precantes*,
ea quæ sunt haud Prosequitur veniâ, et verbis hæc insuper addit
 Quænam vos tanto fortuna indigna, Latini,
 109. Vos, qui fugiatis Implicuit bello, qui nos fugiatis amicos?
 nos Pacem me exanimis, et Martis sorte peremptis 110
 111. Concedere *pacem* Oratis? equidem et vivis concedere vellem.
 et vivis Nec veni, nisi fata locum sedemque dedissent;
 112. Nec veni *huc*, nisi Nec bellum cum gente gero. Rex nostra reliquit
 Hospitia, et Turni potius se credidit armis.
 Æquius huic Turnum fuerat se opponere morti 115
 116. Si *ille* apparat Si bellum finire manu, si pellere Teucros
 finire Apparat, his decuit mecum concurrere telis:
 Vixêt, cui vitam Deus aut sua dextra dedisset
 Nunc ite, et miseris supponite civibus ignem.
 Dixerat Æneas. Olli obstupere silentes; 120
 Conversique oculos inter se atque ora tenebant.
 Tum senior, semperque odiis et crimine Drances
 Infensus juveni Turno, sic ore vicissim
 Orsa refert: O famâ ingens, ingentior armis,
 Vir Trojane, quibus cælo te laudibus æquem? 125
 Justitiæ-ne prius mirer, belli-ne laborum?
 127. Hæc *tus verba* Nos verò hæc patriam grati referemus ad urbem
 Et te, si qua viam dederit fortuna, Latino
 129. *Alia fœdera* Jungemus regi: quærat sibi fœdera Turnus.
 130. Quin juvabit *nos*, Quin et fatales murorum attollere moles, 130
 et Saxaque subvectare humeris Trojana juvabit.
 Dixerat hæc: unoque omnes eadem ore fremebant
 Bis senos pepigère dies; et, pace sequestrâ,

NOTES.

Soceris: parents-in-law, *Latinus* and *Amata*. By marrying Lavinia, he would become related to the whole Latin nation.

107. *Prosequitur veniâ*: he follows, or accompanies them with the desired favor. He granted their request as soon as asked. It was reasonable in its nature, and consonant with the laws of war.

109. *Implicuit*: hath entangled—involved.

110. *Pacem, me*. This is the reading of Hoeyne, and Valpy after him. Some ancient copies have the same. The common reading is *pacem-ne*. *Peremptis*: for those slain by the lot of war. *Martis*: for *belli*.

112. *Veni*: in the sense of *venissem*.

115. *Æquius fuerat*: it had been more just that Turnus, &c. It may here be remarked, that Latinus did not take part with Turnus of his own free will and accord; but was forced into it by the importunities of his wife Amata. He was convinced that he acted against the will and purposes of the gods, in so doing.

117. *Apparat*: in the sense of *statuit*. *Manu*: by force, or valor.

118. *Vixêt*: by syncope, for *virisset*: the one of us would have lived, to whom, &c. It appears here that the first proposal of ending

the war by single combat was made by Æneas.

122. *Odiis et*: in hatred and crimination inimical, &c. Drances embraced every opportunity to vent his envy and hatred against Turnus, and to throw upon him all the blame of the war. It is supposed, that under the character of Drances, the poet portrays Cicero, who was no friend of Virgil. See *infra*, 336. *et seq.*

124. *Orsa*: in the sense of *verba*.

126. *Justitiæ-ne*: this is the common reading. Catrou however reads, *justitiæ-ne prius mirer, belli-ne laborè*, which Pierius says, is the reading of the Roman, and of some other manuscripts of antiquity. Servius justifies the common reading, by making it a Grecism. *Prius*: chiefly, or most. Shall I most admire thy justice, or thy achievements in war? Rums says: *Admirabor te ob justitiam, an ob opera bellica*. Heyne reads, as in the text.

130. *Moles murorum*: your walls—or the towers and fortifications built upon them. *Fatales*: destined by the fates.

133. *Sequestra*: intervening—intermediate. They had agreed upon a truce, or cessation of hostilities for twelve days, for

- as Teucri, mixtique impunè Latini,
e jugis. Ferro sonat alta bipenni
s : evertunt actas ad sidera pinus :
nec cuneis, et olentem scindere cedrum,
ustris cessant vectare gementibus ornos.
m fama volans, tanti prænuntia luctûs,
im Evandrique domos et mœnia complet ; 140
modò victorem Latio Pallanta ferebat.
ad portas ruère, et de more vetusto
is rapuère faces ; lucet via longo
flammarum, et latè discriminat agros.
turba Phrygum veniens plangentia jungunt 145
. Quæ postquam matres succedere tectis
t, mœstam incendunt clamoribus urbem.
Evandrum potis est vis ulla tenere ;
it in medios. Feretro Pallanta repôsto
bit super, atque hæret lachrymansque gemensque :
ix tandem voci laxata dolore est : 151
c, ô Palla, dederas promissa parenti,
ut sævo velles te credere Marti !
narus eram, quantum nova gloria in armis,
ulce decus primo certamine posset. 155
juvenis miseræ ! bellique propinqui
dimenta ! et nulli exaudita Deorum
recesque meæ ! tuque, ô sanctissima conjux,
orte tuâ, neque in hunc servata dolorem !
ego vivendo vici mea fata, superstes 160
m ut genitor. Troûm socia arma secutum
nt Rutuli telis ! animam ipse dedissem ;
æc pompa domum me, non Pallanta, referret !
arguerim, Teucri, nec fœdera, nec quas
- 135 136. *Et in jugis*
137. *Nec cessant scindere*
141. *Eadem fama, quæ modò ferebat Latio Pallanta esse victorem*
146. *Quæ agmina postquam matres*
151. *Præ dolore*
156. *O miseræ primitiæ juvenis*
161. *Ut ego genitor restarem superates filio. Rutuli obruerent me*

NOTES

se of burying the dead, and other epulture. This was intermediate the war, before and after; during no act of hostility could be done party. Hence the propriety of the *unè* in the following line, in safety, it fear of injury.

erro bipenni: an axe with two e that cuts both ways.

ctas: raised—grown up to.

prænuntia: a forerunner, or harapposition with *fama*.

omplet. This is the common reading; Pierius observes that most of the manuscripts have *replet*.

ongo ordine: in a long train, or n. Rumeus says, *longa serie*.

iscriminat. This word Rumeus inby *dividit*. Davidson renders it *ates*."

ontrâ: in an opposite direction—the mourners from the city.

cendunt: in the sense of *concilant*.

ys, commovent.

otis est: the same as *potest*.

149. *Repôsto*: for *reposito*. The bier being placed on the ground.

151. *Tandem vix dolore via*. At the first sight of the corpse, he was overwhelmed with grief, which entirely prevented his speech. At length, however, recovering from it, he gives utterance to the effusions of his heart, but with difficulty. A true pathos pervades this whole speech of Evander. The various turns of passion, and the alternate addresses to the living and the dead, are the very language of sorrow.

155. *Decus*: in the sense of *honor*. *Posset* in the sense of *valeret*.

156. *Primitiæ*: beginnings—essays. *Propinqui*: neighboring—confederated, or allied. Evander assisted Æneas as an ally: their arms were associated in the war. Rumeus says, *vicini*.

157. *Rudimenta*: in the sense of *experimenta*.

160. *Ego vici mea fata*: I have overcome my time by living—I have outlived my time. Or, *fata* may mean the purposes and decrees of the gods; that regular and ordinary

- Junximus hospitio, dextras : sors ista senectas 165.
 Debita erat nostræ ! Quodd si immatura manebat
 Mors natum ; cæsis Volscorum millibus antè,
 Ducentem in Latium Teucros, cecidisse juvabit.
 Quin ego non alio digner te funere, Palla, 169
 Quàm pius Æneas, et quàm magni Phryges, et quàm
 Tyrrhenique duces, Tyrrhenum exercitus omnis.
 Magna trophæa ferunt, quos dat tua dextera leto.
 Tu quoque nunc stares immanis truncus in armis,
 171. *Dignati sunt te.*
Mi ferunt magna tro-
phæa ex illis, quos
 174. Si esset mihi par
 ætas, et idem robur ab
 annis tecum ; tu, O
 Turne. Sed infelix Teucros quid demoror armis ? 175
 176. *Vestro regi : O*
Ænea, tua dextera est
causa, quodd
 179. Quam dextram
 vides
 181. Nec est fas : sed
 cupio perferre hunc nas-
 titium mortis Turni
 Esset par ætas, et idem si robur ab annis,
 Turne. Sed infelix Teucros quid demoror armis ? 175
 Vadite, et hæc memores regi mandata referte :
 Quodd vitam moror invisam, Pallante perempto,
 Dextera causa tua est ; Turnum natoque patrique
 Quam debere vides meritis. Vacat hic tibi solus
 Fortunæque locus. Non vitæ gaudia quæro, 180
 Nec fas : sed nato Manes perferre sub imos.
 Aurora intereà miseris mortalibus almam
 Extulerat lucem, referens opera atque labores.
 Jam pater Æneas, jam curvo in litore Tarchon
 Constituere pyras : huc corpora quisque suorum 185
 More tulere patrum : subjectisque ignibus atris
 Conditur in tenebras altum caligine cælum.
 Ter circum accensos, cincti fulgentibus armis,
 Decurrere rogos : ter mæstum funeris ignem
 Lustravere in equis, ululatusque ore dedere. 190
 Spargitur et tellus lachrymis, sparguntur et arma.
 It cælo clamorque virum, clangorque tubarum.
 Hinc alii spolia occisis direpta Latinis
 Conjiciunt igni, galeas, ensesque decoros,
 189. *Rogos suorum*
quicorum
 195. *Pars conjiciunt*
mortuis nota munera,
nempe, clypeos
 Frænaque, ferventesque rotas : pars, munera nota, 195

NOTES.

course of things, which takes place in the world: which is, that the son should outlive the father. This is the sense given by Heyne. Valpy says, "I have survived my own fate—I have exceeded the natural bounds of life."

165. *Sors*: calamity.

168. *Juvabit*: it will console me that he fell leading, or preparing the way for, the Trojans, &c.

169. *Digner non*: I cannot honor thee, &c. Rûmus says, *non honorabo*.

170. *Phryges*: the Trojans. They are so called from Phrygia, a country of the lesser Asia. It was divided into the greater and the less. The less Phrygia was also called Troas, the ancient kingdom of the Trojans.

174. *Par ætas*, &c. This may refer to Pallas or Evander; neither of whom was able by inequality of age and strength to meet Turnus. Davidson refers it to the father: who, had his age permitted, would have gone to the war in person. And in this case, had he met Turnus, he would have been victorious, and brought back his

trophy to grace his triumph. See 6. supra.

175. *Armis*: in the sense of *ab bello*.

179. *Quam*: which (right hand) you see, owes Turnus to the son and father deserving it. *Meritis*: a part. plu. agreeing with the nouns *nato* and *patri*. Heyne connects *meritis* with *vacat*. Rûmus and Davidson, with *nato patrique*.

180. *Hic locus vacat*: this method alone remains to thee, and thy fortune. *Mors solandi me restat tibi*, says Rûmus. For *vacat*, Heyne says *relictus est*.

187. *Caligine*: in the sense of *fumo*. *In tenebras*. Rûmus says, *in similitudinem noctis*.

189. *Cincti*: clad in shining armor they marched, &c. *Lustravere in equis*: they rode around. The former has reference to that part of the ceremony performed by the infantry, or foot; the latter, to that performed by the horse, or cavalry. *Funeris*: in the sense of *pyra*.

192. *It cælo*: in the sense of *tollitur ad cælum*.

193. *Hinc*: in the next place—after this.

195. *Ferventes*: in the sense of *rapidæ*.

Ipsorum clypeos, et non felicia tela.

Multa boum circà mactantur corpora morti:

Setigerosque suea, raptasque ex omnibus agris

'n flammam jugulant pecudes. Tum litore toto

Ardentes spectant socios, semiustaque servant 200

Busta: neque avelli possunt, nox humida donec

Invertit cælum stellis fulgentibus aptum.

Nec minùs et miseri diversà in parte Latini

Innumeras struxère pyras; et corpora partim

Multa virùm terræ infodiunt; avectaque partim 205

Finitimos tollunt in agros, urbique remittunt:

Cætera, confusæque ingentem cædis acervum,

Nec numero, nec honore cremant. Tunc undique vasti

Certatim crebris collucent ignibus agri.

Tertia lux gelidam cælo dimoverat umbram: 210

210. Umbram nocivæ
cælo: illi mœrentes

Mœrentes altum cinerem et confusa ruebant

Ossa focis, tepidoque onerabant aggere terræ.

Jam verò in tectis, prædixit urbe Latini,

Præcipuus fragor, et longè pars maxima luctûs.

214. Erat præcipuus

Hic matres, miseræque nurus, hic chara sororum 215

Pectora mœrentium, puerique parentibus orbi,

Dirum execrantur bellum, Turnique hymenæos:

Ipsum armis, ipsumque jubent decernere ferro;

218. Jubent ipsum
decernere armis

Qui regnum Italiæ, et primos sibi poscat honores.

Ingravat hæc sævus Drances; solumque vocari 220

Testatur, solum posci in certamina, Turnum.

222. Contrà est multa
sententia

Multa simul contrà variis sententia dictus

Pro Turno; et magnum reginæ nomen obumbrat:

Multa virum meritis sustentat fama trophæis.

NOTES.

vel celeres. *Nota munera*: offerings of the arms which had been theirs, and consequently known to them.

196. *Non felicia*: unsuccessful darts—those that failed to do execution, when thrown against the enemy.

197. *Merti*: to the divinity *Mors*.

199. *Jugulant*: they kill over the flame, &c. This they did, probably, that the blood of the victim might fall upon the pile.

201. *Busta*. *Bustum* properly is the funeral pile after it is consumed. *Semiusta*: of semi and *ustus*.

204. *Partim infodiunt*. The meaning is: that they buried a part of the slain, and a part they sent to the city of Latini. *Partim* may be considered here, a sub. in apposition with *multa corpora*. *Virum*: of their heroes. *Avecta*: a part. of the verb *aveho*: carried away.

208. *Numero*. *Numerus* here may be taken in its usual acceptation; but it may also mean decency, or regard. They burned all the rest, a confused heap of slain, without any particular marks of regard, or honor, by way of distinction.

211. *Ruebant*. The meaning is: that

they collected together the ashes and the bones mingled on the places (*focis*) where the funeral piles had been erected. After this they covered them with a mound of earth. *Altum* implies that the ashes lay thick, or deep upon the ground. *Ruebant* says, *vertebant*. Heyne says, *legebant*. *Rus*, is here taken as an active verb.

213. *In tectis urbe*: in the houses throughout the city. Davidson says, "in the courts of Latini, and in the city."

214. *Fragor*: in the sense of *plangor*. *Præcipuus*: in the sense of *magnus*, vel *maximus*.

215. *Nurus*. *Nurus* here may mean any young married woman. *Chara pectora mœrentium*: dear hearts of sisters mourning—dear, or affectionate sisters mourning the loss of their brothers and friends.

218. *Decernere*: to decide, or settle the dispute by the sword.

220. *Sævus*: in the sense of *acerbus*, says *Rueus*.

221. *Testatur*: in the sense of *dicil*.

222. *Multa*: various—manifold.

223. *Obumbrat*: in the sense of *proteggit* vel *tutatur*.

224. *Multa fama*. *Multa* here is plainly

	Hos inter motus, medio flagrante tumultu,	235
	Ecce sup̄er m̄esti magnā Diomedis ab urbe	
227. <i>Atunt nihil esse</i>	Legati responsa ferunt : nihil omnibus actum	
actum	Tantum impensis operum ; nil dona, neque aurum,	
228. <i>Dona valuisse</i>	Nec magnas valuisse preces ; alia arma Latinis	
nil, nec	Quærenda, aut pacem Trojano ab rege petendam.	239
	Deficit ingenti luctu rex ipse Latinus.	
	Fatalem Ænean manifesto numine ferri	
233. <i>Recentesque tumuli ante ora admonent</i>	Admonet ira Deūm, tumulique ante ora recentes.	
	Ergō concilium magnum, primosque suorum	
	Imperio accitos, alta intra limina cogit.	235
	Olli convenēre, fluuntque ad regia plenis	
	Tecta viis. Sedet in mediis, et maximus ævo,	
	Et primus sceptris, haud lætā fronte, Latinus.	
	Atque hic legatos Ætolā ex urbe remissos,	
	Quæ referant, fari jubet ; et responsa reposcit	240
241. <i>Silentia facta sunt</i>	Ordine cuncta suo. Tum facta silentia linguis,	
242. <i>Parens dicto Latini</i>	Et Venulus dicto parens ita farier infit :	
	Vidimus, ô cives, Diomedem Argivæque castra,	
	Atque iter emensi casus superavimus omnes :	
246 <i>Dictam cognomine</i>	Contigimusque manum, quā concidit Ilia tellus.	245
	Ille urbem Argyripam, patriæ cognomine gentis,	

NOTES.

in the sense of *magna*. His great fame arose from his distinguished valor, and trophies nobly won. *Meritis* : noble—distinguished. Ruſus says, *partis*.

225. *Flagrante* : raging—fierce.

226. *Super* : in the sense of *præterea* vel *insuper* : beside—in addition to these things. Servius says, *ad cumulationem malorum*.

230. *Petendam*. Some copies have *petendum*.

232. *Fatalem* : destined, and appointed by the gods to marry Lavinia, and to rule the Latin state. *Manifesto* : by the evident power and assistance of the gods. *Admonet* : declares. Ruſus says, *ostendit*. Whatever hesitance and doubt rested on the mind of Latinus, concerning his son-in-law, it was now removed. He plainly saw in the late transactions, the immediate interposition of the gods in favor of Æneas.

235. *Imperio* : in the sense of *jussu*. *Primus* : the chief men—the nobles of the people. *Cogit* : in the sense of *congregat*, vel *convocat*.

236. *Fluunt* : in the sense of *ruunt* vel *currunt*. *Plenis* : in the sense of *stipatis*.

238. *Sceptris* : in power—authority. *Regno*, says Ruſus. *Hausa læta* : sad—sorrowful.

239. *Ex Ætola urbe* : the city Arpi, built by Diomedes. *Remissos* : returned.

242. *Farier* : for fari, by paragon. *Infīt* : in the sense of *incipit*.

243. *Diomedem*. Diomedes was the son of Tydæus and Deiphyle, and king of Æto-

lia. He was one of the most valiant captains at the siege of Troy. With Ulysses, he stole the Palladium from the temple of Minerva, at Troy, and attacked the camp of Rhesus, king of Thrace, whom they killed, and carried off his horses to the Grecian camp, before they had tasted the grass of Troy or drank the water of the Xanthus. On every occasion, he distinguished himself. He had a rencounter with Hector, and with Æneas ; the latter was wounded by him, and would have been slain, if it had not been for the timely aid of Venus. During his absence from his home, his wife Ægiale had an amour with Cometes, one of her servants. Disgusted with her infidelity to him, he determined to leave his country, and came into that part of Italy called *Magna Græcia*. Here he built a city, and called it *Argyrippa*. He married a daughter of Danaus, king of the country. He died with extreme old age, or as some say, by the hands of his father-in-law. His death was greatly lamented by his companions ; who, according to fable, were changed into birds resembling swans. They took their flight to some islands on the coast of Apulia, where they became remarkable for their tameness toward the Greeks, and for the horror with which they shunned all other nations. They are called the birds of Diomedes. He was worshipped as a god.

244. *Emensi* : having measured out our journey—having finished our journey, &c.

245. *Ilia tellus* : in the sense of *Trojanum regnum*.

Victor Gargani condebat Iapygis arvis.

Postquam introgressi, et coram data copia fandi,

Munera præferimus, nomen patriamque docemus,

Qui bellum intulerint, quæ causa attraxerit Arpos.

Auditis ille hæc placido sic reddidit ore :

O fortunatæ gentes, Saturnia regna,

Antiqui Ausonii; quæ vos fortuna quietos

Sollicitat, suadetque ignota lacescere bella ?

Quicumque Iliacos ferro violavimus agros,

(Mitto ea, quæ muris bellando exhausta sub altis,

Quos Simois premat ille viros) infanda per orbem

Supplicia, et scelerum pœnas expendimus omnes,

Vel Priamo miseranda manus. Scit triste Minervæ

Sidus, et Euboicæ cautes, ultorque Caphereus.

Miliâ ex illâ diversum ad litus adacti :

Atrides Protei Menelaus ad usque columnas

Exulat : Ætnæos vidit Cyclopes Ulysses.

Regna Neoptolemi referam, versosque Penates

Idomenei ? Libyco-ne habitantes litore Locros ?

250 250. Bellum nobis;
quæ causa attraxerit nos
ad urbem Arpos. His
auditis, ille

255 255. Quicumque nos-
trum

256. Ea mala, quæ
exhausta sunt nobis

260 261. Ex illa militiâ
nos adacti sumus

264. Versa regna

265

NOTES.

247. *Gargani*: gen. of *Garganus*, a mountain in Apulia. *Hodie, Monte di St. Angelo*. A part of Apulia was called *Iapygia*, from *Iapyx*, the son of *Dædalus*, who settled in those parts. *Iapygis*: an adj. for *Iapygii*, agreeing with *Gargani*—*Apulian*.

248. *Copia*: leave—liberty.

253. *Fortuna*: *Rûmus* says, *sorte*.

254. *Ignota bella*: wars to which you are unaccustomed. *Suadet*: in the sense of *impellit*. *Lacescere*: in the sense of *movere*.

255. *Quicumque violavimus*: whoever of us violated, &c. The expression implies that it was sacrilege to injure them.

256. *Exhausta*: sustained—endured in fighting. *Mitto*: in the sense of *omitto* vel *pretereo*.

257. *Premat*: overwhelmed—bore away. Homer informs us that the river *Simois*, was so choaked with the dead bodies of those slain in one engagement, that its waters were interrupted in their course. To this, *Diomede* here alludes. The present tense is here used plainly for the past.

258. *Expendimus*: have endured unspeakable hardships, and suffered every punishment of our crimes. *Rûmus* says, *luimus*. The war of *Troy* proved ruinous to the Greeks as well as *Trojans*. Most of the Grecian heroes suffered extreme hardships on their return. Some perished on the voyage; and others found their kingdoms in a state of revolt, and their domestic peace destroyed.

259. *Manus*: a company to be pitied, even by *Priam* himself. The calamities which befell them, though conquerors, were greater than those which befell the vanquished. Even *Priam* might pity them. *Triste*: stormy—baleful.

260. *Triste sidus*: the storm, in which *Ajax* the son of *Oileus* was drowned, and the raging constellation *Arcturus*, by whose influence that storm was raised, are here ascribed to *Minerva*, whom that hero had offended by violating *Cassandra* in her temple. *Caphereus*: a rock on the island *Eubœa*, where *Ajax* was shipwrecked. Hence the epithet *ultor*: the avenger.

262. *Protei*. The visit of *Menelaus* to *Proteus*, king of *Egypt*, is related at large in the *Odyss.* lib. 4. This account of the disasters of the Grecian chiefs after the downfall of *Troy* forms an agreeable episode. It is very natural for the poet to make the aged hero dwell upon the misfortunes of his companions in arms. And it is pleasing to see him, who was so active and fierce in the *Iliad*, and the first in every enterprise, laying aside his armor, and exhorting the ambassadors to peace. Homer informs us, that *Menelaus* wandered eight years in the seas in the neighborhood of *Egypt*, and went as far as the island of *Pharos*, the boundary of the realms of *Proteus*. Sir *Isaac Newton* observes, that *Proteus* was not the king of *Egypt*, but a governor or viceroy of the king, and governed a part of lower *Egypt*. See *Geor.* iv. 388. *Columnas*: in the sense of *terminos* vel *limites regni Protei*.

263. *Exulat*: in the sense of *errat*.

264. *Referam*: shall I mention the subverted realms, &c. *Penates*: the country of *Idomeneus*' overthrown. *Rûmus* says *domus*, for *Penates*. He was king of *Creta*. See *Æn.* iii. 122.

265. *Locros*: the *Locrians*, on their return, it is said, were forced to the coast of

- Ipse Mycenaëus magnorum ductor Achivum
 Conjugis infandæ prima intra limina dextrâ
 268. *Adulter Ægypthus* Oppetiit : devictam Asiam subsedit adulter. 269
 269. *Referam-ne Deos* Invidiasse Deos, patriis ut redditus oris
Invidiasse mihi. ut ego Conjugium optatum, et pulchram Calydonâ viderem?
 redditus
 273. *Factique aves* Et socii amissi petierunt æthera pennis,
 Fluminibusque vagantur aves, heu dira meorum
 Supplicia ! et scopulos lachrymosis vocibus implent.
 Hæc adeo ex illo mihi jam speranda fuerunt 275
 Tempore, cum ferro cœlestia corpora demens
 Appetii, et Veneris violavi vulnere dextram.
 Ne verò, ne me ad tales impellite pugnas.
 279. *Nec est mihi ul-* Nec mihi cum Teucris ullum post eruta bellum
 tum
 280. *Pergamæ eruta* Pergamæ ; nec veterum memini, lætorve malorum. 280
sunt : Nec memini, læ- Munera, quæ patriis ad me portâtis ab oria,
tor-ve causâ veterum Vertite ad Æneam. Stetimus tela aspera contra,
malorum Trojanorum. Contulimusque manus : experto credite, quantus
 283. *Credite mihi ex-* In clypeum assurgat, quo turbine torqueat hastam.
 pto
 Si duo præterea tales Idæa tulisset 285
 Terra viros ; ultrò Inachias venisset ad urbes
 Dardanus, et versis lugeret Græcia fatia.

NOTES.

Africa, where they settled in the district called *Pentapolis*.

268. *Mycenæus ductor* : Agamemnon, who was king of *Mycenæ*, and commander in chief of the Greeks in the Trojan war. On his return home, he was slain by *Ægypthus*, with whom his wife Clytemnestra had an intrigue during his absence. She is therefore called *nefandæ conjugis*. *Intra prima limina* implies, that he was slain as soon as he entered his palace. *Servius* takes it in the sense of *primo litore*, implying, that he was murdered as soon as he arrived on the shore.

268. *Subsedit devictam* : he lay in wait for conquered Asia. By killing Agamemnon, *Ægypthus* hoped to succeed him in his government, and take possession of his conquests in Asia. *Heine* takes *Asiam devictam*, in the sense of *victorem Troje* the conqueror of Troy. *Ruæus* says, *post Asiam devictam adulter insidiatus est ei*. *Davidson* renders the passage, "the adulterous assassin possessed himself of conquered Asia." *Valpy* takes *Asiam devictam*, with *Heine*. *Oppetiit* : perished—was slain.

269. *Invidiasse Deos*, *Diomede*, on account of the conduct of his wife, left his native country, and went into exile in *Apulia*. *Venus* is said to have sent upon him this domestic affliction, as a punishment for his wounding her in battle. To this circumstance the words *Invidiasse Deos* refer. *Calydonâ* : acc. sing. the name of his country. *Invidiasse* : *Ruæus* says, *obstitisse*. *Davidson* says, "forbade."

274. *Implent scopulos*. On the coast of *Apulia* are several islands frequented by sea birds, into which it is said the companions of *Diomede* were changed.

276. *Demens*. *Diomede* here imputes all his misfortunes to the resentment of *Venus*. This gives importance to the goddess, the mother and protectress of *Æneas*. But he does not mention his having given *Mars* a wound also. From the time that he presumptuously assailed the *Cœlestiales*, these evils were to have been expected. *Demens* : presumptuous—infatuated.

278. *Ne verò* : do not, do not urge me. The repetition of the *ne* is emphatic.

283. *Contulimus manus* : we engaged hand to hand. *Virgil* here compliments his hero, out of the mouth of *Diomede*. But the account which *Homer* gives of the encounter is very different. He was wounded, and would have been slain, if he had not been rescued by *Venus*.

284. *Assurgat*. In the act of throwing the javelin, or dart, the shield was elevated on the left arm, to give full room for the action of the right arm. *Turbine* : in the sense of *impetu*.

285. *Præterea* : beside him. Its proper place is after *tales viros*. If the Trojan land had produced, &c. *Idæa* : an adj. from *Ias*, a mountain of *Phrygia Minor*, near the city of *Troy*.

286. *Inachias* : Grecian : so called from *Inachus*, one of the early kings of *Greece*. *Ultrò* : of their own accord—in offensive war.

287. *Dardanus*. By this we are to un-

Quidquid apud duræ cessatum est mœnia Trojæ,
Hectoris Æneæque manu victoria Graiûm
Hæsit, et in decimum vestigia retulit annum.

Ambo animis, ambo insignes præstantibus armis :
Hic pietate prior. Coëant in fœdera dextræ,
Quæ datur : ast, armis concurrant arma, cavete.
Et responsa simul quæ sint, rex optime, regis
Audisti, et quæ sit magno sententia bello.

Vix ea legati; variusque per ora cucurrit
Ausonidûm turbata fremor : ceu, saxa morantur
Cùm rapidos amnes, clauso fit gurgite murmur,
Vicinæque fremunt ripæ crepitantibus undis.

Ut primûm placati animi, et trepida ora quiêrunt,
Præfatus Divos solio rex infit ab alto :

Antè equidem summâ de re statuissæ, Latini,
Et vellem, et fuerat meliùs; non tempore tali
Cogere concilium, cùm muros obsidet hostis.

Bellum importunum, cives, cum gente Deorum,
Invictisque viris, gerimus : quos nulla fatigant
Prælia, nec victi possunt absistere ferro.

Spem, si quam accitis Ætolûm habuistis in armis,
Ponite : spes sibi quisque ; sed, hæc quàm angusta, vide-
Cætera quæ rerum jaceant perculsa ruinâ,
Ante oculos interque manus sunt omnia vestras.
Nec quemquam incuso : potuit quæ plurima virtus
Esse, fuit : toto certatum est corpore regni.

288. Quidquid tempo-
ris

290

291. Ambo erant in-
signes

292. Hic Æneas erat
prior

295

295. Quæ sit senten-
tia Diomedis de

296. Vix legati dis-
crunt ea

300. Placati fuerunt

301

303. Et non cogere

306

308. Ponite spem, si
habuistis quam spem

[tis. 309. Quisque sit sibi
sua spes : sed quàm an-
gusta hæc spes sit

310. Nostrarum rerum

NOTES.

derstand the Trojans, who were the de-
scendants of Dardanus, one of the founders
of Troy. *Verris* : in the sense of *mutatis*.
The state of things would have been changed,
and Troy would have been victorious over
the Grecian states.

288. *Cessatum est*. was delayed, or spent
before, &c.

289. *Victoria hæsit* : the victory of the
Greeks was suspended by the valor, &c.
This is very complimentary to the valor of
those two heroes, Hector and Æneas. *Re-
tulit vestigia* : retreated into the tenth year
—was put off—deferred till the tenth year.
Hæsit. Heyne says, *retardata est*. Rûsus
says, *substitit*.

292. *Dextra coëant*. The aged hero ad-
vises the Latins to unite in league, or
treaty, with Æneas, on any terms that might
be offered; but by all means, avoid to en-
gage in arms against such a mighty cham-
pion. *Hic prior pietate*. This comparison
of Æneas with Hector, is no exaggeration
of the poet in favor of his hero. Homer
had done it before him. This goodness and
clemency of Æneas, which followed from
his piety, are reasons for the Latins to hope
for peace.

293. *Quæ datur* : in any way that may
be given—on any practicable terms.

294. *Regis* : this is the reading of Heyne
and Pierius. It is governed by *responsa*,

the answer of king Diomedes. The common
reading is *regum*, which is not so easy.

297. *Fremor* : in the sense of *murmur*.

298. *Gurgite clauso* : in a pent up flood,
or stream. *Crepitantibus* : roaring—dash-
ing against the rocks.

300. *Trepida ora* : tumultuous mouths—
discordant tongues.

301. *Præfatus Divos* : having addressed
the gods, the king, &c. It was the custom
of orators to usher in their speeches, when-
ever the subject was solemn, and of public
concern, with an address to the gods.

302. *Summâ re* : for the safety of the
state—for the common good.

305. *Gente Deorum* : with a nation of
gods—with a nation deriving their origin
from the gods. *Importunum* : dangerous—
difficult.

308. *Accitis* : sought after—invited.—
Ætolûm : from Diomedes, who was their
king. He declined to have any thing to do
with the war.

309. *Ponite spem* : lay aside the hope—
cease to hope. The remainder of this line
is, by some, supposed an interpolation.

310. *Quæ ruinâ* : in what ruin the rest of
our affairs lie overthrown—prostrate; all
things are, &c.

312. *Virtus*. valor. *Plurima* : in the
sense of *maxima*.

	Nunc adeò, quæ sit dubiæ sententia menti,	
315. Docebo vos pau- cis verbis	Expediam ; et paucis, animos adhibete, docebo.	315
317. Occasum solis, usque	Est antiquus ager Tusco nili proximus amni, Longus in occasum, fines super usque Sicanos.	
319. Asperima loca horum agrorum	Aurunci Rutulique serunt, et vomere duos Exercent colles, atque horum asperima pascunt.	320
322. Trojanos socios	Hæc omnis regio, et celsi plaga pinea montis Cedat amicitiae Teucrorum ; et fœderis æquas	
323. Considant illic, si sit illis	Dicamus leges ; sociosque in regna vocemus. Considant, si tantus amor, et mœnia condant.	
	Sin alios fines, aliamque capessere gentem Est animus, poscuntque sclo decedere nostro ;	325
327. Si illi valent compleri eas	Bis denas Italo texamus robore naves, Seu plures, complere valent : jacet omnis ad undam Materies : ipsi numerumque modumque carinis	
330. Præterea placet mihi centum Latinos oratores de	Præcipiant ; nos æra, manus, navalia demus. Præterea, qui dicta ferant et fœdera firment,	330
	Centum oratores primâ de gente Latinos Ire placet, pacisque manu prætereunda ramos :	
334. Insignia nostri regni	Munera portantes eborisque, aurique talenta, Et sellam, regni trabeamque insignia nostri.	
	Consulite in medium, et rebus succurrite fessis.	335
	Tum Drances idem infensus ; quem gloria Turri	

NOTES.

313. *Toto corpore* : with the whole power, or force of the kingdom.

315. *Adhibete animos* : give attention.

316. *Tusco amni* : the river Tiber. This river formed the eastern boundary of Tuscany ; hence called *Tuscan*. *Est mihi antiquus* : This proposal of Latinus to grant a tract of land to the Trojans, is no fiction of the poet. It is mentioned by historians, and other writers. It is said, that Æneas accepted the proposal. It is generally considered to be that tract of country lying between the city Laurentum and the Tiber, including the Trojan camp, or *Nova Troja*. The extent of the tract is quite uncertain. Cato, whom Servius follows, supposes it to contain about 700 acres. Others suppose that it contained 40 *stadia* in every direction from the city *Lavinium*, forming a circle of about ten miles in diameter. Others again enlarge it to 400 *stadia* in circumference. It is called *antiquus*, because it belonged to the ancient dominion of the Latin kings.

317. *Longus* : extended—stretching even beyond. *Sicanos* : an ancient people of Italy. See Lib. vii. 795. This tract of country the *Aurunci* formerly, and then the *Rutuli*, cultivated. The most rugged parts of it, they reserved for pasturage. *Serunt* : in the sense of *colunt*.

320. *Plaga* : in the sense of *tractus*.

321. *Cedat* : in the sense of *detur*.

322. *Leges* : conditions, or terms. *Dicamus* : let us appoint—name.

324. *Gentem* : region—country.

325. *Poscunt*. This is the reading of Heyne, and of Valpy after him. Ruæus reads *possunt*.

326. *Texamus* : in the sense of *struamus*.

327. *Seu* : in the sense of *vel*. *Complere* : to fill, or man them. *Undam* : by the water of the Tiber.

329. *Præcipiant* : in the sense of *prescribant*. *Modum* : the form, or shape. *Navalia*. *Navale* is a dock where vessels lie ; or a ship-yard, where they are built. Also, the materials of which they are built, and with which they are equipped. This last is probably the meaning here. *Æra* : the money necessary to defray the expenses of building. *Manus* : the workmen.

331. *Primâ gente* : of the first rank.

333. *Portantes munera* : bearing presents. This alludes to the Roman custom of sending such presents to kings.

334. *Sellam* : the chair of state *Trabeam* ; the *trabea* was a narrow robe, worn by the kings, and the consuls.

335. *Consulite* : advise, or consult for the common good. *Fessis rebus* : distressed state, or condition.

336. *Infensus* : spiteful—bearing spite. The glory of Turnus—his noble birth—his fame in war, had excited his envy ; and he embraced the present opportunity to give vent to his feelings. *Idem* : reference is here made to verso 122, *supra et seq.* The same Drances, &c.

- uâ invidiâ stimulisque agitabat amaris ;
 is opum, et linguâ melior, sed frigida bello
 ra, consiliis habitus non futilis auctor,
 one potens ; genus huic materna superbum 340
 itas dabat, incertum de patre ferebat ;
 t, et his onerat dictis, atque aggerat iras :
 nulli obscuram, nostræ nec vocis egentem,
 ilis, ô bone rex. Cuncti se scire fatentur,
 fortuna ferat populi ; sed dicere mussant. 345
 bertatem fandi, statusque remittat,
 ob auspiciu infaustum, moresque sinistros,
 m equidem, licet arma mihi mortemque minetur)
 na tot cecidisse ducum, totamque videmus
 disse urbem luctu : dum Troia tentat 350
 a fugæ fidens, et cælum territat armis.
 etiam donis istis, quæ plurima mitti
 unidis dicique jubes, unum, optime regum,
 ias : nec te ullius violentia vincat,
 natam egregio genero dignisque hymenæis 355
 ater, et pacem hanc æterno fœdere jungas.
 si tantus habet mentes et pectora terror ;
 obtestemur, veniamque oremus ab ipso ;
 jus proprium regi patriæque remittat.
 miseros toties in aperta pericula cives 360
 is ? ô Latio caput horum et causa malorum !
 salus bello : pacem te poscimus omnes,
338. Sed cuius dextera erat
 341. Enim ferebat incertum genus de patre
 342. Onerat Turnum
 346. Turnus det
 352. O optime regum, adjicias unum alterum, etiam unum, nempe, Almam istis donis, quæ
 357. Tantus terror Turni habet nostras
 361. O Turne, caput, et causa horum
 362. Est nobis nulla

NOTES.

Obliquâ. Dr. Trapp observes, that a uneasy at another's happiness, and not look directly upon it. Ruseus t in the sense of *occulta*. The envious sees every thing with distorted, or de eyes. *Oculos habens distortos.* Aggoad—spurred on. *Amaris stimulis* sharp, or pungent stings.

Largus: in the sense of *abundans*. *lingua.* Ruseus says, *abundantior uia*. Drances, with all his qualifications, his eloquence, his wisdom in council, is noble birth, was a coward. Some imagined, that under the character of s, Mark Antony is represented; and Cicero is shadowed by Drances. It seem, that Virgil was no great friend ero, for he makes no mention of him part of his works.

Potens seditione: powerful in fact—a powerful party man.

Materna nobilitas: on his mother's e was nobly descended—from her he n illustrious descent, or extraction. u: in the sense of *habebat*.

His dictis: with those invectives—reces. *Iras:* the common hatred against s.

Consuluit: in the sense of *suades* vel in.

345. *Quid fortuna:* what the state of the nation requires. *Populi:* in the sense of *gentis*. *Mussant:* in the sense of *verentur*. Heyne says, *non audent*.

346. *Flatus:* vaunting—pride—arrogance.

347. *Auspiciu:* conduct—influence.—Drances here attributes the disasters of the state to the unfortunate influence which Turnus had in the councils of Latinus, and to his perverse and determined conduct in relation to the war.

349. *Tot lumina ducum:* so many illustrious chiefs.

351. *Territat:* in the sense of *minatur*.

352. *Unum etiam.* In addition to the many presents which the king had proposed to send to Æneas, Drances advises him to add another, namely, his daughter Lavinia as the surest means of conciliating the conqueror, and obtaining for his people a lasting peace.

356. *Jungas:* in the sense of *confirmes*.

358. *Veniam.* This favor was, that Turnus should yield, or give up to the king, his own peculiar authority and right in the disposal of his daughter; and that he should resign his claim to her, for the good of his country.

359. *Remittat:* in the sense of *relinquat*.

- 363 Simul poscimus Turne, simul pacis solum inviolabile pignus.
 Primus ego, invisum quem tu tibi fingis, et esse
 Nil moror, en supplex venio! miserere tuorum; 365
 Pone animos; et pulsus abi. Sat funera fusi
 Vidimus, ingentes et desolavimus agros.
 Aut, si fama movet, si tantum pectore robur
 Concipis, et si adeò dotalis regia cordi est;
 Aude, atque adversum fidens fer pectus in hostem 370
 Scilicet, ut Turno contingat regia conjux,
 Nos, animæ viles, inhumata infletaque turba,
 Sternamur campis. Et jam tu, si qua tibi vis,
 Si patrii quid Martis habes, illum aspice contrâ, 375
 Qui vocat.
 Talibus exarsit dictis violentia Turni:
 Dat gemitum, rumpitque has imo pectore voces:
 Larga quidem, Drance, tibi semper copia fandi
 Tunc, cùm bella manus poscunt: patribusque vocatis,
 380. Tu primus ades Primus ades: sed non replenda est curia verbis, 380
 Quæ tutò tibi magna volant; dum distinet hostem
 Agger murorum, nec inundant sanguine fossæ,
 383. Quod est solitum Proinde tona eloquio, solitum tibi; meque timoris
 tibi Argue tu, Drance, quando tot stragis acervos
 Teucrorum tua dextra dedit, passimque trophæis 385
 Insignis agros. Possit quid vivida virtus,
 387. Licet ut tu ex- Experiare licet: nec longè scilicet hostes
 periare eam Quærendi nobis: circumstant undique muros.
 Imus in adversos? quid cessas? an tibi Mavors
 Ventosâ in linguâ, pedibusque fugacibus istis 390
 Semper erit?

NOTES.

363. *Pignus*. This pledge consisted in his resignation of Lavinia in favor of Æneas.

364. *Inisum*: inimical—a foe. *Nil moror*: I do not hesitate to be. *Non curo esse*, says Rûmus.

366. *Fusi*: we, beaten, or routed, have seen, &c. This alludes to their recent defeat. *Animos*: in the sense of *iras*.

369. *Adeò cordi*: for such a delight to thee. *Dotalis*: given in dowry. Any property, or inheritance, belonging to a woman at the time of her marriage, may be called *dotalis*. Lavinia was the only child of Latinus, and the heiress of his kingdom. Should Turnus marry her, he would possess the palace and throne, in right of his wife.

370. *Aude*: have courage—play the hero. *Adversum*: in front—right against. It agrees with *pectus*.

371. *Ut regia conjux*: that a royal spouse may fall to Turnus, we vulgar souls, &c. This is extremely severe, and sarcastic.

374. *Martis*: in the sense of *fortitudinis*. Drances concludes, by observing that, if Turnus was that hero represented, and if he possessed any of his country's valor, he would meet Æneas, hand to hand, who had given already the challenge. In this dis-

pute, the poet shows himself a perfect master of artful and elegant abuse. In those speeches of Drances and Turnus, there are some fine specimens of eloquence, not excelled even by the great masters of the art. *Aspice illum*: look him in the face—meet him face to face.

376. *Violentia*: in the sense of *ira*. Valpy says, *violentia Turni*, is to be taken for Turnus himself.

378. *Larga copia fandi*: great fluency of speech—a copious profusion of words. *Manus*, here, means action, in opposition to mere words.

381. *Magna*: in great abundance—is torrents.

382. *Agger*: ramparts, or bulwarks.

383. *Tona*: thunder on.

384. *Quando tua*: since thy right hand hath made so many heaps, &c. This is keen irony. *Stragis*. *Strages* is properly slaughter: also the bodies of the slain. Rûmus says, *cadaverum Trojanorum*.

386. *Insignis*: you adorn, or decorate the fields, &c.

389. *Adversos*: in the sense of *hostes*. *Mavors*: a name of Mars: here used for courage, or valor. *Tibi*: in the sense of *tui*:

- Pulsus ego ? aut quisquam meritò, fœdissime, pulsum
 Arguet, Iliaco tumidum qui crescere Tybrim
 Sanguine, et Evandri totam cum stirpe videbit
 Procubuisse domum, atque exutos Arcadas armis ? 395
 Haud ita me experti Bitias et Pandarus ingens,
 Et quos mille die victor sub Tartara misi,
 Inclusus muris, hostilique aggere septus.
 Nulla salus bello ! capiti cane talia, demens,
 Dardanio, rebusque tuis. Proinde omnia magno 400
 Ne cessa turbare metu, atque extollere vires
 Gentis bis victæ ; contrà premere arma Latini.
 Nunc et Myrmidonum procures Phrygia arma tremiscunt !
 Nunc et Tydides, et Larissæus Achilles !
 Amnis et Hadriacas retrò fugit Aufidus undas ! 405
 Vel cùm se pavidum contra mea jurgia fingit
 Artificis scelus, et formidine crimen acerbat.
 Nunquam animam talem dextrâ hâc, absiste moveri,
 Amittes : habitat tecum, et sit pectore in isto.
 Nunc ad te, et tua, magne pater, consulta revertor. 410
 Si nullam nostris ultrâ spem ponis in armis ;
 Si tam deserti sumus, et, semel agmine verso,
 Funditis occidimus, neque habet fortuna regressum :

392. O fœdissime ha-
mo

396. Haud ita experti
rent ; et mille alii, quos
in uno die ego victor

402. Contrà ne cessa

405. Amnis Aufidus
versus retrò

407. Sua formidine

NOTES.

will thy valor always consist in, &c. For *Navors*, Rûmus says, *fortitudo*.

393. *Arguet pulsum*. Turnus here vindicates himself from the charge of being vanquished, made by Drances : Who will accuse me of being beaten, that shall see the swollen Tyber, &c. *Arguet* : in the sense of *dicet*. Rûmus says, *accusabit*. *Esse vel fuisse* is understood with *pulsum*.

394. *Totam domum* : and the whole family of Evander, with his race, to be prostrated. Pallas was the only son of Evander, and as far as we know, his only child. In his death, then, the family and race became extinct.

396. *Bitias et Pandarus*. These were two brothers of gigantic stature, whom Turnus slew, at the time of his entering the Trojan camp. See Æn. ix. 672, *et sequens*.

399. *Dardanio capiti* : to the Trojan chief : simply, to the Trojan. *Caput* : the head, by synec. is frequently put for the whole body, or person. *Cane* : proclaim—declare. Drances appears to have been at the head of the Latin party, which favored the Trojan interest in opposition to Turnus. By *tuis rebus*, we are to understand this party at Latium, or the Trojans themselves, his friends.

402. *Gentis bis victæ* : of the nation twice conquered. Turnus considers that he had already subdued the Trojans ; and the Greeks had done the same thing before, on the plains of Troy. And indeed, it appears, he had greatly the advantage over them, during the absence of Æneas.

403. *Proceres* : the Grecian chiefs. Agamemnon and Menelaus may be more particularly alluded to. *Myrmidonum*. These were the troops of Achilles. By synec. put for the Greeks in general.

405. *Aufidus*. A river rising in the Apennines, and in the territories of the *Hirpini*, and passing through Apulia, Daunia, and Peucetia, falls into the Adriatic sea. This river fled back, as if affrighted at the sight of the Trojan fleet, and ceased to flow in its usual course. Such is the language of the miscreant Drances, in extolling the Trojans, and spreading the terror of their name, even when, &c. These, or some other of the same import, are requisite to connect the subject, and make sense. *Fugit* : flowed back—fled back from. *Hadriacas* : an adj. from *Hadria*.

406. *Jurgia mea* : my menaces, or threats. *Fingit* : in the sense of *simulat*.

407. *Scelus artificis* : that base villain. Such was the depravity of his character that he was baseness and wickedness itself. This form of expression is common with the poet. It is usually rendered by the correspondent adjective, with which the following word is made to agree. Rûmus says, *ille scelustus accusator*. Vulpy says, *artifex sceleris*. *Crimen* : in the sense of *accusationem*.

409. *Isto pectore* : in that bosom of thine. This is said by way of contempt.

413. *Funditis* : we are utterly ruined. For *occidimus*, Rûmus says *perimus*. *Regressum* : return.

- Oremus pacem, et dexteras tendamus inermes.
 Quamquam ô! si solitæ quicquam virtutis adesset! 415
416. *Ille videretur mihi ante alios* Ille mihi ante alios fortunatusque laborum,
 Egregiusque animi, qui, ne quid tale videret,
 Procubuit moriens, et humum semel ore momordit.
 Sin et opes nobis, et adhuc intacta juvenus,
 Auxilioque urbes Italæ populique supersunt: 420
 Sin et Trojanis cum multo gloria venit
422. *Si sunt illis sua* Sanguine: sunt illis sua funera, parque per omnes
 423. *Curnos indecores* Tempestas: cur indecores in limine primo
 424. *Nostros artus* Deficimus? cur ante tubam tremor occupat artus?
 Multa dies variusque labor mutabilis ævi 425
 Retulit in meliùs: multos alterna revisens
427. *Eos in solido statu* Lusit, et in solido rursus fortuna locavit.
 Non erit auxilio nobis Ætolus, et Arpi?
 At Messapus erit, felixque Tolumnius, et quos
 Tot populi misère, duces: nec parva sequetur 430
 431 *Homines delectos* Gloria delectos Latio et Laurentibus agris.
 Est et Volscorum egregiâ de gente Camilla,
 Agmen agens equitum, et florentes ære catervas.
 Quòd si me solum Teucris in certamina poscunt,
 Idque placet, tantùmque bonis communibus obsto: 435
 Non adeò has exosa manus victoria fugit,
438. *Contra Ænean; licet ille præstet se vel* Ut tantâ quicquam pro spe tentare recusem.
 439. *Paria armis Achilles* Ibo animis contrâ; vel magnum præstet Achillem,
 Factaque Vulcani manibus paria induat arma
 Ille licet. Vobis animam hanc, soceroque Latino, 440
 441. *Ego Turnus devovi hanc* Turnus ego, haud ulli veterum virtute secundus,
 442. *Me solum* Devovi. Solum Æneas vocat? et, vocet, oro.

NOTES.

416. *Fortunatus*: happy in his toils—labors. A Greek idiom. So also *egregius animi*: illustrious—heroic in soul. Ræus says, *præstans virtute*.

419. *Intacta*: fresh—that hath not been engaged in action.

420. *Populi*: nations.

422. *Tempestas par*: an equal storm of war on both sides. Ræus says, *par clades*. By *per omnes*, we may understand both sides, the Trojans and Italians.

424. *Ante tubam*: before the trumpet sound.

425. *Dies*: in the sense of *tempus*. *Mutabilis ævi*: of changing or revolving years. *Retulit multa*: changes many things, &c. Ræus says, *vertit*. *Labor*: change—vicissitude—revolution. Ræus says, *motus*.

426. *Fortuna alterna*: fortune revisiting men alternately, hath deceived many—played an unexpected game with them, and again, &c. *Alterna* in the sense of *alternis*.

428. *Ætolus*: the Ætolian (namely) Diomede; who was by birth an Ætolian, and at that time, reigned over the city Arpi.

429. *Tolumnius*. He was an augur, and foretold the success of the war, and thereby animated the troops. He, therefore, is called *is*.

433. *Florentes ære*: shining—gleaming in brass.

436. *Victoria non adeò*. On many of the old coins, are to be seen persons holding victory in one hand. To this circumstance, Mr. Addison conjectures, the poet here alludes. *Exosa* here is to be taken actively. Victory, disdaining his hand so much, had not abandoned him, that he would refuse, &c. This speech of Turnus is of the noblest character, and shows him to be the real soldier. It is very different from that of the envious and cowardly Drances.

437. *Tanta spe*: in the hope of victory—or the hope of obtaining the prize of victory; a royal bride.

438. *Præstet*: in the sense of *exhibeat*, vel *repræsentet*. *Animis*: courage—confidence of victory.

439. *Paria arma*: arms equal to those of Achilles, and made by the hands of Vulcan. Turnus was at this time ignorant that Æneas actually possessed armor made by Vulcan.

441. *Haud secundus* not inferior—not second to any of his illustrious ancestors in valor. *Veterum* in the sense of *majorum*.

Nec Drances potius, sive est hæc ira Deorum,
Morte luat; sive est virtus et gloria, tollat.

Illi hæc inter se dubiis de rebus agebant
Certantes; castra Æneas aciemque movebat.
Nuntius ingenti per regia tecta tumultu
Ecce ruit, magnisque urbem terroribus implet:
Instructos acie Tiberino à flumine Teucros,
Tyrrhenamque manum totis descendere campis.
Exemplò turbati animi, concussaue vulgi
Pectora, et arrectæ stimulis haud mollibus iræ.

Arma manu trepidi poscunt, fremit arma juventus:
Flent mæsti mussantque patres. Hic undique clamor
Dissensu vario magnus se tollit in auras.

Haud secus atque alto in luco cùm fortè catervæ
Consedere avium: piscosove amne Padusæ
Dant sonitum rauci per stagna loquacia cycni.

Immò, ait, ô cives, arrepto tempore, Turnus,
Cogite concilium, et pacem laudate sedentes:
Illi armis in regna ruant. Nec plura locutus
Corripuit sese, et tectis citus extulit altis.

Tu, Voluse, armari Volscorum edice manipulis;
Duc, ait, et Rutulos: equitem Messapus in armis,
Et, cum fratre, Coras, latis diffundite campis.
Pars aditus urbis firmet, turresque capessant:
Cætera, quâ jussò, mecum manus inferat arma.

Ilicet in muros totâ discurritur urbe.
Concilium ipse pater et magna incepta Latinus
Deserit; ac tristi turbatus tempore differt.
Multaque se incusa, qui non acceperit ultrò

445

449. *Dicens* Teucros
450 instructos acie, Tyrrhe-
numque

451. Turbati sunt

455

456. Cùm fortè catervæ
væ avium consedere in
alto luco; rauci-ve cycni
dant sonitum piscoro-ve

460

464. Messapus et Co-
ras cum fratre, eos, dif-
fundite equitem

470

NOTES.

443. *Nec Drances.* The meaning of these two lines, is this: that Drances should not die; whether the vengeance of the gods required that one of them should perish; or, whether valor and glory were the result of the contest, he should not bear off the prize of victory. Mr. Dryden has expressed the same sentiment:

*Drances shall rest secure, and neither share
The danger, nor divide the prize of war.*

Though Turnus had somewhat recovered his temper, during the time of his addressing the king, yet he could not conclude, without giving Drances this severe stroke.

444. *Luat morte:* atone by his death: that is, lose his life. If one of them must die, Turnus chose rather to be the one himself.

445. *Agebant:* in the sense of *dicebant*.

449. *Acie:* in order of battle—in battle array.

452. *Arrectæ:* aroused. *Stimulis:* impulses.

453. *Trepidi:* quick—in haste. *Fremit:* in the sense of *flagitat*.

454. *Patres:* the senators. The council of state. *Mussant:* repine—grieve.

455. *Dissensu:* disagreement—discordance.

457. *Padusæ:* one of the mouths of the river Po. *Piscoso amne:* in the fishy stream.

458. *Stagna.* Stagnum, is, properly, the deep parts of the sea, or river. Here it is taken for the whole river, or stream. *Loquacia:* resounding—echoing.

459. *Tempore arrepto:* the occasion being taken, Turnus, &c. These words of Turnus are extremely sarcastic.

461. *Illi:* the enemy.

463. *Manipulis:* in the sense of *turmas*. *Edice:* in the sense of *jube*, vel *impera*.

464. *Equitem:* the cavalry—horsemen in general. This is the reading of Heyne. Ruæus says, *equites*. *Messapus—Coras.* These are in the nom. for the voc. after the Greek idiom.

465. *Diffundite:* lead out—draw up the cavalry in arms.

467. *Cætera manus:* let the other troops. &c. *Jusso:* for *jussero*, by syn.

470. *Deserit:* in the sense of *relinquit* vel *abruptit*. Latinus, alarmed at the dismal crisis of his affairs, gives up his plan of conciliation, and again relies upon defensive measures.

- Dardanium Æneam, generumque asciverit urbi.
Præfodiunt alii portas, aut saxa sudesque
Subvectant. Bello dat signum rauca cruentum
Buccina. Tum muros variâ cinxere coronâ 475
Matronæ puerique; vocat labor ultimus omnes.
Nec non ad templum summasque ad Palladis arces
Subvehitur magnâ matrum regina catervâ,
479. Lavinia virgo est Dona ferens: juxtâque comes Lavinia virgo,
comes juxta eam; quæ Causa mali tanti, atque oculos dejecta decoros. 480
est canna
480. Dejecta quoad Succedunt matres, et templum thure vaporant,
decoros Et mæstas alto fundunt de limine voces:
Armipotens belli præses, Tritonia virgo,
Frange manu telum Phrygiæ prædonis, et ipsum
Pronum sterne solo, portisque effunde sub altis. 485
Cingitur ipse furens certatim in prælia Turnus.
487. Ille indutus quoad Jamque adeo Rutulum thoraca indutus ahenis
Rutulum Horrebat squamis, surasque incluserat auro,
489. Ille nudus adhuc Tempora nudus adhuc: laterique accinxerat ensem,
quoad Fulgebatque altâ decurrens aureus arce: 490
Exsultatque animis, et spe jam præcipit hostem.
492. Tatis qualis equus, Qualis, ubi abruptis fugit præsepia vinclis,
ubi fugit præsepia, vin- Tandem liber, equus, campoque potitus aperto;
clis abruptis, tandem li- Aut ille in pastus armentaque tendit equarum;
ber Aut assuetus aquæ perfundi flumine noto 495
Emicat, arrectisque fremit cervicibus altè
498. Cui, nempe, Turno, Luxurians; luduntque jubæ per colla, per armos.
Camilla, acie Obvia cui, Volscorum acie comitante Camilla

NOTES.

473. *Præfodiunt portas*: some dig trenches before the gates, with a view to keep off the enemy.

474. *Subvectant*: this is the reading of Heyne and Davidson. Rûmus reads, *subji-ciunt*.

475. *Variâ coronâ*: in various companies, or troops. They manned the walls in various parts. So universal was the sense of danger, that all who were capable of making resistance, took up arms. The last struggle, the *ultimus labor*, called upon every one to unite in making what resistance they could, in aid of the regular forces. *Corona*: a company, or body of men, standing around in the form of a circle or ring, was called *corona*. Here taken for the troops in general.

481. *Vaporant*: perfume.

483. *Armipotens præses*: O! powerful patroness of war, &c. This prayer is taken from Homer, Iliad 17, where the Trojan matrons invoke the aid of Pallas against Diomedes. It is almost a literal version of the Greek, which Mr. Pope hath elegantly rendered into English:

Oh, awful Goddess! ever dreadful maid,
Troy's strong defence, unconquer'd Pallas,
aid;

Break thou Tydides' spear, and let him
fall,

Prone on the dust, before the Trojan wall.

484. *Prædonis*. She calls Æneas a robber, in allusion to the conduct of Paris, at the court of Menelaus.

485. *Effunde*: rout him—break in pieces his power under, &c.

488. *Ahenis squamis*: in his brazen armor. *Squamæ*: the plates in a coat of mail, which in some degree resembled the scales of a fish. By meton. the corslet, or coat of mail itself: and hence, by synec. armor in general. *Horrebat*: in the sense of *lucet* *horrificè*. *Incluserat suras*: he had bound his legs in gold. He had put on his golden sandals. Any thing made of gold may be called *aurum*.

491. *Præcipit*: in the sense of *præoccupat*.

494. *Tendit*: in the sense of *fert se*.

495. *Perfundi*: in the sense of *larari*.

496. *Emicat*: he springs forth. Rûmus says, *exiit*. *Fremit*: neighs. *Alitè* may be connected either with *arrectis*, or *luxuriis*.

This last is used in the sense of *exultans*.

498. *Acie Volscorum*: the troops of the Volsci accompanying her. *Acies*: properly an army in order of battle; sometimes it is put for troops in general. Here Virgil gives an instance of the high respect, that was anciently paid to the general of an army. Camilla, though a queen, leaps from her horse, to do Turnus honor; and all her troops follow her example. This speech of

, portisque ab equo regina sub ipsis
; quam tota cohors imitata relictis
um defluxit equis. Tum talia fatur :
ui meritò si qua est fiducia forti,
et Æneadûm promitto occurrere turmæ,
Tyrrhenos equites ire obvia contra.
prima manu tentare pericula belli :
s ad muros subsiste, et mœnia serva.
is ad hæc, oculos horrendâ in virgine fixus :
; Italiæ, virgo, quas dicere grates,
referre parem ? sed nunc, est omnia quando
nus supra, mecum partire laborem.
ut fama fidem missique reportant
tores, equitum levia improbus arma
t, quaterent campos : ipse ardua montis
arta iugo superans adventat ad urbem.
ro belli convexo in tramite sylvæ,
; armato obsidam milite fauces.
henum equitem collatis excipe signis.
icer Messapus erit, turmæque Latinæ,
ue manus : ducis et tu concipe curam.
et paribus Messapum in prælia dictis
; sociosque duces ; et pergit in hostem.
irvo anfractu vallis, accommoda fraudi,
nque dolis : quam densis frondibus atrum
rinque latus : tenuis quò semita ducit,
que ferunt fauces, aditusque maligni.
per, in speculis, summoque in vertice montis
ignota jacet, tutique receptus :

500

502. Si qua fiducia
sui sis forti meritò, ego
audeo

505 505. *Meâ manu*

507. Turnus, fixus
quoad oculos in horrendâ
virgine, respondet ad hæc

510 510. Quando isto *funis*
animus est supra omnia
pericula

513. *Ut quaterent*

515

520

523. *Quam vallem la-*

525 *tus sylvar atrum densis*

NOTES.

though short, as the time required,
courage, and it bespeaks the he-

effurit : leaped on the ground—
ed after the example of their

torrenda : courageous—valiant—
terror.

idem : assurance—certainty. It is
by *reportant*. Heyne takes it in
of *nuntium*.

improbus : wicked—infamous—with
sign. Rûsus says, *callidus*. *Levia*
titum : the light-armed cavalry.
y meton. for those who bear them.
uaterent. Rûsus says, *raqtarent*.

uperans. This is the reading of
Rûsus and Davidson read *prope-*
sertia ardua : the high deserts of
tains. Or, *loca* may be understood
l with *deserta*. *Jugo* : passing over
or ridge of the mountain. The
, probably, has in view the Alban
s, which might extend into the ter-
Laurentum. Through this moun-
ract, Turnus learned, that Æneas
t to march his army. He therefore
to lay in ambush.

515. *Furta* : in the sense of *insidias*.
Convexo : crooked—winding.

516. *Fauces* : straits—defiles : which led
through the mountains in two ways. *Ob-*
sidam : take possession of—block up. Ru-
sus says, *occupem*.

517. *Collatis signis* : in close fight. *Con-*
ferre signa, is a military term, signifying to
engage in close fight.

519. *Concipe curam* : take upon yourself
the charge of the general—take the chief
command. Rûsus says, *sume*.

522. *Curro anfractu* : in a mazy winding
—circuit. *Fraudi* : for stratagem—ambush.

523. *Dolis* : wiles of war. *Armorum* : in
the sense of *belli*. The valley through which
this path led, was enclosed on each side by
a thick wood. Perhaps *atrum* should be
connected with *densis frondibus*.

525. *Maligni aditus* : small—scanty ways
—passages. *Ferunt* : in the sense of *ducunt*,
as above.

526. *In speculis* : the same as, in *numme*
vertice : on the highest part—pinnacle.

527. *Ignota* : unknown to the Trojans.

528. *Occurrere pugna* : the same as *occur-*
rere hostibus. *Jugis* : from the top, or sides
of the mountain.

- Seu dextrâ lavâque velis occurrere pugnae ;
 Sive instare jugis, et grandia volvere saxa. 530
 Huc juvenis Turnus fertur
 Huc juvenis notâ fertur regione viarum,
 Arripuitque locum, et sylvis insedit iniquis.
 532. Interea, Latonia, Velocem interea superis in sedibus Opim,
 in superis sedibus com- Unam ex virginibus sociis, sacrâque catervâ,
 pellabat Compellabat, et has tristi Latonia voces
 Ore dabat : Graditur bellum ad crudele Camilla, 536
 O virgo, et nostris nequicquam cingitur armis,
 Chara mihi ante alias : neque enim novus iste Diana
 Venit amor, subitâque animum dulcedine movit.
 Pulsus ob invidiam regno, viresque superbas,
 540. Cum Metabus, Priverno antiquâ Metabus cum excederet urbe, 540
 pulsus regno ob Infantem fugiens media inter praelia belli
 542. Sustulit eam in- Sustulit exilio comitem, matrisque vocavit
 tantem, comitem exilio, Nomine Casmillæ, mutatâ parte, Camillam.
 vocavitque eam Camil- Ipse sinu prae se portans juga longa petebat
 lam de nomine ejus ma- Solorum nemorum : tela undique saeva premebant, 546
 tris Casmillæ, parte no- Et circumfuso volitabant milite Volsci.
 minis mutata
 547. Medio fugæ fu- Ecce, fugæ medio, summis Amasenus abundans
 rius Amasenus Spumabat ripis ; tantus se nubibus imber
 551. Sedit illi versanti Ruperat. Ille, innare parens, infantis amore
 552. Erat immane te- Tardatur, charoque oneri timet. Omnia secum 550
 lum, quod Versanti, subito vix hæc sententia sedit.
 554. Huic telo impli- Telum immane, manu validâ quod fortè gerebat
 cat natam, clausam Bellator, solidum nodis et robore cocto :
 libro
 556. Quam hastam Huic natam, libro et sylvestri subere clausam,
 librans Implicat, atque habilem mediæ circumligat hastæ ; 555
 557. O virgo Latonia, Quam dextrâ ingenti librans, ita ad æthera satur :
 alma cultrix Alma, tibi hanc, nemorum cultrix, Latonia virgo,
 558. Illa prima tan- Ipse pater famulam voveo : tua prima per auras
 quam supplex

NOTES.

529. *Jugis*. The proper place for this word appears to be after *volvère*: to tumble, or roll large rocks from the top of the mountain upon the enemy.
 531. *Iniquis*: rough—uneven. *Rûsus* says, *asperis*.
 533. *Catervâ*: retinue—band.
 534. *Latonia*: a name of Diana; from *Latona*, the name of her mother. *Voces*: in the sense of *verba*.
 536. *Nostris armis*. Camilla was armed like Diana and the nymphs. O, *Virgo*: meaning *Opis*.
 537. *Chara*: referring to Camilla. *Alias*: *virgines* is understood.
 539. *Invidiam, viresque superbas*. Davidson renders these words: "Invidious measures, and insolent abuse of power." His tyrannical and oppressive government excited the hatred of his subjects, who, by force of arms, drove him from his throne. *Privernum* was the name of his city.
 541. *Praelia belli*: contentions—strifes of war. In the sense of *certamina belli*. *Rûsus* says, *pugnas belli*.
 544. *Longa*: in the sense of *longè posita* vel *remota*. *Portans*: carrying his child in his bosom.
 545. *Solorum*: of the lonely—solitary groves. The groves upon the distant mountains, lonely and solitary.
 546. *Volitabant*. This verb expresses the rapidity, and quickness of their motions.
 547. *Amasenus*: a river of the *Volsci*. *Hodie, Toppia*. *Summis ripis*: over the top of its banks.
 551. *Subitò hæc*: on a sudden this resolution, or purpose, was fixed upon by, &c. *Vix*. He came to this determination, desperate indeed; but nothing better presented with difficulty, in spite of all his tender fears for the safety of his child. *Sedit*: in the sense of *fixa est*.
 553. *Cocto*: hardened in the fire.
 555. *Circumligat*: he binds the infant easy (so as not to hurt her) to the middle of the spear: having previously enclosed the child in bark and sylvan cork, to secure her from injury. *Implicat*. *Rûsus* says, *alligat*.
 558. *Ipse pater*. This is said, because none but the father had a right to devote

ens supplex hostem fugit : accipe, testor,
um, quæ nunc dubiis committitur auris
t adducto contortum hastile lacerto
: sonuere undæ : rapidum super amnem
git in jaculo stridente Camilla.
bus, magnâ propius jam urgente catervâ,
fluvio, atque hastam cum virgine victor
o, donum Triviæ, de cespite vellit.
n tectis ullæ, non mœnibus urbes
: neque ipse manus feritate dedisset ;
i et solis exegit montibus ævum.
m in dumis interque horrentia lustra,
lis equæ mammis et lacte ferino
teneris immulgens ubera labris.
dum primis infans vestigia plantis
, jaculo palmas oneravit acuto ;
e ex humero parvæ suspendit et arcum.
li auro, pro longæ tegmine pallæ,
xuviae per dorsum à vertice pendent.
u jam tum tenerâ puerilia torsit,
n tereti circum caput egit habenâ,
amque gruem aut album dejecit olorem.
am frustra Tyrrhena per oppida matres
norum : solâ contenta Dianâ,
telorum et virginitatis amorem
ta colit. Vellem haud correpta fuisset
li, conata lacessere Teucros !
hi, comitumque foret nunc una mearum.
ge, quandoquidem satis urgetur acerbis,
Nympha, polo, finesque invise Latinos,

560
565
570
573. Plantis pedum
575
580
584. Ego vellem ut
585 illa haud
586. Foret chara mihi,
unaque
* 587. Verùm age, O
nympha

NOTES.

to the service of the gods. And were thus devoted, were, by the led *Carnilli*. I the father devote,

just mentioned. *Ferino*: an adj. from *ferus* which sometimes signifies a horse, or other domestic animal.

-it hostem: escapes from the enemy.
-ris : in the sense of *ventis*.

573. *Primis*: in the sense of *prima*, to agree with *vestigia*: or in the sense of *primum*: and as soon as the child, &c.

jaculo : upon the whizzing spear.

575. *Parvæ*: of the child.

ripate: in the sense of *ripa*. *Trime* of Diana. See *Ecl.* iv. 10. The infant bound to the spear; a gift to Diana.

576. *Crinali auro.* Ruæus says, *aureo ornatu capillorum.* It may be a clasp to bind and adjust the hair, or a net-work worn over the hair to keep it in order; either of which may be considered a mark of effeminacy and luxury. Camilla was not so adorned. The skin of a tiger was the only ornament of her head.

n ullæ urbes: no cities received

que ipse : nor would he have given (accepted the invitation,) on account of his savage nature, choosing rather the mountains and woods.

577. *Exuviae* : the skin of a tiger hangs, &c.

um: in the sense of vitamin

578. *Puerilia*: light, such as are suited to the strength of children.

mamie: the breast, or teats of a mare—of one belonging to the

579. *Egit fundam*: she whirled the sling.

ove of mares kept for breeding.
ilitary retreat, did Metabus bring

584. *Intemerata* : she, pure and unpol-
luted, content with Diana alone, cherished
a perpetual love, &c. She had no inclination

nt daughter upon the milk of a
nare, milking the teats into her
. This is a beautiful picture of

585. *Tali militid* : with the love of such a war, attempting, &c.

are and affection. *Lacte ferino.*
same with the milk of the animal

587. *Acerbis*: in the sense of *crudelibus*.

590. *Cape hæc tela* Tristis ubi infausto committitur omine pugna
Hæc cape, et ultricem pharetrâ deprome sagittam 590
Hæc, quicumque sacrum violârit vulnere corpus,
592. *Sit-ne Tros Ita-* Tros Italusve, mihi pariter det sanguine pœnas.
lus-ve, det Pòst ego nube cavâ miserandæ corpus et arma
593. *Miserandæ virgi-* Inspoliata feram, tumultu patriæque reponam.
nis 595. *At illa Opis de-* Dixit : at illa leves cœli delapsa per auras 596
lapsa Insonuit, nigro circumdata turbine corpus.
596. *Circumdata quoad* At manus interea muris Trojana propinquat,
corpus Etruscique duces, equitumque exercitus omnis,
Compositi numero in turmas. Fremit æquore toto
Insultans sonipes, et pressis pugnat habenis, 600
Huc obversus et huc : tum latè ferreus hastis
Horret ager ; campique armis sublimibus ardent.
Nec non Messapus contrâ, celeresque Latini,
Et cum fratre Coras, et virginis ala Camillæ,
Adversi campo apparent : hastasque reductis 606
Protendunt longè dextris, et spicula vibrant :
Adventusque virûm, fremitusque ardescit equorum
608. *Uterque exercitus* Jamque intra jactum teli progressus uterque
progressus Substitat : subito erumpunt clamore, frementesque
Exhortantur equos : fundunt simul undique tela 610
Crebra, nivis ritu, cœlumque obtexitur umbrâ.
Continuò adversis Tyrrhenus et acer Aconteus

NOTES.

589. *Infausto* : inauspicious—unlucky.
590. *Cape hæc* : take these weapons. While she is thus speaking, Diana gives to Opis her quiver of arrows, and directs her to draw from it one, which should be fatal to any person that, during the engagement, might violate the sacred body of Camilla.
591. *Sacrum corpus* : the sacred body of Camilla. *Hæc* : with this arrow. *Sagitta* is understood.
593. *Miserandæ* : lamented, or unhappy virgin. *Virginis vel Camillæ*, is plainly to be supplied.
594. *Inspoliata* : safe—untouched by the enemy—not taken away by them. The goddess here promises to bear off the body of her favorite maid, together with her armor, entire and untouched; and restore her to her own country for burial.
This episode is finely contrived. Just as we supposed the hostile troops were to commence the work of death, the poet suspends their operations, and relates the birth and education of Camilla; who was destined to perform the most distinguished part in the military operations of the day.
597. *Manus* : in the sense of *militēs* vel *agmen*.
599. *Compositi* : arranged into battalions, in order of battle.
600. *Pugnat* : he resists (struggles against) the tight drawn reins, turning, &c. He wishes no restraint—he desires loosened reins
602. *Horret ager* : an iron field of spears
Sublimibus : raised high.
603. *Celeres Latini* : the light-armed Latins. These were more nimble, and their motions quicker, than those who carried heavy arms.
604. *Ala*. This word signifies the wing of our army. Also, troops in general: here the cavalry of Camilla. These all appeared on the plain, opposite to the Trojan and Tuscan troops.
606. *Protendunt* : they extend their spears with their hands drawn far back. They draw their arms far back, that they may give a greater force to the dart. Ruesus interprets *protendunt* by *immittunt*, which is not correct. They have not commenced the fight as yet. In this menacing manner, just ready to discharge them upon the enemy, the combatants advance to the charge.
607. *Adventus* : the advance of the men, and the neighing of the horses, grows more and more fierce. As the armies approached each other, we may suppose their ardor increased, and the neighing of the horses became louder. Mr. Davidson observes, *adventus* is a feeble word to express the movements of an army, just on the point of giving battle.
610. *Exhortantur* : in the sense of *conciatant*.
611. *Ritu nivis* : after the manner of snow—thick as the flakes of snow. *Umbrâ* : with darkness. So thick was the shower of

- Connixi incurrunt hastis, primique ruinam
 Dant sonitu ingenti, perfractaque quadrupedantum
 Pectora pectoribus rumpunt. Excussus Aconteus 615
 Fulminis in morem, aut tormento ponderis acti,
 Præcipitat longè, et vitam dispergit in auras.
 Extemplò turbatæ acies; versique Latini
 Rejiciunt parmas, et equos ad mœnia vertunt.
 Troës agunt; princeps turmas inducit Asylas. 620
 Jamque propinquabant portis: rursusque Latini
 Clamorem tollunt, et mollia colla reflectunt:
 Hi fugiunt, penitusque datis referuntur habenis.
 Qualis ubi alterno procurrens gurgite pontus
 Nunc ruit ad terras, scopulosque superjacet undam 625
 Spumeus, extremamque sinu perfundit arenam?
 Nunc rapidus retrò, atque æstu revoluta resorbens
 Saxa, fugit, litusque vado labente relinquit.
 Bis Tusci Rutulos egère ad mœnia versos:
 Bis rejecti armis respectant terga tegentes. 630
 Tertia sed postquam congressi in prælia, totas
 Implicuère inter se acies, legitque virum vir.
618. *Acies Latinorum turbatæ sunt*
 622. *Mollia colla equorum*
 623. *Hi, nempe, Trojani fugiunt invicem*
 624. *Qualis ubi pontus procurrens alterno gurgite*
 630. *Rutuli bis rejecti respectant Tuscos*

NOTES.

clavis, that they intercepted the rays of the sun.

613. *Ruinam*: onset—charge. *Impetum*, says Ruseus.

614. *Perfracta*: dashed—broken. *Quadrupedantum*: in the sense of *equorum*.

615. *Rumpunt pectora*: they almost rive the breasts of their horses, dashed against each other—they rush their horses breast to breast against each other, with such impetuosity, that they almost split, or rived them. Heyne says, *perfringunt*.

616. *In morem fulminis*: Aconteus, thrown from his horse with the velocity of lightning, or of a weight thrown by an engine. This is an extravagant hyperbole. *Præcipitat*: in the sense of *precipitatur*: is thrown, at a distance.

619. *Rejiciunt parmas*: they turned their shields behind them. This was to secure them against the missile weapons of the Trojans in their retreat. This manner of fleeing, and then facing about, was according to the rules of fighting with the cavalry, as practised by the Romans.

620. *Agunt*: in the sense of *instant vel sequuntur*.

622. *Mollia*: obedient—submissive to the reins.

623. *Penitus*: fully—wholly. Ruseus says, *omniù*. It is to be connected with *datis*. The Trojans retreat (are carried back) at full speed—as fast as their horses can carry them.

624. *Procurrens alterno*: rolling forward in alternate surges. *Pontus*: in the sense of *fluctus*, says Heyne. Ruseus says *mare*. But then he takes the poet here to have reference to the ebb and flow of the tide.

This, also, is the sense given to the passage by Davidson. Heyne and Valpy refer it to the moving of a wave, or surge, against the shore.

626. *Sinu perfundit*: and washes the margin (or edge) of the shore with its curling waves. Servius explains *sinu*, by *curvatione et flexu*, the curling and winding of the waves. It signifies the expanded skirts, or volumes of water, into which the flowing sea stretches itself further and further on the shore, and overspreads the beach like a garment.

627. *Atque resorbens*: and sucking in the rocks, rolled back with its tide, retreats backward. *Rapidus*: in the sense of *celer* vel *præceps*.

628. *Vado*: in the sense of *fluctu vel undâ*. The surge, or wave, declining, or going back, leaves the shore, until another surge succeeds. The retreat of the water from the shore is frequently so rapid, that it carries along with it stones and other substances that lie on the shore. To this the poet here alludes. But Heyne takes *saxa revoluta æstu*, &c. to imply, that the waves passed over, or through the rock, in approaching and retreating from the shore: *per que fluctus vel unda revolvitur*, says he.

630. *Respectant*: they see the enemy covering their backs with their shields. The plain meaning is, that the Latins put the Tuscans to flight in turn: they see them covering their backs with their shields.

631. *Tertia prælia*: the third assault—the third time they engaged.

632. *Implicuère*: in the sense of *miscuērunt*. They engaged in close fight.

633. Gemitus mori- Tum verò et gemitus morientium ; et sanguine in alto
entem audiuntur Armaque, corporaque, et permisti cæde virorum
Semianimes voluntur equi : pugna aspera surgit. 635
Orsilochus Remuli, quando ipsum horrebat adire,
Hastam intorsit equo, ferrumque sub aure reliquit.
638. Jactat crura alta, Quo sonipes ictu furit arduus, altaque jactat,
pectore Vulneris impatiens, arrecto pectore crura.
640. Ille Remulus ex- Volvitur ille excussus humi. Catillus Iolam, 640
cussus equo Ingentemque animis, ingentem corpore et armis
641. Catillus dejecit Dejicit Herminium : nudo cui vertice fulva
Iolam, Herminiumque Cæsaries, nudique humeri : nec vulnera terrent :
ingentem Tantus in arma patet. Latos huic hasta per artos
642. Cui erat fulva Acta tremat, duplicatque virum transfixa dolore. 645
cæsaries in nudo ver- Funditur ater ubique cruor : dant funera ferro
tice, humerique erant Certantes : pulchramque petunt per vulnera mortem.
At medias inter cædes exsultat Amazon,
649. Amazon, nempe Unum exserta latus pugnae, pharetrata Camilla.
Camilla pharetrata ex- Et nunc lenta manu spargens hastilia denset, 650
sultat, exserta quoad Nunc validam dextrâ rapit indefessa bipennem.
Aureus ex humero sonat arcus, et arma Dianæ.
Illa etiam, si quando in tergum pulsa recessit,
Spicula converso fugientia dirigit arcu.
655. At circum eam, At circum lectæ comites, Larinaque virgo, 655
eum lectæ Tullaque, et æratam quatiens Tarpeia securim,

NOTES.

636. *Horrebat adire* : he feared to attack him. *Timeat*, says Ruenus.

638. *Jactat crura* : The meaning is, that his horse reared upon his hind feet, throwing his fore feet, and beating the air with them. In doing this, he threw his rider.

642. *Dejicit* : in the sense of *prostermit*. *Cui* : in the sense of *cujus*. So *huic* : for *hujus*, 644. *infra*. *Vertice* : in the sense of *capite*. His yellow hair waved upon his naked head.

644. *Patet tantus* : so great he stands opposed to arms. This is the sense given to the words by Davidson ; who observes, that Servius, and most commentators after him, understand the words to mean : that he stood so large a mark exposed to the darts of the enemy. But this is so far from being a reason for his not being afraid, that it is a strong reason why he should be. *In*, may be taken in the sense of *contra*.

645. *Acta* : in the sense of *immissa* ; agreeing with *hasta*. *Transfixa* : passing through his shoulders, doubles the man with the pain of the wound. The pain inflicted by the spear was so great, that he was no longer able to maintain an erect posture. Ruenus says, *incurvat hominem*.

The reading above is that of Heyne, founded upon the *Roman*, *Medicean*, and other MSS. of antiquity, and generally adopted by modern editors. Some read *duplicatque viri transfixa dolorem*. This

Turnebus approves. Others read *duplicatque, virum transfixa, dolorem*.

647. *Certantes* : a part of the verb *certa*, taken as a sub. The combatants—the contending armies.

649. *Exserta unum latus pugnae* : her right side was naked, and disengaged for action, (*pugnae*) but her left was incumbered with her bow, and half-moon shield. Such a shield the Amazons wore. Or, *pugnae* may signify the attacks of the enemy. Then the sense will be : that she had one side (to wit, the right,) exposed to the enemy, while the other was covered with her shield ; which prepares the reader for the circumstance mentioned afterwards, of her receiving her mortal wound in this part of her body. Camilla is here called an Amazon, because she was armed like one of them.

650. *Spargens* : this expresses, as well as *denset*, the rapidity with which she repeated her throws. She scattered her javelins thick on every side. *Spargit denset*, says Heyne.

652. *Arma* : in the sense of *sagitta*.

653. *In tergum* : backward : in the sense of *retrò*.

654. *Spicula* : the winged arrows from her inverted bow. She turned her bow over her shoulder, and in that position discharged her winged arrow upon the enemy. In this manner the Parthians conducted

- Italides** : quas ipsa decus sibi dia Camilla
Delegit, pacisque bonas bellique ministras.
Quales Threiciæ, cùm flumina Thermodontis
Pulsant, et pictis bellantur Amazones armis ;
 Seu circum Hippolyten ; seu cùm se Martia curru
Penthesilea refert ; magnoque ululante tumultu
 Fœminea exsultant lunatis agmina peltis.
 Quem telo primum, quem postremum, aspera virgo,
Dejicis ? aut quot humi morientia corpora fundis ?
Eumenium Clytio primum patre ; cujus apertum
Adversi longâ transverberat abiete pectus.
 Sanguinis ille vomens rivos cadit, atque cruentam
Mandit humum, moriensque suo se in vulnere versat.
 Tum Lirin Pagasumque sup̄r : quorum alter, habenas
 Suffosso revolutus equo dum colligit ; alter
 Dum subit, ac dextram labenti tendit inermem,
Præcípites pariterque ruunt. His addit Amastrum
 Hippotaden : sequiturque incumbens eminùs hastâ
 Tereaque, Harpalycumque, et Demophoonta, Chromim-
 que :
 Quotque emissa manu contorsit spicula virgo ;
 Tot Phrygii cecidère viri. Procul Ornytus armis
 Ignotis, et equo venator Iapyge fertur :
 Cui pellis latos humeros erepta juvenco
 Pugnatori operit ; caput ingens oris hiatus,
 Et malæ texère lupi cum dentibus albis ;
657. *Owen* Italidos. quas dia Camilla ipsa delegit esse decus sibi, ministrasque
 660
 664. *O aspera virgo*
 666. *Primum interficit Eumenium natum*
 670. *Tum interficit Lirin, Pagasumque sup̄r. Illi ruunt præcípites pariterque ; quorum alter*
 671
 675
 678. *Venator Ornytus fertur in ignotis*
 680

NOTES.

their retreat ; which the poet here has in his view.

657. *Italides* : Italian nymphs.

658. *Bonas* : skilful—export.

659. *Flumina* : the river, put by meton. for the banks of the river. They beat the banks so as to make the river resound. *Thermodontis* : gen. of *Thermodon*, a river of Thrace, the country said to have been inhabited by the Amazons.

660. *Pictis armis* : with party-colored, or variegated arms. *Bellantur* : in the sense of *pugnanti*.

661. *Hippolyten*. Hippolyte was a famous queen of the Amazons. It is said she was vanquished by Hercules. *Penthesilea* was also queen of that female race. She came to the assistance of Priam during the Trojan war, and was slain by Achilles, or his son Parrhus. See *Æn.* i. 491.

662. *Magnoque ululante* : with a loud yelling noise.

663. *Lunatis peltis* : with their crescent shields—shields in the form of a half moon.

664. *Aspera* : in the sense of *bellicosa*.

665. *Fundis* : in the sense of *sternis*.

667. *Abiete* : for *abiete* : the fir tree—any thing made of the wood of that tree—a spear or javelin of that wood. *Adversi* : an adj. agreeing with *cujus* : right against—opposite to—in front of.

670. *Sup̄r* : in the sense of *præterea* : beside—in addition to those before mentioned.

671. *Revolutus* : falling backward from his wounded horse, while, &c.

672. *Labenti* : to him falling—to his falling friend.

673. *Pariter* : at the same time—both at once fall to the ground. *Ruunt* : in the sense of *cadunt*.

674. *Incumbens* : in the sense of *petens* vel *instans*. The simple meaning of the expression is : she killed these men as they stood at a distance from her, with her javelins, thrown at them. Virgil had an admirable talent for varying his style and expression.

678 *Ignotis armis* : arms that were strange and unusual to him. *Iapyge*, for *Iapygin*. an adj. from *Iapyx*, the son of *Dædalus*, who first settled in *Apulia* : Apulian.—*Fertur* : rides along—moves on.

679. *Cui* : in the sense of *cujus*. *Juvenco* : in the sense of *tauro*. This was some wild bull, killed by the hunter, in whose hide he had dressed himself. *Pugnatori* : put in apposition with *juvenco*. *Ille* says, *sylvestri—cum quo pugnauerat*.

680. *Ingens hiatus* : lit. the large opening of the mouth, and the jaws of a wolf with white teeth, covered his head. His head was covered with the skin taken from the

- Agrestisque manus armat sparus. ipse catorvis
 Vertitur in mediis, et toto vertice suprâ est.
 683. Suprà *alias* toto Hunc illa exceptum; neque enim labor, agmine verso;
 vertice Trajicit, et super hæc inimico pectore fatur: 686
 684. *Camilla* illa tra- Sylvis te, Tyrrhene, feras agitare putâsti?
 jicit hunc exceptum; Advenit qui vestra dies muliebribus armis
 onim neque erat labor 685. Supor *cum jacen-* Verba redarguerit. Nomen tamen haud leve patrum
 ei; *ejus* agmine tem Manibus hoc referes, telo cecidisse Camillæ.
 687. Dies advenit, qui Protinus Orsilochum et Buten, duo maxima Teucræ
 690. Protinus *interfi-* Corpora: sed Buten adversum cuspidem fixit 691
 cit Loricam galeamque inter, quâ colla sedentis
 692. Quâ colla *ejus* Lucent, et lævo dependet parma lacerto;
 sedentis *equo* Orsilochum fugiens, magnumque agitata per orbem,
 694. *Ille* fugiens Eludit gyro interior, sequiturque sequentem. 696
 Tum validam perque arma viro perque ossa securim,
 Altior insurgens, oranti et multa precanti
 Congeminat: vulnus calido rigat ora cerebro.
 Incidit huic, subitoque aspectu territus hæsit.
 700. Bellator filius Apenninicolæ bellator filius Auni, 706
 Auni Apenninicolæ, Haud Ligurum extremus, dum fallere fata sinebant.
 haud extremus Ligu- Isque, ubi se nullo jam cursu evadere pugna
 rum, dum fata sinebant Posse, neque instantem reginam avertere, cernit;
 cum fallere, incidit huic, Consilio versare dolos ingressus et astu,
 territusque Incipit hæc: quid tam egregium, si fœmina forti 708
 705. Quid est tam Fidis equo? dimitte fugam, et te cominus æquo
 egregium, si tu bellatrix fœmina fidis Mecum crede solo, pugnaeque accinge pedestri:
 707. Accinge te Jam nosces, ventosa ferat cui gloria fraudem

NOTES.

head of a wolf, while his shoulders were covered with the hide of a wild bull. The former the hero wore for a helmet, the latter for a corslet.

682. *Sparus*: a kind of rustic weapon.

683. *Vertitur*: in the sense of *incedit* vel *movet*.

684. *Exceptum*: in the sense of *interceptum*. *Verso*: routed—thrown into disorder.

685. *Redarguerit*: shall confute thy words. He had, perhaps, boasted of his valor. *Nomen*: honor—renown.

691. *Adversum*: opposite—right against her. Pierius found *aversum* in some of the best manuscripts; but the sense is in favor of *adversum*: the wound which he received was in the throat, *inter loricam, galeamque*, which could not have happened, if his back had been turned towards her. Heyne reads *avcrsum*.

694. *Fugiens*: the sense of this passage appears to be this: the queen, fleeing from Orsilochus, was pursued by him in a large circuit. Here she lost him in the crowd, (*eludit*), that is, he lost sight of her, which was the object she had in view. Then turning about in a circle smaller, and on the inner side, (*gyro interior*), she came in behind him, who was supposing he was all the time in pursuit of her, and so became

the pursuer in turn. Coming up with him rising high to give her blows more effect she drove her sturdy axe through, &c.

696. *Viro*: in the sense of *vir*.

693. *Congeminat*: Rûmus says *impingit*.

699. *Incidit huic*: met her by chance. *Hæsit*: stood amazed at the sudden and unexpected sight.

701. *Ligurum*: gen. of *Ligures*. These were a people of Italy, whose country was bounded on the north by the Apennines, and extended to the Tuscan sea on the south. Cato mentions them as notorious for their tricks and deception. To this trait of character the poet here alludes, in the words *fallere*. &c. *Pugna*: Heyne reads *pugna*.

703. *Instantem*: pressing upon him.

704. *Ingressus*: attempting to effect (put in practice) his tricks and deception, by stratagem and cunning, he says (*incipit*) these things. Rûmus says, *incipiens*.

705. *Forti*: in the sense of *ceteri*.

706. *Dimitte fugam*: dismiss your flight—your horse, which enables you to flee. *Æquo solo*: on the level ground—equal terms with me.

708. *Ventosa gloria*: vain—empty boasting. *Ventosa* is used here with peculiar propriety—mere empty vaunting—light as

At illa furens, acrique accensa dolore,
 equum comiti, paribusque resistit in armis, 710
 pedes nudo, puraque interrita parma.
 enis, vicisse dolo ratus, avolat ipse, 712. Ratus ac vicisse
 mora, conversisque fugax aufertur habenis, cum dolo
 upedemque citum ferratâ calce fatigat.
 Ligur, frustra que animis elate superbis, 715
 quam patrias tentasti lubricus artes :
 aus te incolumem fallaci perferet Auno.
 atur virgo, et pernicipibus ignea plantis
 t equum cursu : frænisque adversa prehensis
 editur, pœnasque inimico à sanguine sumit. 720
 facile accipiter saxo sacer ales ab alto
 quitur pennis sublimem in nube columbam, 721. Tam facile quâ
 rensamque tenet, pedibusque eviscerat uncis : accipiter, ales sacer Mar-
 ruor, et vulsæ labuntur ab æthere plumæ. ti volans ab alto saxo
 non hæc nullis hominum sator atque Deorum 725
 rans oculis, summo sedet altus Olympo.
 num genitor Tarchontem in prælia sæva 727. Tum ille, genitor
 at, et stimulis haud mollibus incitat iras.
 nter cædes cedentiaque agmina Tarchon
 equo, variisque instigat vocibus alas, 730
 is quemque vocans ; reficitque in prælia pulsos : 731. Quemque homi-
 netus, ô nunquam dolituri, ô semper inertes nem
 eni, quæ tanta animis ignavia venit ? 733. O Tyrrheni, nun-
 ia palantes agit, atque hæc agmina vertit ? quam dolituri, O semper
 rrum ? quidve hæc gerimus tela irrita dextris ? 735. Quò nos gerimus inertes
 ferrum

NOTES.

id. *Fraudem* : this is the common
 . It is the reading of the Roman
 id for which Servius contends. Heyne
audem, but expresses a doubt upon
audem is to be taken in the sense of
n—detrimentum vel penam, which
nes is the meaning of the word. If
 be read, it may be taken in its usual
 tion.

Acri dolore : with keen resentment.
Resistit : this is the reading of Heyne.
 and Davidson read *assistit*. The
 the same with either. *Purâ parma* :
 shield which had no impress upon
 e same as *alba parma*. Lib. ix. 548.
 a footman—on foot.

Conversis habenis : his reins being
 Here *habenæ* is plainly put for the
 f his horse. He turned his horse,
 : her at full speed.

Ferratâ caleâ : with his iron heel—
 s spurs. *Fatigat* : in the sense of

Ligus : gen. *Liguris* : deceitful Li-

Lubricus : slippery—turning every
 answer his purposes of deception.

Perferet : in the sense of *reducet*.

Igneâ transit : burning with ire, and
 it foot passes his horse in his course.

This action of Camilla would have been in-
 credible, if we had not been previously pre-
 pared for something of the kind. See Lib.
 vii. 808. where her swiftness is described.
Igneâ : Valpy says, swift, or quick as light-
 ning. Ruseus says, *ardens*.

719. *Adversa* : opposite—right against him,
 in front.

723. *Pedibus* : by this we are to under-
 stand the talons, or claws of the hawk,
 which are crooked, or bending : hence the
 propriety of *uncis*. *Eviscerat* : in the sense
 of *dilaniat*.

725. *Non nullis oculis* : with some atten-
 tion—regard. It implies, that he was atten-
 tively regarding the scenes that were passing
 upon the field of battle.

730. *Alas* : the light troops. See 604,
 supra.

731. *Reficit pulsos* : he rallies and brings
 back the flying troops to the fight. Ruseus
 says, *revocat*.

732. *Dolituri nunquam* : never to feel re-
 sentment : a part. of the verb *dolco*.

735. *Quò ferrum* : for what intent—to
 what purpose do we bear the sword? *Irrita*.
 useless—unavailing in our hands.

Tarchon is very severe upon the Tuscans
 calling them stupid, and patient of insults
 and injuries. He alludes, perhaps, to the

736. At vos non estis segnes	At non in Venerem segnes, nocturnaue bella. Aut, ubi curva choros indixit tubia Bacchi, Expectare dapes, et plenæ pocula mensæ, (Hic amor, hoc studium) dum sacra secundus aruspex Nuntiet, ac lucos vocet hostia pinguis in altos.	738 740
739. Hic est vester amor, hoc est vestrum	Hæc effatus, equum in medios moriturus et ipse Concitat, et Venulo adversum se turbidus infert; Dereptumque ab equo dextrâ complectitur hostem, Et gremium ante suum multâ vi concitus aufert.	746
744. Aufert Venulum ante suum	Tollitur in cælum clamor, cunctique Latini Convertère oculos. Volat igneus a quoque Tarchon Arma virumque ferens: tum summâ ipsius ab hastâ Defringit ferrum, et partes rimatur apertas, Quâ vulnus letale ferat. Contrâ ille repugnans Sustinet à jugulo dextrani, et vim viribus exit.	750
749. Ille Venulus	Utque volans altè raptum cùm fulva draconem Fert aquila, implicuitque pedes, atque unguibus hæsit. Saucius at serpens sinuosa volumina versat, Arrectisque horret squamis, et sibilat ore,	755
751. Utque cùm fulva aquila volans altè fert	Arduus insurgens: illa haud minùs urget adunco Luctantem rostro; simul æthera verberat alis. Haud aliter prædam Tiburtum ex agmine Tarchon Portat ovans. Ducis exemplum eventumque secuti Mæonidæ incurrunt. Tum fatis debitus Aruns Velocem jaculo et multâ prior arte Camillam	760

NOTES.

tameness with which they endured the tyranny of Mezentius, and patiently submitted to it till it became past endurance; and now they are not ashamed to turn their backs before a woman. *Gerimus*. This is the reading of Heyne, and is found in the best MSS. Rûmus reads *geritis*.

736. *Venerem*: in the sense of *voluptatem vel cupidinem*.

737. *Indixit*: proclaimed—appointed.

739. *Secundus*: favorable—propitious.—The person who predicted future events by inspecting the entrails of victims, was called *aruspex*. When the *auspices* were favorable, he was called *secundus*. After the announcement of the auspices, the feast immediately followed. *Sacra*. Rûmus says *sacrificia*. Davidson, *sacred rites*.

742. *Turbidus*: in the sense of *acer*.

743. *Complectitur*: he grasps in his right hand.

744. *Ante suum gremium*: in the sense of *ante se*.

746. *Igneus*: in the sense of *ardens*.

748. *Defringit ferrum*: he breaks off the steel from the end of his spear, so that he could do him no injury. *Rimatur*: in the sense of *querit*. *Partes*: the exposed part of his throat.

750. *Exit*: in the sense of *avertit*. It is here used actively. *Sustinet*: in the sense of *repellit*.

752. *Hæsit*: and griped him in his talons.

755. *Urget*: the more the snake struggles, and endeavors to extricate itself, the closer does the eagle gripe it in his talons and crooked beak: just so Tarchon bears off Venulus in his tenacious grasp. *Tiburtum*: the same with *Venulum*. He was commander, and a principal man among the Tiburtines. Their city was called *Tibur*, situated, some say, about twenty miles north of the place where Rome was afterwards built. It was founded by *Tiburtus*, the son of *Amphiaræus*. See *Æn.* vii. 630.

759. *Mæonidæ*: the Tuscans. They are here so called, because their ancestors removed from *Mæonia*, a country of Asia Minor, and settled in Italy. *Aruns debitus fatis*: Aruns devoted to death. It is said of him, because he was to kill Camilla; and whoever killed her, forfeited his life to Diana, by a decree of that goddess. See 591, *supra*. *Incurrunt*: in the sense of *irruunt*. *Fatis*: in the sense of *morti*.

760. *Circuit*: he goes around Camilla, for the purpose of discovering some unprotected place, where he may give her a mortal wound. He follows her over the field of battle, and closely observes her movements; and continues unobserved by her, until the fatal moment arrived. She was in the pursuit of *Chloëus*, and intent upon his spoils, when Aruns, having observed a favorable opportunity to effect his purpose, threw his spear, and a god directed it to the naval

et, quæ sit fortuna facillima, tentat.
 cunque furens medio tulit agmine virgo;
 uns subit, et tacitus vestigia lustrat;
 trix redit illa, pedemque ex hoste reportat;
 renis furim celeres detorquet habenas. 765
 tus, jamque hos aditus, omnemque pererrat
 circuitum; et certam quatit improbus hastam.
 sacer Cybelæ Chlorens, olimque sacerdos,
 longè Phrygiis fulgebat in armis:
 itemque agitabat equum; quem pellis ahenis 770
 am squamis auro conserta tegebat.
 reginâ ferrugine clarus et ostro,
 torquebat Lycio Gortynia cornu:
 ex humeris sonat arcus, et aurea vati
 : tum croceam chlamdemque, sinusque cre-
 os fulvo in nodum collegerat auro,
 acu tunicas, et barbara tegmina crurum.
 rgo, sive ut templis præfigeret arma
 captivo sive ut se ferret in auro
 k, unum ex omni certamine pugnæ
 quebatur; totumque incauta per agmen,
 so prædæ et spoliolum ardebat amore.
 ex insidiis cùm tandem, tempore capto,
 , et Superos Aruns sic voce precatur:
 Deum, sancti custos Soractis, Apollo,
 rimi colimus, cui pineus ardor acervo
 r: et medium freti pietate per ignem

762. Quacunque fu-
 rens virgo tulit au-

765

770. Quem equum pel-
 lis conserta ahenis squa-
 mis et auro

774. Aurea cassida
 774 est huic vati in capite

777. Ille erat pictus
 acu quoad tunicas

778. Virgo, sive ut
 præfigeret Troia arma
 templis, sive ut vena-
 trix ferret se in captivo
 780 auro, cæca sequebatur
 hunc unum

783. Cùm tandem
 Aruns, tempore capto,
 conjicit

785. O Apollo, summe
 787. Et nos tui cul-
 tores, freti nostra pia-
 tate

NOTES.

the virgin warrior. Circuit: of
 and so.

fortuna: time—opportunity. Valpy
 e most vulnerable point—where the
 f hitting seemed most favorable.”
 errat: examines—surveys. Ru-
 a, percurrit. Aditus: access—ap-

certam: unerring—certain. Impro-
 th wicked design. Ruseus says,

Conserta: compacted, or fastened
 sen nails, and gold. In plumam:
 rm of a plume. The nails were so
 the skin, as to represent the figure
 ie, or plumes; and served, in some
 as defensive armor for the horse.

eregrinâ ferrugine: in foreign blue
 le. Clarus: in the sense of splen-

ortynia: an adj. from Gortyna, a
 rete. Cornu: in the sense of arcu.
 ollegerat: then he had collected
 on-colored cloak, and its rustling
 ine linen, into a knot with yellow

ictus: embroidered as to his tunic.
 tegmina: the foreign coverings of
 These may be called barbara, be-
 y were of Phrygian fashion.

780. Ex omni: Ruseus says, ex omnibus
 certantibus in prælio. Davidson, “of all the
 warring chiefs.” In this case, certamen will
 be by meton. for certator vel bellator. The
 meaning is, that she singled him out of all
 the combatants, and pursued him over the
 field of battle, as being the richest prize, and
 affording the most valuable spoils. This
 idea is expressed, and assigned in the fol-
 lowing lines, as the reason of her procedure.
 She was so intent upon the booty and spoils,
 that she forgot her perilous situation. She
 did not perceive Aruns, nor was she in any
 way apprized of his design against her.

783. Ex insidiis: privately—or from his
 concealment.

785. Soractis. Soractes in Soracte was a
 mountain of Etruria, near the Tiber, about
 twenty-six miles north of the place where
 Rome was afterward built. It was sacred
 to Apollo; who is thence called Custos
 Soractis.

786. Ardor: in the sense of ignis. Cui.
 for whom—in honor of whom. Ligni is to
 be supplied after acervo.

787. Freti pietate premimus, &c. This cir-
 cumstance is illustrated from an historical
 passage in Pliny, lib. 7. Haud procul urbe
 Roma, in Fatiscorum agro, familia sunt
 paucæ, quæ vocantur Hirpinæ: quæ sacrificio

- Cultores multâ premimus vestigia prunâ :
 Da, pater, hoc nostris aboleri dedecus armis,
 Omnipotens ! Non exuvias, pulsæve trophæum
 Virginis, aut spolia ulla peto. Mihi cætera laudem 798
 Facta ferent. Hæc dira meo dum vulnere pestis
 Pulsa cadat, patriam remeabo inglorius urbem.
 792. Hæc dira pestis *Camilla*
 794. Phæbus audiit ; Audiit, et voti Phæbus succedere partem
 et dedit Mente dedit : partem volucres dispersit in auras. 795
 Sterneret ut subitâ turbatam morte Camillam,
 797. Annuit illi oran- Annuit oranti : reducem ut patria alta videret ;
 ti, ut Non dedit ; inque Notos vocem vertère procellæ.
 Ergo, ut missa manu sonitum dedit hasta per auras, 800
 Convertère animos acres, oculosque tulere
 Cuncti ad reginam Volsci. Nihil ipsa neque auræ,
 801. Ipsa est nihil me- Nec sonitus memor, aut venientis ab æthere teli ;
 mor Hasta sub exsertam donec perlata papillam
 Hæsit, virgineumque altè bibit acta cruorem.
 Concurrent trepidæ comites, dominamque ruentem 805
 Suscipiunt. Fugit ante omnes exterritus Aruns
 Lætitia, mixtoque metu : nec jam ampliùs hastæ
 809. Ille lupus, pas- Credere, nec telis occurrere virginis audet.
 tore, magno-ve juvenoo Ac velut ille, priùs quàm tela inimica sequantur,
 occiso, concius audacis facti, continuò avius Continuo in montes sese avius abdidit altos, 810

NOTES.

annus, quod fit ad montem Soractem Apollini, super ambulatam ligni struem ambulantes non aduruntur.

788. *Multa prunâ.* It is said, so manifest was the power of Apollo here displayed, that his priests and votaries could walk through the midst of fire, and tread upon burning coals, without receiving the least injury from the flames. *Vestigia* : in the sense of *pedes*.

789. *Hoc dedecus* : this disgrace of fleeing before a woman, and falling under her victorious arm.

791. *Mihi* : in the sense of *mea*.

792. *Dum* : provided that—on condition that. *Meo vulnere* : in the sense of *mea hasta*. *Vulnus* is frequently put by meton. for the weapon that gives the wound. Ruheus says, *vulnere à me inflicto*.

793. *Remeabo, &c.* It was an inglorious act in Aruns to wound Camilla, in that private manner, like a coward, without daring to enter the list with her in fair combat. He was sensible of this, and that he would be looked upon as a coward. Nevertheless, he was willing to lie under that disgrace, provided he could accomplish his wishes.

795. *Mente dedit.* Phæbus heard his prayer, but gave no external indication of his purpose concerning it ; or else Aruns would have been deterred from the action : he granted it in his mind, and only a part of his prayer, not the whole.

796. *Turbatam* : confused—in a state of perturbation.

797. *Alta* : in the sense of *clara* vel *nobilis*.

798. *Procellæ* : the tempest. The word properly means a violent storm at sea. *Notos* : here taken for winds in general ; properly the south wind. *Vocem* : in the sense of *verba*, the words of Aruns : (to wit) that he would return in safety to his own country.

801. *Nihil* : in the sense of *non*.

803. *Perlata* : waisted—borne. Ruheus says, *veniens*. *Sub* : deep into her naked breast. This word is frequently used in this sense by the poet.

805. *Ruentem* : in the sense of *cadentem*.

806. *Exterritus lætitia* : struck—alarmed with joy, and mingled fear above, &c. His sensation was joy mingled with fear. He rejoiced that he had wounded Camilla, and at the same time, he feared the avenging weapons of the Latins. He fled immediately. We may observe how very differently the poet represents the characters and actions of Camilla and Aruns. She appears in every respect the heroine ; both valiant in action, and fearless in danger : he, on all occasions, showing himself the coward and poltron. Our feelings are interested in her behalf : and we regret, since she was doomed to fall, that it had not been by a nobler arm.

809. *Ille lupus* : and as a wolf, &c. *Ille* is used in the same sense, *Æn.* x. 407. *Ac velut ille aper* : and xii. 5. *Ille leo*.

810. *Avius* : alone—in secret.

- Occiso pastore, lupus, magnove juvenco,
 Conscius audacis facti : caudamque remulcens
 Subjecit pavitantem utero, sylvasque petivit
 Haud secus ex oculis se turbidus abstulit Aruna,
 Contentusque fugâ mediis se immiscuit armis. 815
 Illa manu moriens telum trahit : ossa sed inter
 Ferreus ad costas alto stat vulnere mucro.
 Labitur exsanguis ; labuntur frigida leto
 Lumina : purpureus quondam color ora reliquit
 Tum sic exspirans, Accam, ex æqualibus unam, 820
 Alloquitur, fida ante alias quæ sola Camillæ,
 Quidcum partiuri curas ; atque hæc ita satur :
 Hactenus, Acca soror, potui : nunc vulnus acerbum
 Conficit, et tenebris nigrescunt omnia circum.
 Effuge, et hæc Turno mandata novissima perfer : 825
 Succedat pugnae, Trojanosque arceat urbe.
 Jamque vale. Simul his dictis linquebat habenas,
 Ad terram non sponte fluens. Tum frigida toto
 Paulatim exsolvit se corpore, lentaque colla
 Et captum leto posuit caput, arma relinquens ; 830
 Vitaque cum gemitu fugit indignata sub umbras.
 Tum verò immensus surgens ferit aurea clamor
 Sidera : dejectâ crudescit pugna Camilla.
 Incurrunt densi, simul omnis copia Teucrum,
 Tyrrhenique duces, Evandrique Arcadis alæ. 835
 At Triviae custos jamdudum in montibus Opis
 Alta sedet summis, spectatque interrita pugnas.
 Utque procul medio juvenum in clamore furentium
 Prospexit tristi multatam morte Camillam ;
 Ingemuitque, deditque has imo pectore voces : 840

NOTES.

813. *Subjecit caudam* : puts his trembling tail between his legs, (under his belly,) keeping it close. *Remulcens* : cherishing it—fondly taking care of it.
 817. *Stat* : in the sense of *hæret*. *Mucro* : the point—barb of his spear.
 818. *Labitur exsanguis* : Donatus reads, *labitur et sanguis*, seemingly, to save the appearance of contradiction in the narration : for Camilla does not fall from her horse, till some time after this, verse 827. But *labitur* does not necessarily imply that she fell to the ground ; but she faints, or sinks down, being supported perhaps on her horse, by her attendants, for some minutes. Davidson.
 819. *Quondam* : soon after—presently. *Ora* : in the sense of *vultum*. She became pale, and her eyes became cold in death.
 822. *Quicum* : the abl. for *quicum* : with whom.
 823. *Potui*. Servius supposes *vixere vel agnare* to be understood. Rûmus and Eyné supply *pugnare*. La Cerda, Davidson, and Valpy, take it absolutely. *Hactenus* : hitherto I have been powerful—my strength hath availed me ; now, &c.
Conficit : in the sense of *interficiat*. *Me* is understood.
 828. *Fluens* : in the sense of *labens*.
 829. *Lenta colla* : she reclined her drooping—lifeless neck.
 830. *Captum* : overcome.
 833. *Dejecta* : in the sense of *occisa vel interfecta*.
 834. *Incurrunt* : rush in crowded ranks upon the enemy.
 835. *Alæ* : in the sense of *equites*.
 836. *Trivia*. This is a name of Diana ; either because she presided over *Trivia*, the crossways ; or, because she was fabled to have three forms. She was called *Luna* in heaven, *Diana* on the earth, and *Hecate* in hell. *Opis* : a nymph of Diana's train. She is called, therefore, *custos* in the sense of *comes vel famula*. She was appointed by Diana to avenge any injury done to Camilla, upon the author of it. She, therefore, hastens to kill Aruns.
 839. *Multatam* : in the sense of *interfectam*. Rûmus says, *affectam*.
 840. *Dedit* : in the sense of *emittit*.

842. *Tu O virgo, luisti*
almidm Heu! nimium, virgo, nimium crudele luisti
 Supplicium, Teucros conata lacessere bello!
 Nec tibi desertæ in dumis coluisse Dianam
 Profuit, aut nostras humero gessisse pharetras.
 Non tamen indecorem tua te regina relinquet
 846. *Hoc Arcem letum* Extremâ jam in morte: neque hoc sinè nomine letum
 Per gentes erit, aut famam patieris inultæ.
 Nam quicumque tuum violavit vulnere corpus,
 849. *Fuit ingens bustum Dercenni, antiqui*
Laurentis regis Morte luet meritâ. Fuit ingens monte sub alto
 Regis Dercenni terreno ex aggere bustum
 Antiqui Laurentis, opacâque ilice tectum.
 Hic Dea se primùm rapido pulcherrima nisu
 Sistit, et Aruntem tumulo speculatur ab alto.
 854. *Ut vidit eum* Ut vidit fulgentem armis, ac vanâ tumentem:
 Cur, inquit, diversus abis? huc dirige gressum:
 856. *Veni huc, tu, per-
 titure; ut* Huc, periture, veni; capias ut digna Camillæ
 Præmia. Tu-ne etiam telis moriere Dianæ?
 Dixit: et auratâ volucrem Threïssa sagittam
 Deprompsit pharetrâ, cornuque infensa tetendit;
 860. *Duxit illud longè* Et duxit longè, donec curvata coirent
 Inter se capita, et manibus jam tangeret æquis,
 862. *Nempe, lævâ ma-
 nu tangeret aciem ferri,
 dextrâ manu nervoque
 tangeret ejus papillam.* Lævâ aciem ferri, dextrâ nervoque papillam.
 Extemplò teli stridorem aurasque sonantes
 Audiit unâ Aruns, hæsitque in corpore ferrum.
 865. *Socii obliti lin-
 quant illum* Illum expirantem socii atque extrema gementem
 Obliti ignoto camporum in pulvere linquant:
 Opis ad æthereum pennis aufertur Olympum.
 Prima fugit, dominâ amissâ, levis ala Camillæ
 Turbati fugiunt Rutuli; fugit acer Atinas;

NOTES.

841. *Luisti*: thou hast suffered, &c. *Ni-
 mium*. The *nimium* is here emphatical;
 and is to be repeated with *crudele*: too
 cruel, or severe.

843. *Desertæ*: alone—by thyself.

845. *Indecorem*: in the sense of *inhono-
 ratam*.

846. *Nomine*. renown—glory.

847. *Famam inulta*: the infamy of one
 unavenged. *Famam*, here is plainly to be
 taken in the sense of *infamiam*, as it some-
 times signifies. It was considered dishonor-
 able to die in battle, without being avenged,
 and a mark of infamy.

849. *Luet*: the meaning is: he shall
 atone for, or expiate the crime, with, &c.
Crimen vel scelus, is understood.

850. *Dercenni*. This Dercennus was pro-
 bably one of the kings of the aborigines, the
 primitive inhabitants of Italy. *Bustum*: a
 tomb.

852. *Nisu*: in the sense of *motu*.

854. *Vanâ*: an adj. neu. plu., used as an
 adverb, in imitation of the Greeks: in the
 sense of *vand*.

855. *Diversus*: in the sense of *in diversam
 partem*.

856. *Capias digna*: the meaning is, that
 thou mayest be slain—mayest receive the
 just reward for killing Camilla. *Morte*, or
 a word of the like import, is understood to
 govern *Camilla*.

857. *Tu-ne moriere*: shalt thou die by the
 weapons of Diana? Dost thou, miscreant,
 deserve to die by the weapons of Diana?
 The words imply, that he was utterly un-
 worthy of a death so honorable.

858. *Threïssa*. Latona, it is said, brought
 some nymphs from the Hyperboreans to
 educate her children, Diana and Apollo.
 Servius makes them to be the same with
 the Thracians; and probably *Opis* was one
 of them. *Threïssa*: *nympha* is understood
 The same with *Opis*.

859. *Cornu*: in the sense of *arcum*. *In-
 fensa*: angry. *Rumus* says, *inimica*, agree-
 ing with *Opis*.

860. *Duxit longè*: stretched it wide asun-
 der, until the extremities, &c. *Rumus* says,
extremitates ejus inflexa. *Coirent*. come
 together—meet. *Æquis*: level—horizontal.
 She touched the barb with one hand, and
 her breast with the other. The bow was
 bent to the full length of her arms. *Acies*

ique duces, desolatique manipli 870
etunt, et equis aversi ad mœnia tendunt
isquam instantes Teucros, letumque ferentes
are valet telis, aut sistere contrâ :
os referunt humeris languentibus arcus, 874
ipedumque putrem cursu quatit ungula campum.
r ad muros caligine turbidus atrâ
et è speculis percussas pectora matres
eum clamorem ad cœli sidera tollunt.
rsu portas primi irrupère patentes,
mica super mixto premit agmine turba. 880
iseram effugiunt mortem ; sed limine in ipso,
us in patriis, atque inter tuta domorum
, expirant animas. Pars claudere portas :
ciis aperire viam, nec mœnibus audent
re orantes : oriturque miserrima cædes 885
entùm armis aditus, inque arma ruentùm.
i, ante oculos lachrymantùmque ora parentum,
præcipites fossas, urgente ruinâ,
r ; immissis pars cæca et concita frænis
in portas, et duros obijce postes. 890
e muris summo certamine matres
rat amor verus patriæ) ut vidère Camillam,

870

871. Tuta locu

874

**877. Matres percussae
quoad**

880

880. Inimica turba
premit

**882. Tuta loca domo-
rum**

883. Pars *incipit*
claudere

885

886. Miserrima cædes
eorum defendentium

887. Pars eorum, qui
exclusi sunt volvitur
præcipites in

890

§92. Monstrat vultu

NOTES.

the point of the arrow was tipped
in, or steel, to make it enter the object
easily.

Manipuli. The manipulus was the standard bearer, so called from a of hay tied to the end of a pole, so first Romans used instead of an It was afterwards used for the companies or bands of soldiers, to which a *man-* was attached: also, for troops in by meton. *Desolati*: deserted by cers—left alone. *Disiecti*: scattered elain. Ruesus says, *dissipati*.

Aversi: in the sense of *conversi*.

Sustentare : to stop—to resist.

Pulvis turbidus, &c. The meaning
 lust rising in clouds of thick dark-
 roaches the city. This was a pre-
 defeat to the Latins, and filled the
 with dismay and consternation.
 the engagement they had been spec-
 the conflict.

Speculis : in the sense of *muris*.

Vixto agmine. This may refer either to 'rojans or Latins. If it refer to the latter it will imply that they mingled with the former, and slew them without regard to the issue of attack: if it refer to the latter, it will imply that they fled in confusion and disorder, and in that state were pursued by the former. It appears that some of the fugitives of the pursuers entered the gates of the city with the Latins, and continued the pursuit.

work of death within the walls, and among the very houses of the city.

886. *Defendantem*: of those who by force of arms oppose the entrance of the flying troops, and of those, who wish to force an entrance to save themselves from the hands of the enemy.

888. *Præcipites* : headlong—quick—unexpected, denoting the manner of their fall. It will agree with *pars*, as a noun of multitude. *Fossas* : these were the large holes, or pits, which the Latins dug before the gates, to impede the approach of the enemy. See 473. *supra*.

889. *Frānis immissis*: at full speed—the reins being given to the horses. *Cæca*: this implies that they had lost their presence of mind, and knew not what they were doing. *Concita*: in the sense of *celeris*.

890. *Duros objice*.: strengthened—made strong—secured by bars.

891. *Summe certamine* : with the greatest zeal, or earnestness. *Hoeyne* says, *extreme certamine*.

892. *Ut vidēre*: as they saw Camilla. Heyne says, *exemplo Camilla*. They had been spectators of the battle, and beheld her noble deeds of valor; and how much patriotism and love of country were displayed in all her actions. Prompted by her example, they now arm themselves in haste, and repair to the place of danger, ready to die in their country's cause.

	Tela manu trepidæ jaciunt: ac robore duro, Stipitibus ferrum sudibusque imitantur obustis Præcipites, primæque mori pro mœnibus ardent.	896
	Interea Turnum in sylvis sævissimus implet Nuntius, et juveni ingentem fert Acca tumultum:	
893. <i>Dicit acies Volsorum deletas esse</i>	Deletas Volsorum acies, cecidisse Camillam, Ingruere infensos hostes, et Marte secundo Omnia corripuisse; metum jam ad mœnia ferri.	900
901. <i>Ille Turnus</i>	Ille furens, nam sæva Jovis sic numina poscunt, Deserit obsessos colles, nemora aspera linquit. Vix è conspectu exierat, campumque tenebat, Cum pater Æneas, saltus ingressus apertos, Exsuperatque jugum, sylvaque evadit opacâ.	906
	Sic ambo ad muros rapidi totoque feruntur Agmine, nec longis inter se passibus absunt. Ac simul Æneas fumantes pulvere campos Prospexit longè, Laurentiaque agmina vidit: Et sævum Ænean agnovit Turnus in armis, Adventumque pedum, flatumque audit equorum. Continuò pugnas ineant, et prælia tentent: Ni roseus fessos jam gurgite Phœbus Ibero Tingat equos, noctemque, die labente, reducat Considunt castris ante urbem, et mœnia vallant.	910 918

NOTES.

893. *Trepidæ*: in haste—quick. So, also, *præcipites*, in verse 895. *infra*.

894. *Imitantur*: they imitate the weapons of iron, with hard oak stakes, and poles hardened at the point. With these weapons, made on the exigency of the moment, in imitation of iron weapons, they arm themselves, and are desirous of dying first in the defence of their country. *Manibus*: in the sense of *urbi vel patriæ*.

897. *Fert*: in the sense of *refert vel nunciat*. *Secundo*: in the sense of *favente vel iuvante*.

901. *Numina*: decrees—purposes. *Sæva*:

in the sense of *dura*. *Nam*. this is the common reading. Heyne reads, *et*.

905. *Evadit*: escapes from the wood. This shows the danger he had been in from the ambush, which Turnus laid for him.

907. *Longis passibus*. *Longis* must be taken here in the sense of *multis*, or *passibus* in the sense of *intervallo*. Rubeus says, *longo intervallo*.

910. *Sævum*: fierce—valiant in arms.

911. *Flatus*: in the sense of *hinnitus*.

913. *Ibero gurgite*: in the western ocean. Here the poet supposed the sun to extinguish his light every evening.

915. *Mania*: in the sense of *castra*.

QUESTIONS.

How does this book open?

What does Æneas do with the body of Pallas?

How many chosen men accompany it?

What effect had the news of his death upon his father?

How many captives did Æneas send as victims to his *Manes*?

Whom does the poet here imitate?

Does the poet here outrage the character of his hero?

Is there any expression of Homer, which disapproves of the conduct of Achilles, in offering human victims at the tomb of Patroclus?

Is there a difference in character between the two heroes?

What are the distinguishing features of character?

When the news of the defeat reached the city, what effect did it produce upon the Latins?

Did Latinus send ambassadors to Æneas, to desire a truce, for the purpose of burying their dead?

Was this granted to them?

How long a time was agreed upon for that purpose?

Who was a principal person of this embassy?

Who was Drances?

What is his character?

Where was Turnus at this time?

On the return of the ambassadors from

did Latinus call a council of state
the answer?

was the nature of that answer?
effect had it upon the Latins?
was the principal person of that

as Diomedes?

did he come to Italy?
were his reasons for declining to
with Turnus and the Latins?
does he say of the valor of Æneas?
course did he advise Latinus to

city did he build in Italy?
was it situated?

as said of his companions in arms?
a ridiculous and improbable story?
as the conclusion of Latinus in re-
se war?

make any speech upon the occa-

did he propose to do?
is the character of the speech of

did he accuse Turnus?
is the character of the reply of

as his object in this reply?
there any political parties at this
ing the Latins?
may be said to have been at the
he party in favor of Turnus?
as at the head of the other party?
did this party wish to effect?
ly proposition made to Turnus to
se dispute with Æneas in single

made the proposition?
as it received by Turnus?
express any reluctance to meet

the deliberations of the council,
ormation reaches Laurentum?
effect had this advance of the enemy
inus?

did Turnus do upon this emer-

many divisions were the enemy
se?
whose command were the infantry
?
t way were they to approach the

ere the cavalry to advance?
they come in any other way?

What was the nature of the ground over
which each division was to pass?

How did Turnus receive this information?
What resolution did he take on receiving
this intelligence?

Would this give him any particular ad-
vantage over Æneas?

In what would it consist?

Where does Turnus meet Camilla?

Does he confer upon her the command of
the cavalry?

What direction does he give her?

Who was Camilla?

Who was her father?

What did his subjects do to him?

What was the age of Camilla at that
time?

How did he save his child from the fury
of his subjects?

How did he save himself?

To whom did he dedicate his daughter?

What was the manner of her education?

Was she a favorite of Diana?

Did she afterward succeed to the throne
of the Volsci?

How was Camilla armed?

For what was she distinguished?

Who assisted her in command, during the
action?

Who commenced the fight?

How many times did the combatants
charge each other and retreat?

What took place after this?

How did Camilla distinguish herself?

What were some of her deeds of valor?

By whom was she finally killed?

What effect had her death upon the issue
of the battle?

By whom was Aruns slain?

By whose orders was he slain?

And by whose arrow?

Did Aruns conduct in a cowardly manner
on this occasion?

Was he sensible of it?

Finding herself mortally wounded, what
did Camilla do?

Whom did she send to acquaint Turnus
of the state of the battle?

What effect had the news upon him?

Did he leave his place of concealment?

What took place immediately afterward?

Was this an unlucky circumstance for
Turnus?

What prevented a renewal of the fight?

When was the decisive action fought?

LIBER DUODECIMUS.

TURNUS, perceiving his troops to be disheartened by their reverses, resolves to accept the proposal of deciding the dispute by single combat with *Æneas*. *Latinus*, in a tender and pathetic speech, endeavors to dissuade him from it. He advises him to relinquish his claim to *Lavinia*, and seek a wife among the daughters of the Italian princes. He plainly tells him, that the gods forbid him to unite his daughter to any other than a foreigner. He recounts the disastrous consequences of his opposition to the Trojans, and concludes by reminding him of his aged father, and the sorrow that would fall upon him, if the issue were to prove disastrous. At this critical moment, the queen comes in, seconds her husband's entreaties, and beseeches him to relinquish his rash purpose. She declares, the safety of their family and kingdom depends upon his life; and that she is resolved to perish with him, and not to see *Lavinia* transferred to *Æneas*. But the hero is not moved from his purpose, and prefers to die rather than part with his beloved *Lavinia*.

The virgin heard the expostulation of her mother, and love kindled a blush upon her cheeks. This thrilled through the heart of Turnus, and all the tender emotions of his soul were roused. Forthwith he sends *Idmon* to the Trojan camp to proclaim, that on the following day, he would decide the dispute with *Æneas*.

In the mean time, he prepares his armor, and examines his steeds. At the return of day, the parties repair to the field. *Latinus* accompanies Turnus. Here he ratifies a league with *Æneas*, and calls the gods to witness. To prevent its execution, *Juno* sent the nymph *Juturna*, the sister of Turnus, to rouse the Rutulians to arms, and kindle the war. For this purpose, she caused a portentous sign in the heavens, which the augur interpreted favorably for the Italians. Forthwith he hurled a spear among the Trojans, and the two armies rushed to the combat with great impetuosity. *Latinus* hastens from the field. *Æneas* is wounded by an arrow, which caused great confusion among the Trojans. Turnus, observing this, mounts his car, and drives over the field, spreading death and desolation in his course. Wherever he directs his way, whole troops and squadrons flee before him. He performs prodigious feats of valor.

In the mean time, *Æneas* retires from the field, and demands the speediest relief. He is miraculously healed by *Venus*. This being done, the hero calls for his arms, embraces *Ascanius*, and goes in search of Turnus. The fight now is renewed on the part of the Trojans, and the victorious Rutulians fly. At this crisis, *Juturna* takes the reins of her brother's steed, and drives him victorious over the plain. *Æneas* pursues, and seeks by every method to meet and engage him; but *Juturna* baffles all his efforts. Unable to effect his purpose, he resolves to wreak his vengeance upon the Rutulians; and here he commenced a dreadful slaughter: the noblest of the Italians fall. Turnus, too, drives on with no less impetuosity, and Trojan, Tuscan, and Arcadian bite the ground.

Æneas, at the suggestion of *Venus*, resolves to attack the city, and by one decisive blow, either force Turnus to the combat, or overthrow the empire of *Latinus*. For this purpose he assembles his troops, explains his designs, and exhorts them to assault the city with vigor. They instantly mount the walls, and spread the devouring flames. At this sudden change of affairs, all hearts are filled with dismay. The queen, expecting that Turnus was slain, and his troops routed, resolved not to survive the sad catastrophe, and frantic with despair, hung herself.

In this state of things, *Sages* flies to Turnus, and informs him that *Æneas* was thundering in arms; that the city was in the hands of the enemy; that all looked to him for protection; and that, in despair, the queen, his faithful friend, had deprived herself of life. At this information the hero is struck with amazement, and turning his eyes, he beholds the very tower, which he himself had built for the defence of the city, wrapt in flames. He could not bear the sight; and leaving his sister, he sprang from his chariot, and rushed through darts and foes, calling upon the hostile armies to desist from the fight; that he was come to enter the lists with *Æneas*. Instantly a cessation of arms took place, and the two heroes prepare for the combat. At first they throw their javelins from a distance, and rush to close combat with great violence. They blows on blows redouble. Turnus, rising high to give his blow more effect, breaks his sword by the

hilt. He now discovers a fatal mistake. When first he mounted his car, ardent for the fight, he had taken the sword of his charioteer, Miteus, instead of his own trusty sword, which Vulcan had made for his father Daunus. He is now left defenceless, and at the mercy of his foe. He flies off swift as the wind, pursued by Æneas, and pressed on all sides by the Trojans. He calls for his heavenly-tempered sword, and chides the Rutulians. None of them dare to interfere, being prevented by the threats of Æneas. Juturna, at length, restored his sword to him, and Venus disengaged the spear of Æneas. The two heroes again prepare for the combat.

At this juncture, Jove interposes in favor of Æneas. His first care is to withdraw Juturna from the contest. For this purpose, he despatches one of the furies to the field of battle, which, assuming the form of an owl, flies backward and forward before the face of Turnus. The hero knew the portentous omen. A shivering pervaded his limbs: coldness unnerved his arm. His reason left him: his speech forsook him. As soon as Juturna heard the whizzing of the fury's wings, she recognised the direful messenger; and in all the agony of grief and distress, and uttering the tenderest expressions of affectionate attachment to her brother, she fled from his sight, and plunged herself in the deep river.

Æneas in the mean time urges on the attack, and calls upon Turnus no longer to decline the contest. He replied, "I fear not thee, nor thy boasting words: I fear the gods alone: I fear Jove, who is my enemy." At this moment, he seizes a huge stone that lay near him, and hurled it at Æneas; but it reached him not. The fury had deprived him of his wonted strength. His efforts, therefore, were unavailing. His knees sunk under him; and trembling seized his whole body. Æneas throws a javelin, which wounds him in the thigh, and caused him to fall upon his knee. In this situation, he acknowledges himself vanquished, and resigns Lavinia, the royal bride, to the victor. One favor he asked, on account of his aged father, that his body might be restored to his friends. Æneas, moved with compassion at the mention of his aged father, was about also to spare his life; when, discovering upon his shoulder the belt which Pallas wore, he became indignant, and plunged into his bosom his naked sword.

TURNUS ut infractos adverso Marte Latinos
effecisse videt, sua nunc promissa reposci,
signari oculis: ultrò implacabilis ardet,
tollitque animos. Pœnorum qualis in arvis
iucius ille gravi venantùm vulnere pectus,
cum demùm movet arma leo; gaudetque comantes
reutiens cervice toros, fixumque latronis
apavidus frangit telum, et fremit ore cruento.
aud secùs accenso gliscit violentia Turno.
cum sic affatur regem, atque ita turbidus infit:
ulla mora in Turno: nihil est quòd dicta retractent
navi Æneadæ; nec, quæ pepigère, recusent.
congredior: fer sacra, pater, et concipe fœdus.
ut hæc Dardanium dextrâ sub Tartara mittam,
certorem Asiæ; sedeant, spectentque Latini!
et solus ferro crimen commune refellam:

3. Oculis omnium

5. Qualis ille leo in
arvis Pœnorum, saucius
quoad pectus gravi

12. Recusent facere
ea quæ

NOTES.

1. *Infractos*: broken—disheartened. *Marte*: in the sense of *pugna vel bello*.

2. *Promissa*: his promises that he would set Æneas in single combat.

3. *Ultrò*. This word implies, that Turnus is impelled by some violent, but voluntary action.

4. *Pœnorum*: the Carthaginians, here put for the Africans in general.

6. *Movet arma*: he moves his arms—he prepares for the attack. *Comantes toros*: a shaggy, or bushy mane. *Ille leo*: a lion, a way of eminence.

7. *Latronis*: the hunter. *Fixum*: that had pierced his breast.

9. *Gliscit*: in the sense of *crescit*.

11. *Retractent dicta*: that they should retract their words. Æneas was the first who proposed to decide the dispute in single combat with Turnus; and he had pledged himself to accept the proposition: to this reference is made verse 2, supra. *Quòd*: a conj. or in the sense of *ob quod*.

13. *Fer*: in the sense of *offer*. *Concipe*: in the sense of *sanci*.

16. *Refellam*: in the sense of *evectum vel*

17. Aut *Trojanus* ha- Aut habeat victos; cedat Lavinia conjux
beat nos victos; et La- Olli sedato respondit corde Latinus:
vinia conjux cedat illi
victori.
20. Consulere tibi O præstans animi juvenis, quantum ipse feroci
Virtute exsuperas, tantò me impensius æquum est 20
Consulere, atque omnes metuentem expendere casus.
Sunt tibi regna patris Dauni, sunt oppida, capta
Multa manu: nec non aurumque animusque Latino est.
24. Innuptæ virgines Sunt aliæ innuptæ Latio et Laurentibus agris,
Nec genus indecores. Sine me hæc haud mollia fati 24
Sublatis aperire dolis; simul hæc animo hauri.
Me natam nulli veterum sociare procorum
Fas erat, idque omnes Divique hominesque caneant.
Victus amore tui, cognato sanguine vietus,
Conjugis et mœstæ lachrymis, vincla omnia rupi; 30
31. Eripui eam pro- Promissam eripui genero; arma impia sumpsi.
missam Ex illo qui me casus, quæ, Turne, sequantur
32. Ex illo tempore, O Bella, vides; quantos primus patiare labores
Turne, vides Bis magnâ victi pugnâ, vix urbe tuemur
Spes Italas: recalent nostro Tiberina fluenta 35
Sanguine adhuc, campique ingentes ossibus alben.
Quò referor toties? quæ mentem insania mutat?
38. Si paratus sum Si, Turno extincto, socios sum accire paratus;
socire *Trojanos* Cur non, incolumi, potiùs certamina tollo?
39. Eo incolumi Quid consanguinei Rutuli, quid cætera dicet 40
41. Fors refutet hæc Italia, ad mortem si te; fors dicta refutet!
mea dicta Prodiderim, natam et connubia nostra petentem?
Respice res bello varias; miserere parentis

NOTES.

refutabo. *Crimen*: either the common disgrace, by the preceding defeat and flight: or the imputation thrown upon him by Drances and others, of his wanting courage to meet Æneas. This last appears to be the sense of Rûmus.

19. *Feroci*: bold—daring. *Quantum*: in the sense of *quantò*, corresponding with *tantò*. *Præstans animi*: excelling in courage—valor.

20. *Tantò impensius æquum*: by so much the more anxiously, it is just that I should consult your safety.

21. *Carus*: hazard—dangers.

23. *Nec non aurumque*: Servius takes the sense of these words to be: *Latinus satis opulentus est, et nobilis etiam absque his nuptiis*: implying that, as Turnus was powerful and wealthy enough without contracting an alliance with Latinus, so Latinus needed not to match his daughter with him for the sake of aggrandizing himself. Though this makes sense of *aurum*, it puts a forced signification upon *animus*. Rûmus says, *sunt quoque Latino divitiæ et benevolentia*.

The expression implies, that Latinus entertained a friendly disposition towards Turnus, and desired to promote his happiness in any way that his wealth could contribute to it; but he could not bestow his daughter

upon him. He advises him to seek a wife among the Italian princesses; among whom he would find some one worthy of so distinguished a prince. *Manu*: by valor.

26. *Dolis sublatis*: guile, or deceit being taken away—in plain words. *Fatu*: sup. in u of the verb *fero*: to be spoken, or said. *Hauri*: in the sense of *audi*.

28. *Canebant*: in the sense of *predicabant vel monebant*.

29. *Cognato sanguine*. Turnus was the son of Venilia, the sister of Amata, the wife of Latinus. Hence the propriety of *cognato sanguine*: kindred blood. *Vincla*: restraints—obligations.

33. *Primus*: in the sense of *princeps*.

34. *Bis virti*. They were first beaten on the banks of the Tiber, when Æneas landed his reinforcements from Etruria; and a second time vanquished under the walls of Latium, in the horse fight, when Camilla was slain. See the preceding book.

37. *Quò referor*: why am I carried so often backward?—why do I change my resolution so often, of giving my daughter to Æneas?

39. *Certamina*: disputes—contests.

41. *Fors*: fortune—the issue of the contest.

43. *Res*: state—condition.

- Longævi, quem nunc moestum patria Ardea longè
 Dividit Haudquaquam dictis violentia Turni
 Flectitur : exsuperat magis, ægrescitque medendo.
 Ut primum fari potuit, sic institit ore :
 Quam pro me curam geris, hanc precor, optime, pro me
 Deponas, letumque sinas pro laude pacisci.
 Et nos tela, pater, ferrumque haud debile dextra
 Spargimus, et nostro sequitur de vulnere sanguis.
 Longè illi Dea mater erit, quæ nube fugacem
 Fœminæ tegat, et vanis sese occulat umbris.
 At regina, novâ pugnæ conterrita sorte,
 Flebat, et ardentem generum moritura tenebat :
 Turne, per has ego te lachrymas, per si quis Amatæ
 Tangit honos animum. Spes tu nunc una senectæ,
 Tu requies miseræ : decus imperiumque Latini
 Te penès : in te omnis domus inclinata recumbit.
 Unum oro ; desiste manum committere Teucris.
 Qui te cunque manent isto certamine casus,
 Et me, Turne, manent. Simul hæc invisâ relinquam
 Lumina, nec generum Æneam captiva videbo.
 Accepit vocem lachrymis Lavinia matris,
 Flagrantes perfusa genas : cui plurimus ignem
 Subjecti rubor, et calefacta per ora cucurrit.
 Indum sanguineo veluti violaverit ostro
 Si quis ebur ; vel mixta rubent ubi lilia multâ
 Alba rosâ : tales virgo dabat ore colores.
 Illum turbat amor, figitque in virgine vultus.
 Ardet in arma magis ; paucisque affatur Amatam :
 Ne, quæso, ne me lachrymis, neve omine tanto
 Prosequere in duri certamina Martis euntem,
44. Longè a te
 45
 48. O optime regem
 precor ut deponas hanc
 50 curam pro me, quam
 geris
 52. Eum fugacem
 55
 56. O Turne, precor
 te per has lachrymas,
 per honorem Amatæ, si
 quis honos ejus tangit
 tuum
 60 58. Tu es sola requies
 mihi miseræ
 61. Quicunque oam
 62. Idem manent et
 me
 65
 70
 72. O mater, quæso,
 ne, ne prosequere me

NOTES.

44. *Ardea*: the capital city of the Rutuli. The whole address of Latinus is tender and pathetic, and bespeaks the goodness of his heart. Among other arguments to dissuade Turnus from the combat, he mentions his aged father.

45. *Dividit*: in the sense of *separat*.

46. *Ægrescit medendo*: he grows more obstinate by being persuaded—by applying remedies. *Medendo*: a gerund. in *do*, of *medeor*. This is said by way of metaphor.

47. *Institit*: he proceeded—began to speak.

48. *Geris*: in the sense of *habet*.

49. *Pacisci*: to exchange death for glory—to obtain glory and renown in the room of death—for death.

51. *De vulnere nostro*: from the wound inflicted by us.

52. *Dea mater erit longè illi*. This is a Latin idiom. The meaning is: *his mother will be far from affording him any assistance, as she had done on former occasions. It will not be in her power to do it.*

54. *Sorte*: *sors* here means the terms, or conditions of the combat. These were, if

Turnus were slain, that Lavinia should fall to Æneas; that the Rutuli should be his subjects, &c. Verse 17, supra.

57. *Honos*: respect—regard.

59. *Domus*: in the sense of *familia*. *Inclinata*: in the sense of *prona vel labens*.

60. *Desiste*: in the sense of *omitte*. *Committere manum*: to engage in close combat. Ruæus says, *conserere manum*.

63. *Lumina*: in the sense of *lucem vel vitam*.

64. *Accepit*: in the sense of *audivit*.

65. *Perfusa genas*: wet as to her blushing cheeks with tears. A Grecism. See Ecl. i. 55.

66. *Rubor*: modesty, by meton. *Ignem*; the glow, or blush, which her extreme modesty diffused, or spread over her cheeks. *Subjecti* properly signifies, spread under the skin. *Calefacta*: red (or blushing) countenance.

67. *Violaverit*: in the sense of *tinxerit*.

70. *Turbat*: in the sense of *agit*.

72. *Tanto*: in the sense of *infausta*. The repetition of the *ne* is emphatical. *Prosequere* properly signifies, to convoy; here, to

74. *Mora mortis est libera Turno. Tu, O Idmon, nuntius refer* O mater : neque enim Turno mora libera mortis Nuntius hæc, Idmon, Phrygio mea dicta tyranno
76
Haud placitura refer : cùm primum crastina cœlo
Puniceis invecta rotis Aurora rubebit ;
Non Teucros agat in Rutulos : Teucrum arma quiescant.
Et Rutulûm : nostro dirimatur sanguine bellum :
Illo quærat conjux Lavinia campo. 80
Hæc ubi dicta dedit, rapidusque in tecta recessit,
82. *Tuens eos fremen- tes ante ejus ora* Poscit equos, gaudetque tuens ante ora frementes,
Pilumno quos ipsa decus dedit Orithyia ;
84. *Qui equi* Qui candore nives anteirent, cursibus auras.
Circumstant properi aurigæ, manibusque lacessunt 86
Pectora plausa cavis, et colla comantia pectunt.
87. *Dehinc Turnus ipse* Ipse dehinc auro squalentem alboque orichalco
Circumdat loricam humeris ; simul aptat habendo
Ensemque, clypeumque, et rubræ cornua cristæ :
Ensem, quem Dauno ignipotens Deus ipse parenti 90
Fecerat, et Stygiâ candentem tinxerat undâ.
Exin, quæ mediis ingenti adnixa columnæ
Ædibus adstabat, validam vi corripit hastam,
Actoris Aurunci spoliûm : quassatque trementem,
92
Vociferans : Nunc, ô nunquam frustrata vocatus
96
Hasta meos, nunc tempus adest ; te maximus Actor,
98. *Olim maximus Actor gerebat te* Te Turni nunc dextra gerit ; da sternere corpus,
98. *Revulsam ab illo mea valida* Loricamque manu validâ lacerare revulsam
Semiviri Phrygis, et fœdare in pulvere crines,
Vibratos calido ferro, myrrhæque madentes. 100
101. *Ejus ardentis* His agitur furiis, totoque ardentis ab ore

NOTES.

follow, or accompany. Her tears were an inauspicious omen, or presage of the event.

74. *Neque enim* : as if he had said : your tears will be of no avail, for I have passed my word ; and, if death be the event, I cannot retract ; I have no power to retard, or put off my destiny. This is the plain meaning of the passage ; yet Servius considers it inexplicable. *Mora* : a putting off, or deferring.

78. *Non agat* : let him not lead his Trojans, &c.

83. *Orithyia* : the daughter of Erechtheus king of Athens, who was said to be carried away by Boreas into Thrace. She was reputed a goddess, and Virgil makes Pilumnus, the great-grandfather of Turnus, to have received these horses from her. Thrace, the place of her residence, was famous for breeding generous steeds. *Decus* : plainly in the sense of *munus vel donum*. Rûmus says, *ornamentum*.

84. *Anteirent* : excelled—surpassed.—*Auras* : in the sense of *ventos*.

85. *Lacessunt* : in the sense of *palpant*. Heyne takes *lacessunt plausa*, simply for *plaudunt*.

86. *Plausa cavis* : stroked, or patted with

their hollow hands. *Colla* : in the sense of *juba*.

87. *Squalentem* : rough with gold, and pale, &c.

88. *Habendo* : for carrying—wearing. A gen. in *do* of the dat. case. The same as *ad habendum*. Rûmus says, *ut gestentur*.

89. *Cornua rubræ cristæ* : the extremities of the crimson plume. The *cristæ* were the feathers worn upon the helmet, and rising above it. The *cornua* were the ends, or extremities of these plumes, put for the whole plume or tuft, by synec. : and these again, for the helmet, by meton.

90. *Ignipotens Deus* : Vulcan.

91. *Tinxerat* : in the sense of *merserat*.

93. *Validam hastam*. This spear had been taken from Auruncian Actor, either by Turnus himself, or one of his ancestors. Hence it is called *spoliûm*. Actor was slain.

95. *Frustrata* : deceiving—disappointing.

98. *Lacerare* : to rend—break in pieces.

99. *Semiviri Phrygis*. What is here said

of *Æneas*, is said by way of reproach ; in allusion to some custom of the Asiatics.

100. *Vibratos* : curled, or twisted up with a hot iron. To curl the hair, and smear it with unguents, were considered marks of effeminacy.

- centillæ abstant : oculis micat acribus ignis.
 Mugitus veluti cùm prima in prœlia taurus
 Terrificos ciet, atque irasci in cornua tentat,
 Arboris obnixus trunco, ventosque lacessit 105
 Ictibus, et sparsâ ad pugnam proludit arenâ
 Nec minùs intereâ maternis sævus in armis
 Æneas acuit Martem, et se suscitât irâ,
 Oblato gaudens componi fœdere bellum.
 Tum socios mœstique metum solatur Ilii, 110
 Fata docens : regique jubet responsa Latino
 Certa referre viros, et pacis dicere leges.
 Postera vix summos spargebat lumine montes
 Orta dies ; cùm primùm alto se gurgite tollunt
 Solis equi, lucemque elatis naribus efflant. 115
 Campum ad certamen, magnæ sub mœnibus urbis,
 Dimensi Rutulique viri Teucrique parabant ;
 In medioque focos, et Dis communibus aras
 Gramineas. Alii fontemque ignemque ferebant
 Velati lino, et verbenâ tempora vincti. 120
 Procedit legio Ausonidùm, pilataque plenis
 Agmina se fundunt portis. Hinc Troiûs omnis,
 Tyrrhenusque ruit variis exercitus armis ;
 Haud secùs instructi ferro, quàm si aspera Martis
 Pugna vocet. Nec non mediis in millibus ipsi 125
 Ductores auro volitant ostroque decori ;
 Et genus Assaraci Mnestheus, et fortis Asylas,
 Et Messapus equùm domitor, Neptunia proles.
 Utque dato signo spatia in sua quisque recessit,
 Defigunt tellure hastas, et scuta reclinant. 130
 Tum studio effusæ matres, et vulgus inermum,
 Invalidique senes, turres et tecta domorum
 Obscèdere : alii portis sublimibus adstant.
 At Juno è summo, qui nunc Albanus habetur ;
 118. In medio para-
 bant
 120. Vinctiquoad tem-
 pora
 124. Instruct sunt
 125. Vocet eos
 131. Studio videndi
 certamen
 134. At Juno prospici-
 ens è summo tumulto

NOTES.

102. *Abstant* : fly off from. Rûsus says, *crumpunt*.
 103. *Mugitus* : bellowings. *Ciet* : in the sense of *emittit*.
 105. *Lacessit* : in the sense of *provocat*.
 106. *Proludit*. Rûsus says, *parat*.
 107. *Maternis armis* : the armor made by Vulcan, at the desire of his mother. Hence called *maternis*. *Nec minùs* : in the sense of *ne non* : likewise—also—in like manner.
 108. *Martem* : in the sense of *pugnam*. *Acuit* : prepares for the combat.
 109. *Oblato fœdere* : upon the conditions, or terms offered.
 111. *Docens fata* : teaching them the purposes of the gods concerning him. Rûsus says, *aperiens fata illis*.
 112. *Dicere* : in the sense of *proponere*. *Leges* : terms—conditions.
 114. *Alto gurgite* : from the deep ocean.
 116. *Campum* : the ground—space. *Dimensi* : having measured it out.
 119. *Fontem* : in the sense of *aquam*.
 120. *Velati lino*. Servius says that the priests and sacred ministers among the Romans, were prohibited from wearing any thing of linen ; and that Virgil designedly clothes the *feciales* or priests in linen veils on this occasion, to give us to know beforehand, that the league was to be broken ; since it was ushered in with unlawful rites. Heyne reads, *limo*, which was a kind of apron worn by the priests in time of sacrifice, that reached down from the navel to the feet. The common reading is *lino*.
 121. *Pilata* : armed with darts or javelins. *Agmina* : troops.
 124. *Instructi ferro* : furnished, and equipped with arms.
 127. *Genus* : offspring, or descendants *Assaraci*. See Geor. iii. 35.
 133. *Obscèdere* : in the sense of *implere*. *Adstant* : in the sense of *stant*.
 134. *Habetur* : in the sense of *vocatur*

- Tum neque nomen erat, nec honos, aut gloria monti;
 Prospiciens tumulo, campum spectabat, et ambas 138
 Laurentum Troiumque acies, urbemque Latini.
 138. *Diva Juno sic* Extemplò Turni sic est effata sororem
affata est sororem Turni
Deam; quæ Diva Deam, stagnis quæ fluminibusque sonoris
 Præsides: hunc illi rex ætheris altus honorem 140
 Jupiter ereptâ pro virginitate sacravit:
 142. *Ut præstulerim te* Nympha, decus fluviorum, animo gratissima nostro,
unam cunctis virginibus, Scis, ut te cunctis unam, quæcunque Latine
quæcunque Latine vir- Magnanimi Jovis ingratum ascendere cubile,
gines Præstulerim, cœlique lubens in parte locarim. 145
 145. *Te in parte cœli* Disce tuum, ne me incuses, Juturna, dolorem
mecum Quâ visa est fortuna pati, Parcæque sinebant
 148. *Res codere pro-* Cedere res Latio, Turnum et tua mœnia texi:
pere Latio Nunc juvenem imparibus video concurrere fati,
 Parcarumque dies et vis inimica propinquat. 150
 152. *Si tu audeo facere* Tu, pro germano si quid præsentius audes,
quid Perge; decet: forsitan miseros meliora sequentur.
 154. *Vix dixerat ea* Vix ea; cùm lachrymas oculis Juturna profudit,
 Terque quaterque mastru pectus percussit honestum. 155
 Non lachrymis hoc tempus, ait Saturnia Juno;
 Accelera, et fratrem, si quis modus, eripe morti:
 Aut tu bella cie, conceptumque excute fœdus.
 Auctor ego audendi. Sic exhortata relinquit
 160. *Eam incertam* Incertam, et tristi turbatam vulnere mentis. 160
 161. *Reges procedunt* Interea reges: ingenti mole Latinus
ab urbe Quadrijugo vehitur curru, cui tempora circum

NOTES.

This mount was called Alban, from *Alba Longa*, a city built by Ascanius after he had reigned at *Lavinium* thirty years. For the reason of its name, see *Æn.* viii. 44.

140. *Præsides.* Juturna is by Ovid called a *Naiad*. A fountain issuing from the foot of mount Alban, and a lake which it supplied, were sacred to her. The river flowed into the Tiber. Its water was celebrated for its purity.

141. *Sacravit:* in the sense of *donavit*. This honor Jupiter conferred upon her, in compensation of her lost virginity.

143. *Præstulerim te:* I preferred thee alone, &c.

144. *Ingratum:* the bed here is called ungrateful, to save the indecency of giving that harsh epithet to Jove. The amours of Jupiter were always displeasing to Juno. Valpy observes, that the word is to be taken in the sense of *ingrati*, agreeing with Jovis. Heyno says, *invisum mihi*, referring to Juno.

145. *In parte:* in the sense of *participem*.

147. *Quâ:* as far as—as long as. Rûmus says, *quantenus*.

148. *Texi:* in the sense of *defendi*.

150. *Dies et inimica:* this is a circumlocution, denoting that the last day of the life of Turnus had arrived.

152. *Præsentius.* Servius takes this in the sense of *efficacius*, vel *vehementius*. But it may refer to what Juno had just before said; *non pugnam:* I cannot bear to see the combat; I can only lament his hard fate, and intercede for him at a distance: but, if you have courage (*audes*) to lend your brother some nearer aid, and assist him with your presence, then set about it immediately: it becomes you to attempt it. Rûmus says, *utilius*.

155. *Honestum:* in the sense of *decorum*.

158. *Cie:* in the sense of *excita*. *Conceptum:* in the sense of *inceptum*. *Excute:* in the sense of *frange*. Rûmus says, *dissipa*.

159. *Ego auctor audendi:* I am the author (adviser) of the daring attempt. The ground is here used in the sense of *ausi*.

160. *Tristi vulnere:* with bitter agony of mind. *Vulnus*, is properly a wound; by meton. the wounding instrument; also the pain, or anguish arising from the wound. Rûmus says, *solicitudine*.

161. *Ingenti mole:* with a mighty retin a. Rûmus says, *magno apparatu*.

163. *Bis sex aurati radii:* twelve golden rays or beams represented the twelve signs of the zodiac. *Cui tempora:* around whose resplendent temples, &c.

- is sex radii fulgentia cingunt,
 specimen: bigis it Turnus in albis,
 inu lato crispans hastilia ferro. 165
 ter Æneas, Romanæ stirpis origo,
 flagrans clypeo et cœlestibus armis,
 Ascanius, magnæ spes altera Romæ,
 in castris: purâque in veste sacerdos 168. Et juxta eam
 et fœtum suis, intonsamque bidentem 170
 admovitque pecus flagrantibus aris.
 argentem conversi lumina Solem,
 reges manibus salsas, et tempora ferro
 notant pecudum, paterisque altaria libant.
 pius Æneas stricto sic ense precatur: 175
 nec Sol testis, et hæc mihi terra precanti,
 propter tantos potui perferre labores:
 et omnipotens, et tu, Saturnia Juno,
 melior, jam Diva, precor: tuque, inclyte Mavors,
 tuo qui bella pater sub numine torques, 180
 et fluviosque voco; quæque ætheris alti
 , et quæ cœruleo sunt numina ponto:
 Ausonio si fors victoria Turno,
 et, Evandri victos discedere ad urbem;
 illos agris; nec post arma ulla rebelles 185

NOTES.

specimen: after the manner of his
 , the Sun. Latinus was the grand-
 ius, who took Circe the daughter
 in to wife, and by her had Faunus,
 r of Latinus, who was, therefore,
 son of the Sun. *Albis Bigis*: in
 drawn by two white steeds. *It*:
 use of *vehitur*.

flagrans: in the sense of *resplendens*

ætum setigera suis: the young of
 sow—a pig. Ræmus observes, that
 lamb (*intonsam bidentem*) was of-

Æneas after the manner of the
 who commonly ratified a league
 sacrifice of a sheep or lamb. The
 in is for Latinus, after the Roman
 manner; which, according to Livy,
 eat antiquity. He gives the form
 ng a league in the reign of Tullus

Having invoked Jupiter, the fe-
 priest says: *Illis legibus populus*
et. Si prior defecerit, publico com-
malo; tu illo die, Jupiter, populum
ut ego hunc porcum hodie feriam:
ris ferito, quanto magis poles pol-

ecus: in the sense of *victimæ*. *At-*
 the sense of *adduxit*. *Admovit*:
 use of *statuit*.

umina: in the sense of *oculos vel*

dant: in the sense of *spargunt*.
 in the sense of *melam*.

174. *Pecudum*: in the sense of *victima-*
rum. *Paterisque*: and they made libations
 upon the altars. This was the dropping, or
 sprinkling of wine, or other liquor, upon the
 altar, from the sacred bowls, or goblets.

179. *Melior Diva*. Juno was the impla-
 cable enemy of the Trojan race. Æneas
 would intimate, that now at length, she was
 ceasing from her resentment, and becoming
 more favorable to them. *Precor*: I beseech
 you. *Melior*: in the sense of *propitia vel*
mitis.

180. *Torques*: in the sense of *regis vel*
tenes. *Numine*: in the sense of *potestate*.

181. *Quæque religio*. By *religio* we are
 here to understand the objects of religious
 worship—the gods of heaven above; in op-
 position to the objects of religious worship
 on the earth. The verb *est* is to be supplied.
 Ræmus says, *quæcunque divinitas*. *Voco*:
 in the sense of *invoco vel precor*.

Æneas here makes a very solemn invoca-
 tion of the gods above, and of the deities
 that preside over the sea, to witness the
 ratification of the treaty. The deities here
 named were those that were called *Dii com-*
munes, or gods common to both sides or
 parties to the contract.

183. *Fors*: in the sense of *fortis*.

184. *Convenit*: it is agreed upon. *Ad*
urbem Evandri: this was the city *Pallan-*
teum. See *Æn. viii. 64*.

- Æneidæ referent, ferro hæc regna lacerant.
Sin nostrum annuerit nobis victoria Martem,
188. *Firment spem* (Ut potiùs reor, et potiùs Dì numine firment)
Non ego nec Teucris Italos parere jubebo,
Nec mihi regna peto. Paribus se legibus ambæ 190
Invictæ gentes æterna in fœdera mittant.
Sacra Deosque dabo : socer arma Latinus habeto
193. *Socer habeto solemne* Imperium solemne socer. mihi mœnia Teucri
Constituent, ubique dabit Lavinia nomen.
Sic prior Æneas : sequitur sic deinde Latinus, 195
Suspiciens cœlum, tenditque ad sidera dextram :
Hæc eadem, Ænea, terram, mare, sidera juro,
197. *O Ænea, juro per hæc eadem numina, per terram* Latonæque genus duplex, Janumque bifrontem,
Vimque Deûm infernam, et diri sacraria Ditis :
Audiat hæc genitor, qui fœdera fulmine sancit : 200
Tango aras ; mediosque ignes et numina testor :
Nulla dies pacem hanc Italîs, nec fœdera rumpet,
Quò res cunque cadent : nec me vis ulla volentem
204. *Non ; si illa vis effundat* Avertet : non, si tellurem effundat in undas
Diluvio miscens ; cœlumve in Tartara solvat : 206
Ut sceptrum hoc (dextrâ sceptrum nam fortè gerebat)
Nunquam fronde levi fundet virgulta, nec umbras,

NOTES.

187. *Nostrum* : *noster* here is used in the sense of *propitium vel secundum*. Mars is his, or on his side, whose interest he espouses. *Annuerit* : shall prove, show, or declare Mars. Servius takes it by hypallage, for *noster Mars annuerit victoriam nobis*.

188. *Numine* : Rûmus says, *auctoritate*.

189. *Non* : this appears to be merely *expletive*.

190. *Leges* : terms—conditions. *Mittant* : in the sense of *jungant*.

192. *Socer habeto arma* : let my father-in-law have the management of peace and war : which is the same thing as being king. This is more fully expressed in the next line. *Solemne* : usual—customary. Heyne says, *legitimum* : Rûmus, *supremum*. *Dabo* : I will attend to religious rites, and to the gods—I will regulate the ceremonies of religion, and the worship of the gods. This alludes to the *Penates*, and *Vesta*, whose worship, it is said, Æneas introduced into Italy.

197. *Juro hæc eadem*. Latinus swears by the same gods, by whom Æneas had just sworn, besides those here enumerated. *Duplex genus* : by this we are to understand Apollo and Diana, who were twin children of Latona.

199. *Vim infernam* : by the infernal power of the gods—the power of the infernal gods. That is, the infernal gods themselves. So *vis odora canum*. Æn. iv. 132. *Sacraria* : sanctuary of direful Pluto.

200. *Genitor* : Jupiter

201. *Tango aras*. It was a custom for those who made supplication, offered sacrifice, or took an oath, to lay their hands upon the altar. This custom has descended to the present time, in administering the solemnities of an oath. The party taking the oath lays his hand on *the bible*, and calls God to witness the truth of his declaration *Medios ignes* : those fires common to both parties—in which they partook.

203. *Quæcunque* : the parts of the word are separated by tmesis, for the sake of the verse : *howsoever*. *Avertet* : in the sense of *abducel*.

204. *Si effundat*. Servius takes this as an hypallage for *effundat undas in tellurem* : should deluge the earth—throw the waters over the earth. Rûmus takes it to imply the sinking and dissolving of the earth itself into the waters of the ocean. Heyne appears to adopt the same opinion.

Latinus here expresses his full determination to abide by the conditions of the treaty, and declares, that no power should divert him from it with his consent, not even if the world were wrapped in a deluge, and a general dissolution of things take place. Rûmus says, *dissolvat terram in aquas, effundens eam diluvio*.

205. *Solvat*. Rûmus says, *dejiccat*. Davidson renders the words, "plunge heaven into hell." Heyne says, *miscet cœlum ac Tartarum*.

206. *Ut sceptrum*. This comparison is taken almost literally from Homer. *Fundet* : shall put forth, or produce.

Cùm semel in sylvis imo de stirpe recisum
 Matre caret, posuitque comas et brachia ferro;
 Mim arbos; nunc artificis manus ære decoro
 Inclusit, patribusque dedit gestare Latinis.
 Talibus inter se firmabant fœdera dictis,
 Conspectu in medio procerum. Tum ritè sacratas
 In flammam jugulant pecudes, et viscera vivis
 Iripiunt, cumulantque oneratis lancibus aras
 At verò Rutulis impar ea pugna videri
 Amdudum, et vario misceri pectora motu:
 Tum magis, ut propius cernunt non viribus æquis.
 Adjuvat incessu tacito progressus, et aram
 Suppliciter venerans demisso lumine, Turnus,
 Tabentesque genæ, et juvenili in corpore pallor.
 Quem simul ac Juturna soror crebrescere vidit
 Sermonem, et vulgi variare labantia corda:
 In medias acies, formam assimilata Camerti,
 Cui genus à proavis ingens, clarumque paternæ
 Nomen erat virtutis, et ipse acerrimus armis,
 In medias dat sese acies, haud nescia rerum,
 Tumoresque serit varios, ac talia fatur:
 Non pudet, ô Rutuli, cunctis pro talibus unam
 Obiectare animam? numerone, an viribus æqui
 Non sumus? En, omnes et Troës et Arcades hi sunt,
 Fatalisque manus, infensa Etruria Turno.
 Fix hostem, alterni si congrediamur, habemus.
 Ille quidem ad Superos, quorum se devovet aris,
 Succedet famâ, vivusque per ora feretur:

- 210 210. Olim erat arbos
 211. Inclusit eam de-
 coro ære
 214. *Iisdem* vivis
 215 216. Ea pugna caput
 218. Cernunt *duces*
esse non
 220 219. Turnus adjuvat
hanc opinionem, pro-
 gressus
 222. Quem sermonem
 inter Rutulos simul
 225 227. *Inquam*, in me-
 dias acies, haud
 230 234. Ille Turnus
 235 235. Per ora hominum

NOTES.

208. *Cùm semel*: since once cut in the
 reeds from the lowest stem, it is deprived
 of the nourishment of its parent stock.

209. *Posuit*: hath laid aside—been strip-
 ed of.

210. *Manus*: the skill of the artist. *Ma-*
nus: the hand, by meton. art—skill.

211. *Patribus*: in the sense of *regibus*.

214. *Pecudes jugulant*: they kill the sa-
 cred victims over the flames of the altar.

215. *Cumulant*: they heap, or load the
aras. See *Æn. viii. 284. Oneratis*: in
 the sense of *plenis*.

221. *Tabentes genæ*: lank, or fallen cheeks.
 Some copies read *pubentes*: but *tabentes* is
 confirmed by the authority of the best ma-
 nuscripts, and is most agreeable to the de-
 sign of the poet. Heyne says, *tabentes*.

222. *Vidit*: in the sense of *sentit*.

223. *Labantia*: in the sense of *mobilia*.
Variare: in the sense of *dissentire*: to be
 dissatisfied at the conditions of the treaty,
 made between Latinus and Æneas.

224. *Assimulata*: personating the form of
 Camertus, she throws herself, &c. The *in*
medias acies is to be taken after the same
 words, in line 227, infra.

225. *Genus*: origin—descent. *Cui*: in
 the sense of *cujus*. *Ingens*: great—illu-
 strious.

226. *Nomen*: renown—fame. *Acerrimus*
 in the sense of *fortissimus*. *Erat* is to be
 repeated with this word, and also with
genus, in the preceding line.

229. *Talibus*. Servius thinks we are to
 understand by this word that all of them
 were equal to Turnus in valor. Ruus
 says, *omnibus iis*. Davidson renders it,
 "all these." *Animam unam*: the life of
 Turnus.

231. *Hi*: this is the reading of Heyne
 The common reading is *hic*.

232. *Fatalis manus*. By these words Ser-
 vius understands the Trojans, who were
 destined to come into Italy. But it is bet-
 ter to understand it of the *Tuscans*, who
 were directed by fate to put themselves
 under the conduct of Æneas, a foreign
 leader; and on that condition alone, they
 were assured of success. See Lib. viii. 501.
 This interpretation frees Virgil from the im-
 putation of idle repetition. *Etruria infensa*
Turno: one part of Etruria was hostile to
 Turnus; and another assisted him, under
 the command of Messapus. The *fatalis*
manus is evidently the same as *Etruria in-*
fensa Turno.

233. *Alterni*: every other one. They
 will double the number of the enemy.

235. *Vivusque feretur per ora*. This im-

- Nos, patriâ amissâ, dominis parerem superbis
Cogemur, qui nunc lenti consedimus arvis.
Talibus, incensa est juvenum sententia dictis
Jam magis atque magis : serpitque per agmina murmur
240. Mutati sunt men- Ipsi Laurentes mutati, ipsique Latini ; 240
tibus
Qui sibi jam requiem pugnae, rebusque salutem
Sperabant ; nunc arma volunt, foedusque precantur
Infectum, et Turni sortem miserantur iniquam.
244. His rebus His aliud majus Juturna adjungit, et alto
Dat signum cœlo : quo non praesentius ullum 246
Turbavit mentes Italas, monstroque fefellit.
247. Namque aquila, Namque volans rubra fulvus Jovis ales in aethra,
fulvus ales Jovis Litoreas agitabat aves, turbamque sonantem
Agminis aligeri : subito cum lapsus ad undas
Cycnum excellentem pedibus rapit improbus uncia. 250
Arrexere animos Itali ; cunctaeque volucres
Convertunt clamore fugam, mirabile visu !
Etheraque obscurant pennis, hostemque per auras,
254. Donec ales vic- Facta nube, premunt : donec vi victus, et ipso
tus vi, et ipso pondere Pondere defecit, praedamque ex unguibus ales 256
cygni Projecit fluvio, penitusque in nubila fugit.
Tum verò augurium Rutuli clamore salutant,
Expediuntque manus : primusque Tolumnius augur,
259. Hoc, hoc erat id, Hoc erat, hoc, votis, inquit, quod saepe petivi ;
quod Accipio, agnoscoque Deos. Me, me duce, ferrum 260
260. Accipio omen Corripite, ô Rutuli, quos improbus advena bello

NOTES.

plies, that he should be immortal. *Succedet*: in the sense of *ascendet*.

237. *Lenti*: idle—lazy—at our ease.—Rûmus says, *otiosi*.

238. *Sententia*: resolution—mind. Heyne says, *animus*.

241. *Rebus*: to the state.

243. *Infectum*: unmade—broken.

244. *His*: to these incentives—incitements.

245. *Præsentius*: more effectual: an adj. of the comp. neu. agreeing with *portentum* vel *monstrum*, understood. It governs *quo* in the abl. than which. It may be rendered adverbially.

246. *Monstro*: deceived them by the prodigy. Any thing that is, or happens, contrary to the ordinary course of things, may be called *monstrum*.

247. *Rubra aethra*: in the ruddy sky. *Litoreas aves*: sea-fowls—fowls frequenting the sea shore.

248. *Turbam*: in the sense of *multitudinem*. *Aligeri agminis*: of the winged tribe: the same in sense with *volucrum*. *Sonantem*: refers to the sound made by the motion of their wings, as they passed through the air. Rûmus says, *strepitantem*.

250. *Improbis*: in the sense of *avidus*.

251. *Arrexere*: in the sense of *sustulerunt*.

252. *Fugam*: their course.

254. *Nube factâ*: a cloud being formed—closing in thick array around him, they form a cloud, and darken the sky with their wings.

255. *Defecit*: failed in his strength.

257. *Augurium*. This word here is used in its proper sense, which is an omen or prognostic, taken from the flight, or chirping of birds. The Rutulians were right in explaining the eagle to mean Æneas, the swan, Turnus, and the other birds, to mean themselves. But they were mistaken, in taking this augur, which Juturna procured, to have been sent from the gods. To this an allusion is made in verse 246, *monstroque fefellit*. This interposition of a superior power, was necessary to account for the sudden change produced in the minds of the Rutulians and Latins.

258. *Expediunt manus*. By this, Valpy understands elevating of their hand in token that they were prepared and ready for battle. Rûmus says, *explicant manus*. Davidson renders the words, "they put their troops in array," which is the sense of Rûmus. Heyne differs from both these interpretations. He says, *expediunt manus ut arma capiunt* they prepare to take their arms. These had been laid aside, while the preparations were making, and the league was ratifying See verse 130, *supra*.

Territat, invalidas ut aves; et litora vestra
 Vi populat. Petet ille fugam, penitusque profundo
 Vela dabit. Vos unanimi densate catervas,
 Et regem vobis pugnâ defendite raptum. 265
 Dixit: et adversos telum contorsit in hostes
 Procurrens: sonitum dat stridula cornus, et auras
 Certa secat. Simul hoc; simul ingens clamor; et omnes 268. Simul hoc *fit*
 Turbati cunei, calefactaque corda tumultu. 269. Turbati *sunt*
 Hasta volans, ut fortè novem pulcherrima fratrum 270
 Corpora constiterant contrâ, quos fida creârat
 Una tot Arcadio conjux Tyrrhena Gylippo;
 Horum unum ad medium, teritur quâ sutilis alvo 273. Hasta volans
 Balteus, et laterum juncturas fibela mordet, transadigit unum horum
 Egregium formâ juvenem et fulgentibus armis, 275. *fratrum per costas, ju-*
 Transadigit costas, fulvâque effundit arenâ. *venem egregium formâ,*
 At fratres, animosa phalanx, accensaque luctu, *et fulgentibus armis, ad*
 Pars gladios stringunt manibus, pars missile ferrum *medium corpus, quâ su-*
 Corripiunt, cæcique ruunt: quos agmina contrâ *tilis balteus*
 Procurrunt Laurentùm. Hic densi rursus inundant 280
 Troës, Agyllinique, et pictis Arcades armis.
 Sic omnes amor unus habet decernere ferro.
 Diripuère aras: it toto turbida cœlo
 Tempestas telorum, ac ferreus ingruit imber:
 Craterasque, focosque ferunt. Fugit ipse Latinus 285
 Pulsatos referens, infecto fœdere, Divos.
 Infrænanti alii currus, aut corpora saltu
 Subjiciunt in equos, et strictis ensibus adsunt.
 Messapus regem, regisque insigne gerentem.

NOTES.

262. *Invalidas aves*: this agrees with *quos*, mentioned before, and signifies the same with it: as weak birds.
263. *Profundo*: in the sense of *mari*. *Penitus*: far remote—far distant. *Longè*, says *Rossus*.
264. *Densate*: thicken your ranks—in close and compact array, defend, &c. *Rossus* says, *colligite agmina*.
267. *Cornus*: this was a spear (*hasta*) whose shaft was made of the cornel-tree.
268. *Simul hoc*. The meaning is, that as soon as the spear was thrown by Tolumnius, all the troops were eager to engage, and their courage was roused for battle. This they signified by a great shout.
269. *Cunei*. The *cuneus* was a company of men drawn up in the form of a wedge: hence it came to signify troops in general, as in the present case.
270. *Corpora fratrum*: simply, *fratres*.
271. *Creârat*: by syn. for *creaverat*: in the sense of *pepererat*.
272. *Conjux*: wife. *Una*: one.
273. *Quâ sutilis*: where the stitched belt is worn around the belly.
274. *Mordet*: binds, or fastens. *Juncturas*: the ends or extremities of the belt.
275. *Stringunt* in the sense of *educunt*.
279. *Caci*: blind to danger.
280. *Inundant*: deluge the plain. The word is very expressive. They move like a devouring flood. *Agyllini*: the Tuscans, so called from *Agylla*, one of their cities.
282. *Unus amor*: one mind—desire.
283. *Diripuère*: they stripped the altars.
284. *Ingruit*: pours down upon them. *Tempestas*: a cloud—storm. *Il*: covers the whole heaven. *Turbida*: thick—terrific.
285. *Focos*: in the sense of *ignes*.
287. *Infrænanti currus*: they prepare their chariots—they harness their horses in them. *Subjiciunt*: with a spring, they mount, or throw themselves upon their horses. *Livy* uses this verb in the same sense: *pavidum regem in equum subjeit*.
288. *Adsunt*: in the sense of *instant*, vel *concurrent*.
289. *Messapus avidus*, &c. The meaning of the passage appears to be this: Messapus desirous of breaking the league, as soon as mounted on his horse, made an attack upon *Tuscan Aulestes*, with his horse full in front. This so alarmed him, that attempting to retreat or give back, he fell from his horse among the altars, which had just been erected for the purpose of ratifying the league. In this situation, *Messapus*, rising

- Tyrrhenum Aulesten, avidus confundere fœdus, 290
 Adverso proterret equo : ruit ille recedens,
 292. *In aris oppositis* Et niser oppositis à tergo involvitur aris,
 à tergo In caput, inque humeros. At fervidus advolat hasta
 Messapus, teloque orantem multa trabali
 295. *Altusque equo* Desuper altus equo graviter ferit, atque ita fatur : 295
 desuper graviter ferit Hoc habet : hæc melior magnis data victima Divia.
 cum orantem multa
 296. *Ille habet hoc* Concurrent Itali, spolianteque calentia membra.
 vulnus Obvius ambustum torrem Chorinæus ab arâ
 299. *Obvius Ebuso* Corripit, et venienti Ebuso plagamque ferenti
 venienti, ferentique pla- Occupat os flammis. Olli ingens barba reluxit, 300
 gam Nidoremque ambusta dedit. Super ipse secutus
 Cæsariem lævâ turbati corripit hostis,
 Impressoque genu nitens terræ applicat ipsum.
 304. *Podalirius se-* Sic rigido latus ense ferit. Podalirius Alsum
 quens nudo ense Pastorem, primâque acie per tela ruentem, 305
 307. *Ejus adversi* Ense sequens nudo superimminet : ille securi
 Adversi frontem mediam mentumque reductâ
 Disjicit, et sparsa latè rigat arma cruore.
 Olli dura quies oculos et ferreus urget
 Somnus ; in æternam clauduntur lumina noctem. 310
 At pius Æneas dextram tendebat inermem
 Nudato capite, atque suos clamore vocabat :
 Quò ruitis ? quæve ista repens discordia surgit ?
 314. *Fœdus ictum est* O cohibete iras ! ictum jam fœdus, et omnes
 315. *Jus concurrere* Compositæ leges : mihi jus concurrere soli : 315
 est mihi soli ; sinite me Me sinite, atque auferte metus. Ego fœdera faxo
 pugnare Firma manu : Turnum jam debent hæc mihi sacra
 316. *Ego faxo manu,* Has inter voces, media inter talia verba,
 ut fœdera sint.

NOTES.

high upon his steed to give the blow more effect, gives him a mortal wound; while he in the mean time is pleading for his life, without avail. *Insigne*: in the sense of ornamentum.

291. *Proterret*: affrights—alarms—confounds. *Ruit*: in the sense of *cadit*.

294. *Trabali*: in the sense of *ingenti*.

296. *Melior victima*: a better, or more effectual victim to appease the gods, than those that had been offered for the league on the altars, where he had fallen; to wit, a lamb or a pig. *Habet hoc*. This was an expression made by the spectators at the shows of the gladiators, when, any one received a mortal wound.

297. *Spoliant*: strip his limbs yet warm. Rûmus says, *nudant*.

298. *Obvius*: in the sense of *adversus*. Rûmus says, *occurrens*.

300. *Occupat os*: he strikes him on the face with the fire-brand. This prevented the blow that was intended by Ebusus to be given to him. *Occupat os*: Rûmus says, *intercepit vultum flammis*. Heyne says, *ferit occupando*. This Chorinæus was a Trojan priest. He had been engaged in offering

the sacrifices; which accounts for his being at the altars. *Rehusit*: his beard caught fire, and shone—blazed.

301. *Super*: in the sense of *insuper vel præterea*. *Ipse*: Chorinæus.

302. *Turbati*: affrighted—confused.

303. *Impresso genu*: exerting himself with his knee being thrust hard against him, he is enabled to pull Ebusus over, and bring him to the ground. *Applicat*: Rûmus says, *sternit*.

306. *Superimminet*: in the sense of *premit vel urget*. *Securi reductâ*: his axo being drawn back to give the blow—with his axo drawn back.

308. *Disjicit*: in the sense of *scindit vel secat*.

309. *Olli*: for *illi*, and this again in the sense of *illius*.

311. *Inermem*: unarmed: of *in*, and *arma*.

313. *Repens*: in the sense of *subita*.

315. *Leges*: the terms or conditions of the treaty.

316. *Ego faxo*: the meaning is: I will make good my part of the treaty, and these sacred rites give me security, that Turnus will perform his part. *Faxo*: for *facere*

Ecce, viro stridens alis allapsa sagitta est
 Incertum quâ pulsa manu, quo turbine adacta ; 320 330. *Est incertum, quâ*
 Quis tantam Rutulis laudem, casusne, Deusne, manu pulsa sit
 Attulerit. Pressa est insignis gloria facti ;
 Nec sese Æneæ jactavit vulnere quisquam.
 Turnus, ut Æneam cedentem ex agmine vidit,
 Turbatosque duces. subitâ spe fervidus ardet : 325
 Poscit equos, atque arma simul, saltuque superbus
 Emicat in currum, et manibus molitur habenas.
 Multa virûm volitans dat fortia corpora leto :
 Semineces volvit multos, aut agmina curru
 Proterit, aut raptas fugientibus ingerit hastas. 330 331. *Qualis sangui-*
 Qualis apud gelidi cùm flumina concitus Hebri neus Mavors, cùm
 Sanguineus Mavors clypeo increpat, atque furentes
 Bella movens immittit equos : illi æquore aperto
 Ante Notos Zephyrumque volant : gemit ultima pulsû
 Thraca pedum : circumque atræ Formidinis ora, 335 336. *Circumaguntur*
 Iræque, Insidiæque, Dei comitatus, aguntur.
 Talis equos alacer media inter prælia Turnus
 Fumantes sudore quatit, miserabilè cæsis
 Hostibus insultans : spargit rapida ungula rores
 Sanguineos, mixtæque cruor calcatur arenâ. 340 339. *Ungula ejus equo-*
 Jamque neci Sthenelumque dedit, Thamyrimque, Pho- 342. *Congressus est*
 lumque, hunc et hunc cominus ;
 Hunc congressus et hunc ; illum eminûs : eminûs ambos
 Imbrasidas, Glaucum atque Ladem ; quos Imbrasmus ipse eminûs ambos

NOTES.

319. *Viro* : to the hero, i. e. Æneas. *Alis* : here denotes the swiftness of the arrow. It moved on wings.
320. *Quo turbine* : by what whirling force : simply, by what force. *Quo impetu*, says Rûmus. *Pulsa* : in the sense of *missa*.
322. *Pressa est* : is concealed. No one has the glory of so illustrious a deed.
325. *Fervidus ardet* : the absence of Æneas raises the courage of Turnus, and inflames him for battle. He is once more victorious, as he had been before on the banks of the Tiber, when Æneas was absent in Etruria. This indirect method of praising his hero, Virgil had learned from Homer, who makes his victory to lean on the side of the Trojans during the absence of Achilles ; so, here, the absence of Æneas makes the scales turn in favor of the Latins. The absence of Æneas was sudden and unexpected by Turnus ; and as soon as he saw him withdrawn from the field, he was fired with the hope of retrieving the lost fortunes of his country.
326. *Superbus* : in the sense of *animosus*.
327. *Molitur* : in the sense of *tractat*.
330. *Proterit* : he crushed. Rûmus says, *sternit*. *Agmina* : the troops—the enemy.
- As Turnus drove furiously through the ranks of the enemy, the wheels of his chariot rushed some to death and others wounded and half dead they rolled and tumbled along as they lay prostrate on the field. *Ingerit* he hurled—threw. *Raptas* : in the sense of *correptas* vel *arreptas*. Rûmus says, *immittit fugientibus hastas abstractas iisdem* : which implies that Turnus took the spears from the fugitives, and then threw them at them. The word *raptas* frequently signifies no more than, snatched up—suddenly taken.
331. *Flumina Hebri* : along the streams of Hebrus—along the river Hebrus. See Ecl. x. 65.
332. *Increpat* : in the sense of *sonat*.
333. *Immittit* : lets loose—gives full reins to his furious steeds.
335. *Ora atræ formidinis* : the form or countenance of grim terror—grim terror itself.
336. *Comitatus Dei* : the retinue of the god, i. e. Mars. The word *comitatus* agrees in apposition with the preceding nominatives *Ora, Iræ, Insidiæ*.
338. *Quatit* : in the sense of *impellit*. *Miserabilè cæsis* : miserably slain.
339. *Sanguineos rores* : simply, blood.
342. *Hunc, et hunc* : the two last he engaged in close fight ; the former at a distance. *Hic* sometimes signifies the latter or last mentioned ; *ille*, the former, or first mentioned, as in the present case.

- Nutrierat Lyciâ, paribusque ornaverat armis,
Vel conferre manum, vel equo prævertere ventos 345
Parte aliâ, media Eumedes in prælia fertur,
347. *Qui erat proles antiqui* Antiqui proles bello præclara Dolonis,
Nomine avum referens, animo manibusque parentem.
Qui quondam, castra ut Danaûm speculator adiret,
350. *Ausus est poscere* Ausus Pelidæ pretium sibi poscere currus. 350
Illum Tydides alio pro talibus ausis
Affecit pretio; nec equis aspirat Achillia.
353. *Hunc Eumedes* Hunc procul ut campo Turnus conspexit aperto,
Antè levi jaculo longum per inane secutus,
Sistit equos bijuges, et curru desilit, atque 355
Semianimi lapsoque supervenit: et, pede collo
Impresso, dextræ mucronem extorquet, et alto
Fulgentem tingit jugulo, atque hæc insuper addit:
359. *En, Trojane, jacens, metire agros* En, agros, et, quam bello, Trojane, petisti,
Hesperiam metire, jacens: hæc præmia, qui me 360
Ferro ausi tentare, ferunt: sic mœnia condunt.
Huic comitem Buten, conjectâ cuspide, mittit:
363. *Interficit Chloreaque* Chloreaque, Sybarimque, Daretaque, Therailochumque,
Et sternacis equi lapsum cervice Thymæten. 365
Ac velut Edoni Boreæ cùm spiritus alto
Insonat Ægæo, sequiturque ad litora fluctus;
Quâ venti incubuère, fugam dant nubila cœlo:
Sic Turno, quâcunque viam secat, agmina cedunt,
Conversæque ruunt acies: fert impetus ipsum;

NOTES.

344. *Ornaverat*: and had furnished them with equal arms—with equal skill, or valor in arms. *Conferre manum*: to engage in close fight.

347. *Proles præclara bello*. This is to be understood ironically, as appears from what follows: and particularly, from the character of Dolon in Homer, Iliad, lib. 10, where he appears to have undertaken the adventure here alluded to, not from true courage, but from mere covetousness. He demanded the chariot of Achilles, as a reward for this service.

348. *Referens*: representing—bearing the name of. He bore the name of his grandfather, but was like his father in courage and valor.

349. *Qui*: this refers to the father, mentioned immediately before.

350. *Pelidæ*: gen. of *Pelides*, a name of Achilles; from his father *Peleus*: a patronymic. *Pretium*: as a reward for his deed.

352. *Affecit alio pretio*. It is here intimated that Dolon was slain by Diomedes.

354. *Antè secutus*: having thrown a swift dart at him before—having pursued him with a swift javelin, &c. *Inane*: in the sense of *œtrem*. *Longum*: distant—at a distance.

357. *Mucronem dextrâ*. Though fallen by the spear of Turnus, and dying of his

wounds, Eumedes held a dagger in his hand. This the conqueror wrenched from him, and buried deep in his throat.

358. *Tingit*: stains. *Rueus* says, *immersit*. He buries his glittering sword in his throat. *Immittit in jugulum ut sanguine tingatur*, says Heyne.

359. *En agros*: after a victory, the conquerors divided the conquered lands and territory; and in the first place took the dimensions of them, in order to distribute them equally among their troops. To this custom Turnus, in this bitter sarcasm, seems to allude.

362. *Cuspide*: in the sense of *jaculo*.

364. *Sternacis equus*: either stumbling and apt to fall himself; or rearing and pitching, in order to throw his rider. *Cervice*: shoulders—back. *Rueus* says, *collo*.

365. *Spiritus Edoni Boreæ*: the blast of Thracian Boreas. Boreas, the north wind, is here called Thracian, because it blew from that country. The *Edoni* were a people of Thrace: hence the adj. *Edonus*. *Alto*: in the sense of *maris*. *Spiritus*: in the sense of *flatus* vel *ventus*.

367. *Dant fugam*: in the sense of *fugam Incubuère*: blow—rush or press forward.

369. *Ruunt*: in the sense of *fugiant*.

- Et cristam adverso curru quatit aura volentem. 370
 Non tulit instantem Phegeus, animisque frementem : 371. *Turnum instan-*
 Objectit sese ad currum, et spumantia frænis tem
 Ora citatorum dextrâ detorsit equorum.
 Dum trahitur, pendetque jugis, hunc lata resectum 375 375. *Lata lancea Turni*
 Lancea consequitur, rumpitque infixâ bilicem
 Loricam, et summum degustat vulnere corpus.
 Ille tamen, clypeo objecto, conversus in hostem
 Ibat, et auxilium ducto mucrone petebat :
 Cùm rota præcipitem, et procursu concitus axis
 Impulit, effuditque solo : Turnusque secutus, 380
 Imam inter galeam summi thoracis et oras,
 Abstulit ense caput, truncumque reliquit arenâ.
 Atque ea dum campis victor dat funera Turnus ;
 Interea Æneam Mnestheus, et fidus Achates,
 Ascaniusque comes, castris statuere cruentum, 385
 Alternos longâ nitentem cuspidè gressus.
 Sævité, et infractâ luctatur arundine telum
 Eripere ; auxilioque viam, quæ proxima, poscit :
 Ense secant lato vulnus, telique latebram
 Rescindant penitus, seseque in bella remittant. 390
 Jamque aderat Phœbo ante alios dilectus Iapys
 Isasides ; acri quondam cui captus amore
 Ipse suas artes, sua munera, lætus Apollo
 Augurium, citharamque dabat, celeresque sagittas. 392. *Cui quondam Apollo ipse captus acri amore, lætus dabat*

NOTES.

370. *Adverso curru* : in his chariot facing the wind. *Aura* : in the sense of *ventus*. *Volentem* : waving. But *curru* may be for *curru*, in the dat. The wind blowing against his chariot facing it, (*adverso*), causes his plumes to wave. *Dum curru adversus ventum fertur*, says Heyne.

373. *Detorsit ora* : with his right hand he turned around the heads, &c. This he did to stop them, that on more equal terms he might engage Turnus. These were the horses of Turnus. *Spumantia* : foaming at the bit. *Citatorum* : in the sense of *animosorum*, vel *celerum*.

375. *Rumpit* : in the sense of *penetrat*.

378. *Petebat* : he sought aid with his drawn sword. He hoped to succeed against Turnus by attacking him sword in hand. Ruseus says, *vocabat auxilium*. Davidson renders it, "he sought assistance from his unsheathed sword." *Mucrone* : in the sense of *gladio*.

379. *Axis* : the extremities of the axle-tree extended beyond the hub of the wheel. It was most probably this part that struck Phegeus, and threw him headlong on the ground. *Concitus* : quickened and accelerated by its rapid career. The impetus it had acquired in its course served to increase its velocity. Turnus seeing him in that situation sprang from his chariot, and took off his head between the upper part of his

breast-plate, and the lower part of his helmet. *Cùm* : this is the reading of Heyne and Davidson. Ruseus reads *quem*. It appears that Phegeus had let go of the horses, and was preparing to attack Turnus, when they sprang forward, and the wheel in its rapid motion struck him.

386. *Nitentem alternos* : supporting his alternate steps, &c. *Cuspidè* : in the sense of *hasta*, by synec.

387. *Arundine* : the shaft of the arrow. It is placed absolutely with *infracta*. *Telum* : the barb or point of the arrow.

388. *Auxilio* : for relief. He orders them to make a gash or incision (*vulnus*) down to the very blade of the dart or javelin, (*latebram teli*), and extract it without delay, that he may again enter the fight, and check the career of Turnus. *Proxima* : the speediest—quickest.

390. *Rescindant* : in the sense of *aperiant*.

392. *Cui* : in the sense of *cujus* : with an ardent love of whom, Apollo, &c.

393. *Suas artes dabat* : he gave to him the choice of his arts. This appears to be the meaning from verse 396, infra, *maluit scire*, &c. The arts of Apollo were, 1. Prophecy. 2. Music : whence, he is often represented with a lyre, and considered the god of poets. 3. Skill in archery : hence, he is represented with a quiver. 4. Medicine. This last was the choice of Iapys.

	Ille, ut depositi proferret fata parentis, Scire potestates herbarum, usumque medendi Maluit, et mutas agitare inglorius artes. Stabat acerbâ fremens, ingentem nixus in hastam	395
399. Immobiles mag-	Æneas, magno juvenum, et mœrentis Iuli	
no concursu juvenum	Concursu, lachrymisque immobilis. Ille retorto	400
400. Ille senior Iapyx	Pæonium in morem senior succinctus amictu,	
succinctus amictu retor-	Multa manu medicâ Phœbique potentibus herbis	
to in Pæonium	Nequicquam trepidat; nequicquam spicula dextrâ Sollicitat, prensatque tenaci forcipe ferrum. Nulla viam fortuna regit; nihil auctor Apollo	405
	Subvenit: et sævus campis magis ac magis horror Crebrescit; propiusque malum est. Jam pulvere cælum Stare vident; subeunt equites, et spicula castris Densa cadunt mediis. It tristis ad æthera clamor Bellantùm juvenum, et duro sub Marte cadentùm.	410
	Hic Venus, indigno nati concussa dolore, Dictamnum genitrix Cretææ carpit ab Idæ, Puberibus caulem foliis, et flore comantem	
414. Illa gramina sunt	Purpureo. Non illa feris incognita capris	
non incognita	Gramina, cùm tergo volucres hæsere sagittæ.	415
416. Venus circum-	Hoc Venus, obscuro faciem circumdata nimbo,	
data quoad faciem	Detulit: hóc fusum labris spendentibus amnem Inficit, occultè medicans; spargitque salubres Ambrosiæ succos, et odoriferam panaceam.	

NOTES.

395. *Deposit*: sick—dangerously ill. *Fata*: in the sense of *mortem*. *Proferret*: put off—defer.

396. *Medendi*: the gerund in *di*, of *medeor*: in the sense of *medicina*. *Potestates*: properties—qualities.

397. *Mûtas artes*: silent arts—arts more useful than showy. The other arts of Apollo were more ostentatious and showy. *Agitare*: practice or exercise.

398. *Acerbâ*: an adj. neu. plu., used adverbially: in the sense of *acerbè*.

399. *Mœrentis*: of grieving—afflicted. *Iulus*: Heyne connects *lachrymis* with *Iuli mœrentis*. In this construction, *Iulus* alone is represented as shedding tears. The others assemble to see the wounded hero.

401. *Pæonium*: an adj. from *Pæon* the physician of the gods; here put for any physician. *Retorto*: turned back after the manner of *Pæon*, that he might perform the operation more conveniently.

403. *Trepidat multa*. in the sense of *festinat multa*: he tries many expedients to extract the arrow, to no purpose. *Multa tentat*, says Heyne.

404. *Sollicitat*: he moves, or pulls. *Ferrum*: the blade, or barbed part of the spear. *Fortuna*: success—advantage.

406. *Subvenit*: in the sense of *adjuvat*. *Auctor*: the author of medicine. *Horror*: in the sense of *terror*, says Heyne. It may mean a din or clashing of arms; which will

make the sense of *maius* easy. See *Æn.* ii. 301.

407. *Jam vident*: they see the air or sky stand thick with dust—to be overspread or filled with dust.

411. *Indigno*: unmerited—undeserved.

412. *Dictamnum*: the herb dittany. It is said to have grown only in Crete, whence it had its name from *Dictæ*, a mountain in that island. Its stalk bears soft downy leaves; and its blossoms are not single, but grow upon almost every leaf: whence, it is said to be *comantem flore purpureo*: this last denotes the color of the flower. *Caulcem*: the stem or stalk: it is here put in apposition with *dictamnum*.

415. *Gramina*: in the sense of *herba*.

416. *Hoc*: this herb dittany. The *hec* in the following line is in the abl. with this she tinged. *Rumus* says, *imbuat*. *Amnem*: in the sense of *aquam*.

417. *Labris*: the vessel in which the herbs of *Iapyx* were infused.

419. *Succos ambrosiæ*. Homer makes ambrosia to be the food of the gods. It properly signifies immortality. *Panaces* a salutary herb, of which Pliny mentions three kinds. According to the etymology of the word, it should be a remedy for all diseases. *Spargit*: she diffuses in it the healing juices of ambrosia. *Rumus* says *miscet*.

Fovit eâ vulnus lymphâ longævus lapis, 420
 Ignorans : subitoque omnis de corpore fugit
 Quippe dolor ; omnis stetit imo vulnere sanguis.
 Jamque secuta manum, nullo cogente, sagitta
 Excidit, atque novæ rediêre in pristina vires. 424. In pristina offi-
 Arma citi properate viro : quid statis ? lapis 425 cia
 Conclamant : primusque animos accendit in hostes. 425. O viri...
 Non hæc humanis opibus, non arte magistrâ hæc
 Proveniunt ; neque te, Æneas, mea dextera servat :
 Major agit Deus, atque opera ad majora remittit.
 Ille avidus pugnæ suras incluserat auro 430
 Hinc atque hinc ; oditque moras, hastamque coruscant.
 Postquam habilis lateri clypeus, loricaque tergo est ;
 Ascanium fuis circûm complectitur armis,
 Summaque per galeam delibans oscula, fatur :
 Disce, puer, virtutem ex me, verumque laborem : 435
 Fortunam ex aliis. Nunc te mea dextera bello 436. Sed disce fortu-
 Defensum dabit, et magna inter præmia ducet. nam
 Tu facito, mox cûm matura adoleverit ætas, 437. Ducet te
 Sis memor, et te animo repetentem exempla tuorum, 438. Tu facito ut sis
 Et pater Æneas, et avunculus excitet Hector. 440 memor mea virtutis, cûm
 Hæc ubi dicta dedit, portis sese extulit ingens,
 Telum immane manu quatiens : simul agmine denso
 Anteusque Mnestheusque ruunt : omnisque relictis
 Turba fluit castris. Tum cæco pulvere campus
 Miscetur, pulsuque pedum tremit excita tellus. 445
 Vidit ab adverso venientes aggere Turnus, 446. Trojanes venien-
 Videre Ausonii ; gelidusque per ima cucurrit tes
 Ossa tremor. Prima ante omnes Juturna Latinos
 Audiit, agnovitque sonum, et tremefacta refugit.
 Ille volat, campoque atrum rapit agmen aperto. 450
 Qualis, ubi ad terras abrupto sidere nimbus 450. Ille Æneas volat

NOTES.

420. *Fovit* : in the sense of *lavit*.
 421. *Ignorans* : ignorant of the virtues which had been communicated to it.
 422. *Quippe* : indeed—truly. *Stetit* : ceased to flow. *Constitit*, says Rûsus.
 427. *Hæc* : this cure—these things.
 428. *Proveniunt* : spring—arise from.—
Magistrâ : in the sense of *medica*.
 429. *Agit* : performs the cure.
 430. *Incluserat suras* : had incased his legs on each side in gold.
 432. *Habilis* : in the sense of *aptus*.
 433. *Complectitur* : he embraces Ascanius, with his arms spread around him. The *circum* and *fuis* are to be united into one word.
 434. *Delibans* : gently touching his lips through his helmet. We have here a most interesting instance of paternal affection, and of tender solicitude for the future welfare of his son.
 435. *Laborem* : fortitude—patience under difficulties.
 437. *Debit* : in the sense of *reddet* vel *faciet*. *Inter* : in the sense of *ad*. Heyne takes *præmia* in the sense of *victorias*.
 438. *Adoleverit* : shall have become—shall have ripened.
 439. *Repetentem* : calling to your mind. Rûsus says, *revolventem animo*. The following line is repeated from *Æn.* iii. 343.
 440. *Hector*. He was the uncle of Ascanius, his mother, Crœusa, being the daughter of Priam. It is the wish of Æneas that his own example, and the example of his uncle, may excite him to piety and virtue, and to the performance of deeds of valor.
 444. *Turba* : the troops—all that were in the camp. *Fluit* : in the sense of *rumpunt* vel *ruunt*. *Cæco* : darkening, or obscuring the air.
 445. *Excita* : in the sense of *commota*.
 446. *Aggere* : in the sense of *tunnulo* vel *colle*.
 450. *Rapit* : in the sense of *ducit* vel *trahit*. *Atrum* : Rûsus says, *densum*.
 451. *Sidere abrupto*. Davidson observes, that *sidere* here may be taken for a storm,

452. Ille nimbus dabit It mare per medium : miseris, heu, præcia longe
 453. Heu, corda mi- Horrescunt corda agricolis! dabit ille ruinas
 seris agricolis præcia Arboribus, stragemque satis, ruet omnia latè.
 Antevolant, sonitumque ferunt ad litora venti. 466
 Talis in adversos ductor Rhœtæius hostes
 Agmen agit : densi cuneis se quisque coactis
 Agglomerant. Ferit ense gravem Thymbræus Osirim
 Archetium Mnestheus, Epulonem obtruncat Achates,
 Ufentemque Gyas. Cadit ipse Tolumnius augur, 469
 Primus in adversos telum qui torserat hostes.
 Tollitur in cælum clamor : versique vicissim
 Pulverulenta fugâ Rutuli dant terga per agros.
 464. Eos aversos morti Ipse neque aversos dignatur sternere morti ;
 Nec pede congressos æquo, nec tela ferentes 465
 Insequitur : solum densâ in caligine Turnum
 Vestigat lustrans, solum in certamina poscit.
 468. Concussa quoad Hôc concussa metu mentem Juturna virago,
 mentem hœc Aurigam Turni media inter lora Metiscum
 Excutit, et longè lapsum temone relinquit. 470
 471. Ipsa subit in ejus Ipsa subit, manibusque undantes flectit habenas,
 locum Cuncta gerens, vocemque, et corpus, et arma Metiaci.
 Nigra velut magnas domini cùm divitis ædes
 Pervolat, et pennis alta atria lustrat hirundo,
 Pabula parva legens, nidisque loquacibus ecas; 475
 Et nunc porticibus vacuis, nunc humida circum

NOTES.

which was thought to be the effect of some furious constellation. In this sense, *abrupto sidere* will mean the same with *abrupta tempestate*, vel *abruptis procellis*: bursting storms, as in the third Georgic. Or, if *sidere* be taken in its proper sense, then *abrupto* must be taken in the sense of *cadente*, setting; the constellations being thought more furious toward the time of their setting. *Nimbus*: a black cloud, fraught with thunder and rain. This is its proper meaning. Heyne takes *sidere abrupto* in the sense of *nube abrupta*: the cloud bursting, or being burst.

452. *Præcia longè*: presaging disaster, while the storm is yet at a distance—foreseeing the danger at a distance.

453. *Agricolis miseris*: the dat. in the sense of the gen. The hearts of the, &c.

454. *Ruet* in the sense of *everlet*.

456. *Rhœtæius*: in the sense of *Trojanus*, so called from *Rhætium*, a promontory on the coast of Troas.

457. *Cuneis coactis*: the ranks being closed: "in thick array," says Davidson. *Agglomerant se*: they crowd themselves together.

458. *Gravem*: in the sense of *fortem*.

462. *Versi*: in the sense of *fugati*. The Rutuli had been victorious, while Æneas was disabled by his wound. Now he is on the field, the scale of victory is turned, and they, in turn, are put to flight.

464. *Aversos morti*. Pierius found *aversos* in the Roman manuscript. The poet is here telling us, that Æneas disdained to fight with any of the Rutulian army but Turnus. This he does by a circumlocution, dividing the Rutulians into three divisions: 1. The *aversos morti*: those that were on the flight. 2. The *congressos æquo pede*: those who were engaged in close fight, on equal terms. 3. The *ferentes tela*: those who fought with missive weapons, at a distance. Heyne reads *aversos*.

465. *Ferentes*: in the sense of *inferentes*.

466. *Caligine*: in the sense of *pulvere*, vel *nube pulveris*.

468. *Virago*: the heroine Juturna.

470. *Excutit*: in the sense of *deiecit* vel *precipital*.

472. *Gerens cuncta*: assuming—taking all things, both the voice, &c.

473. *Velut cùm nigra hirundo*. The epithet *nigra*, Scaliger observes, is added to distinguish this kind of swallow from those that haunt the banks of rivers, and are of a sandy color. Petronius calls it *urbana Progne*, because it loves to frequent towers, and such stately buildings as are in cities. *Ædes*: palace. Ruseus says, *domum*.

475. *Nidis*: the nests are here put for the young in the nests, by meton. *Ecas*: put in apposition with *parva pabula*.

- Stagna sonat : similis medios Juturna per hostes
 Fertur equis, rapidoque volans obit omnia curru :
 Jamque hic germanum, jamque hic, ostendit ovantem :
 Nec conferre manum patitur : volat avia longè. 477: Similis huic son Juturna
 Haud minùs Æneas tortos legit obvius orbes,
 Vestigatque virum, et disjecta per agmina magnâ
 Voce vocat. Quoties oculos coniecit in hostem,
 Alipedumque fugam cursu tentavit equorum ;
 Aversos toties currus Juturna retorsit. 480 480. Nec patitur cum
 Heu ! quid agat ? vario nequicquam fluctuat æstu :
 Diversæque vocant animum in contraria curæ.
 Huic Messapus, uti lævâ duo fortè gerebat
 Lenta; levis cursu, præfixa hastilia ferro,
 Horum unum certo contorquens dirigit ictu. 483. Vocat Turnum magnâ voce
 Substitit Æneas, et se collegit in arma,
 Poplite subsidens ; apicem tamen incita summum
 Hasta tulit, summasque excussit vertice cristas.
 Tum verò assurgunt iræ ; insidiisque subactus,
 Diversos ubi sensit equos currumque referri,
 Multa Jovem, et læsi testatur fœderis aras. 485
 Jam tandem invadit medios, et Marte secundo
 Terribilis, sævam nullo discrimine cædem
 Suscitât, irarumque omnes effundit habenas. 488. Messapus, uti fortè levis cursu gerebat lævâ manu duo lenta hastilia
 490. Huic Æneæ
 495. Equos Turni rapi diversos
 497. Medios hostes

NOTES.

477. *Sonat* : chirps, or chatters.
 478. *Obit* : goes over, or around. *Rûsus* says, *percurrit*.
 480. *Longè avia* : far out of the way, so as not to meet Æneas. *Avia* : an adj. from *avius*, agreeing with Juturna. *Conferre manum* : to engage in close combat, or fight with Æneas.
 481. *Legit tortos orbes obvius* : traces the mazy circles and windings of Turnus, not for the purpose of overtaking him, but for the purpose of meeting him. This is the sense of *obvius*.
 482. *Disjecta* : scattered—flying before him.
 484. *Fugam* : the speed—swiftness. *Rûsus* says, *celeritatem*. *Alipedum* : in the sense of *celerum* : the swift, or winged horses of Turnus.
 485. *Retorsit currus*. The meaning is : whenever Æneas was about to intercept her course, coming up in front, Juturna wheeled about the chariot, and drove backward, so as to prevent the meeting of the two champions. *Currus* : the chariot, by metonymy the horses.
 486. *Heu quid agat*. Dr. Trapp explains this of Juturna ; but it is evident we are to understand it of Æneas. It is he who is disappointed, and crossed in his design of meeting Turnus. *Æstu* : with a tide of passions. *Irarum* is understood.
 487. *In contraria* : in opposite directions—in different ways. Taken in the sense of *in contrarias partes*.
 489. *Levis* : in the sense of *celer*, agreeing with *Messapus*. *Præfixa* : in the sense of *armata*.
 491. *Collegit se in arma* : he contracted, or collected himself into his armor. Though the word *arma* is here mentioned in general, it must be restricted to the shield, behind which he hid himself, bending upon his knee, and contracting his body. Virgil uses the word in the same sense in other places.
 492. *Subsidens* : in the sense of *cadens*. *Rûsus* says, *incurrans se*. *Incita* : in the sense of *immissa vel celer*.
 493. *Concita hasta tulit* : the meaning is : the rapid spear just grazed the top of his head, and carried with it the tuft, or plume of his helmet. *Vertice* : in the sense of *capite*.
 494. *Subactus insidiis* : baffled by the stratagems of Juturna. *Rûsus* says, *coactus*.
 496. *Testatur*. This is the reading of most of the ancient manuscripts. It is preferable to *testatus*, which is the reading of *Rûsus*. Heyne reads *testatur*. *Multa* : in the sense of *multum*. *Rûsus* says, *sæpe*.
 499. *Suscitat* : in the sense of *facit*. *Effundit habenas* : he gives full reins to his anger. This is a metaphor taken from the chariot race. *Effundere habenas* : to give full rein to your horses—to set them at full speed. *Dare—laxare—mittere—immittere*, &c.—*habeas vel frans*, are phrases denoting the same thing.

500. Nunc quis, quis Deus expediat mihi carmine tot acerba funera
 503. Placuit-ne te, O Jupiter
 510. Ferit hunc Diorem venientem
 513. Ille Æneas mittit Talon
 516. Hic Turnus interfcit fratres
 521. Duo ignes immissi è diversis
 522. In sonantia virgulta è lauro
- Quis mihi nunc tot acerba Deus, quis carmine cades
 Diversas, obitumque ducum, quos æquore toto
 Inque vicem nunc Turnus agit, nunc Troius heros,
 Expediat? tanton' placuit concurrere motu,
 Jupiter, æternâ gentes in pace futuras?
 Æneas Rutulum Sucronem, (ea prima ruentes
 Pugna loco statuit Teucros,) haud multa moratus,
 Excipit in latus, et, quâ fata celerrima, crudum
 Transadigit costas et crates pectoris ense.
 Turnus equo dejectum Amycum, fratremque Diorem,
 Congressus pedes; hunc venientem cuspide longâ,
 Hunc mucrone ferit; curruque abscissa duorum
 Suspendit capita, et rorantia sanguine portat.
 Ille Talon, Tanaimque noci, fortemque Cethegum,
 Tres uno congressu, et mœstum mittit Onyten,
 Nomen Echionium, matrisque genus Peridiæ.
 Hic fratres Lyciâ missos, et Apollinis agris,
 Et juvenem exosum nequicquam bella Menœten
 Arcada: piscosæ cui circum flumina Lerne
 Ars fuerat, pauperque domus: nec nota potentum
 Limina, conductæque pater tellure serebat.
 Ac velut immissi diversis partibus ignes
 Arentem in sylvam, et virgulta sonantia lauro;

NOTES.

501. *Obitum*: in the sense of *mortem*.
 502. *Inque vicem*: for *invicemque*, by
 tmesis. *Agit*: causes, or effects.
 503. *Motu*: rage—violence. *Tanton'*:
 for *tanto-ne*, by apocope.

505. *Pugna*: attack—assault. *Statuit*:
 stopped. The meaning of this passage may
 be: that the opposition made by Suco
 checked the Trojans, who were before rush-
 ing on the enemy, and raging without con-
 trol. Or, this assault of Æneas upon Suco
 caused him, and the Trojans, to stop their
 career and pursuit of Turnus, and remain
 in the same place. This is the sense given
 to it by Heyne. Rûmus proposes a third
 meaning to the words, to wit: that the as-
 sault of Æneas upon Suco first caused the
 Trojans to rally and stand their ground,
 who before were fleeing, and unable to re-
 sist so great a hero.

506. *Multa*: in the sense of *multum*. This
 is in imitation of the Greeks, who used ad-
 jectives of the nou. gen. as adverbs.

507. *Excipit*: in the sense of *ferit*, vel
vulnerat. *Quâ fata*: where death is easiest
 to be effected. *Fata*: in the sense of *mors*.
 The verb *sunt* is understood.

508. *Crates*: acc. plu. Rûmus says, *sep-
 tum*. *Crudum*: naked—bloody. *Costas*—
Crates. These are governed in the acc. by
 the prep. *trans*, in comp., while the verb
adigit governs *crudum ense*.

510. *Congressus pedes*: Turnus on foot en-
 gaging Amycus, &c. *Congredi*: signifies to

engage in close combat—to fight hand to
 hand.

514. *Congressu*: onset—assault. Rûmus
 says, *impetu*. *Genus*: in the sense of *prolem*,
 vel *filium*.

515. *Echionium*: an adj. from *Echion*,
 the name of the Theban, who accompanied
 Cadmus at the building of Thebes in Beotia.
Onytes was an Echionian, or Theban name.
 Rûmus says, *Thebanum*.

516. *Lycia*: a country of Asia Minor,
 celebrated for the oracles of Apollo. It is
 here put in apposition with *agris*. See *Æn.*
 iv. 143.

517. *Exosum*: a part. agreeing with *juve-
 nem*, and governing *bella*. *Menætes* was an
 Arcadian.

519. *Ars*: business, or employment. *Cui*:
 in the sense of *cujus*. *Lernæ*: a lake near
 the city of Argos in the Peloponnesus, fa-
 mous for its having been the abode of the
Hydra, that was slain by Hercules. *Flumi-
 na*: in the sense of *aquas*.

520. *Limina potentum*: the palaces of the
 great were not known to him. Ursinus as-
 sures us that *limina* is the reading of the
 most ancient manuscript, *Liber Colitiæmus
 vetustissimus*, and he makes no doubt of its
 being the true reading. Heyne and David-
 son read *limina*. Rûmus and Valpy read
munera. Of this it is difficult to make
 sense, whereas *limina* is easy. *Conducta*:
 in hired land. He had no farm of his own.

522. *Virgulta*: in the sense of *memora*.

- cursu rapido de montibus altis
 um spumosi amnes, et in æquora currunt,
 um populatus iter: non segnius ambo
 525 unusque ruunt per prælia; nunc, nunc
 a intus rumpuntur nescia vinci
 nunc totis in vulnera viribus itur.
 um hic, atavos et avorum antiqua sonantem
 er regesque actum genus omne Latinos. 530
 a scopulo atque ingentis turbine saxi
 funditque solo. Hunc lora et juga subter
 : rotæ; crebro supèr ungula pulsu
 domini memorum proculcat equorum.
 Hylo, aninisque immanè frementi.
 elumque aurata ad tempora torquet:
 deam fixo stetit hasta cerebro.
 c tua te, Grajùm fortissime Creteu,
 urno: nec Di texere Cupencum,
 ente, sui: dedit obvia ferro
 540 ec misero clypei mora profuit ærei.
 : Laquentes viderunt, Æole, campi,
 et latè terram consternere tergo:
 rgivæ quem non potuere phalanges
 nec Priami regnorum eversor Achilles.
 545 ortis erant metæ: domus alta sub Idæ;
 omus alta; solo Laurente sepulchrum.
 conversæ acies, omnesque Latini,
 rdanidæ. Mnestheus acerque Serestus,
 us, equûm domitor, et fortis Asylas,
 que phalanx, Evandrique Arcadis alæ
 que, viri summâ nituntur opum vi.
 nec requies: vasto certamine tendunt.
524. Aut ubi amnes
 spumosi rapido decursu
 525. Quisque amnis
 529. Hic Æneas sco
 pulo, atque turbine in-
 gentis saxi, excutit Mur-
 ranum.
 532. Effundit eum
 præcipitem
 533. Ungula equorum,
 nec memorum
 535. Ille Turnus oc-
 currit Hylo
 544. Tu occidis, quem
 545. Erat tibi alta do-
 mus sub Idæ; erat tibi
 alta domus Lyrnessi;
 nunc est tibi.
 548. Conversæ sunt
 550 in se
 552. Omnes viri, quæ-
 que pro se

NOTES.

- ruu: descent.
 ora: in the sense of *mare*.
 alatus: laying waste.
 ia vinci: knowing not to be con-
 incible. *Rumpuntur*: are burst
 heave as if they would burst
 : they go—march.
 nem: in the sense of *jaclan-*
 antem. *Actum*: in the sense of
 vine: with the force. Heyne
 stit: in the sense of *dejicit* vel
 r: in the sense of *insuper* vel
 a: quick—in rapid movement.
 ta tempora: his temples decked
 i helmet.
 : being pierced—the spear
 gh his helmet.
 nit. Ræmus says, *servavit*.
 in the sense of *propitii* vel
 tr, his own gods—those gods
 whose priest he was. *Cupencus*, in the Sa-
 bine language, signified a priest.
 541. *Ærei*. Pierius found *æris* in all the
 ancient manuscripts which he examined,
 instead of *ærei*, as in the common editions.
 Heyne reads *ærei*. *Mora*: resistance.
 543. *Oppetere*. This word properly signi-
 fies to die, like a hero, on the field of battle
quasi ore petere terram, to bite the ground,
 as we say in English.
 544. *Occidis*: thou fallest. Ræmus says,
moreris.
 546. *Metæ mortis*: for *metæ vitæ*, the limit
 or boundary of life. This is in imitation of
 Homer's *εὐλα δαίμων*.
 547. *Lyrnessi*: Lyrnessus was a city of
 Phrygia, near the *Sinus Adramyttenus*.
 548. *Conversæ*: Ræmus says, *permixtæ*.
 The verb *sunt* is understood.
 551. *Alæ*: in the sense of *equites*, vel
equitatus.
 552. *Nituntur*: strive—struggle. Opum:
 this appears more expletive Ræmus says,
virium.
 553. *Tendunt*: in the sense of *contendunt*
 vel *luctantur*.

- Hic mentem Æneæ genitrix pulcherrima misit,
Iret ut ad muros, ubique adverteret agmen
Ocyûs, et subitâ turbaret clade Latinos.
557. Ille Æneæ ut circumtulit Ille ut vestigans diversa per agmina Turnum,
Huc atque huc acies circumtulit; aspicit urbem
Immunem tanti belli, atque impune quietam.
560. Accendit animum Continuo pugnae accendit majoris imago:
Mnesthea, Sergestumque vocat, fortemque Serestam,
Ductores; tumulumque capit, quod cætera Teucrum
Concurrit legio; nec acuta aut spicula densi
Deponunt. Celso medius stans aggere fatur:
Ne qua meis esto dictis mora: Jupiter hæc stat:
Neu quis ob inceptum subitum mihi segnior ito.
565. Jupiter stat Ad partem pro nobis 567. Eruam urbem
Urbem hodie, causam belli, regna ipsa Latini,
Ni frænum accipere et victi parere fatentur,
Eruam; et æqua solo fumantia culmina ponam.
Scilicet expectem, libeat dum prælia Turno
Nostri pati? rursusque velit concurrere victus?
572. Hoc est caput, nempe, urbs Laurentum 576. Scalam apparuerunt
Hoc caput, ô cives, hæc belli summa nefandi.
Ferte faces properè, fœdusque repositæ flammis.
Dixerat: atque animis pariter certantibus omnes
Dant cuneum, densaque ad muros mole feruntur.
Scala improviso, subitusque apparuit ignis.
Discurrunt alii ad portas, primosque trucidant:
Ferrum alii torquent, et obumbrant æthera telia.
Ipse inter primos dextram sub mœnia tendit
Æneæ, magnaque incusat voce Latinum:
Testaturque Deos, iterum se ad prælia cogi;
Bis jam Italos hostes; hæc altera fœdera rumpi.
Exoritur trepidos inter discordia cives:
Urbem alii reserare jubent, et pandere portas
Dardanidis; ipsumque trahunt in mœnia regem.

NOTES.

554. *Mentem*: mind—design—purpose. *Misit*: in the sense of *immisit*. Heyne takes *mentem* in the sense of *consilium*.

558. *Acies*: in the sense of *oculos*: some understand it of the various parts of the army. *Immunem*: in the sense of *expertem*.

563. *Nec scula*: this was according to the custom of the Roman soldiers, who were wont to be drawn up in arms before their generals, when he harangued them. *Legio*: in the sense of *turma* vel *acies*. Rûmus says *exercitus*.

565. *Stat hæc*, stands here with us—favors us—is on our side, in this bold undertaking. This may be said in allusion to his being the avenger of violated faith.

568. *Fatentur*: unless they consent to receive the reins and obey. *Accipere frænum*, vel *fræna* is a military phrase, denoting unconditional submission to the conqueror.—Rûmus says, *volunt*.

579. *Æqua*: level with the ground. *Ponam*: in the sense of *prosterneam*.

571. *Pati nostra prælia*: to fight with Rûmus says, *ferre pugnam*.

575. *Dant cuneum*: they form themselves into the military wedge, which is drawn a point in the front, and widens toward rear; and in this close body (*densa*) they rush against the city. *Dant*: in the sense of *formant* vel *faciunt*. *Feruntur* the sense of *irruunt*. Rûmus interprets: by *multitudine*.

578. *Ferrum*. Any missive weapon tipped with iron or steel, may be called *ferrum*.

579. *Tendit*: in the sense of *proleat*. *Sub*: in the sense of *ad*.

582. *Hæc altera fœdera*. The first treaty was, when Latinus promised to Ilioneus take Æneæ for his ally, and son-in-law. *En. vii. 259*. The second league or treaty was that which ratified the single contest between Turnus and Æneæ, 195. *supra*.

585. *Trahunt*: they draw the king to walls, that he may ratify the treaty, and put an end to the war.

runt alii, et pergunt defendere muros.

ut cum latebroso in punice pastor

rit apes, fumoque implevit amaro :

is trepidæ rerum per cerea castra
unt, magnisque acuum stridoribus iras.

590

ater odor tectis ; tum murmure cæco

xa sonant : vacuas it fumus ad auras.

lit hæc fessis etiam fortuna Latinis,

am luctu concussit funditus urbem.

ut tectis venientem prospicit hostem,

596

nuros, ignes ad tecta volare :

n acies contrâ Rutulas, nulla agmina Turni :

ugnæ juvenem in certamine credit

im : et, subito mentem turbata dolore,

am clamat, crimenque, caputque malorum :

600

ie per mæstum demens efflata furem,

os moritura manu discindit amictus,

m informis leti trabe necit ab altâ.

ladem miseræ postquam accepere Latinæ,

ma manu flavos Lavinia crines,

is laniata genas ; tum cætera circum

urit : resonant latè plangoribus ædes.

tam infelix vulgatur fama per urbem.

nt mentes : it, scissâ veste, Latinus,

s attonitus fati, urbisque ruinâ,

n immundo perfusam pulvere turpans :

ie se incusat, qui non acceperit antè

um Æneam, generumque adsciverit ultro.

588. Implevit locum

597. Contrâ prospect
nusquam Rutulas acies
apparere

598. Credit juvenem

600 Turnum exunctum esse

600. Se esse causam

605 605. Lavinia prima
furit, laniata quoad

610

NOTES.

pergunt : in the sense of *parant*.

Pumice. *Pumex* is properly the
stone : here put for any stone.

estigavit : hath found—discovered.

astra : their hives. *Trepidæ rerum* :

or their state—condition. *Timentes*

is, says Rûmus. So *fessi rerum*,
8.

tectis : this again means the hives.
ume—vapor, or smoke. *Cæco* :
d—obscure.

fortuna : in the sense of *calamitas*.
afflicted—distressed.

concussit : in the sense of *implevit*.

tectis. *Tectum* here is in the sense

Incessi : the inf. of the verb *inces-*

assaulted. *Ut* : when—as soon as.

urbata : in the sense of *commota*.

s put as a Grecism.

rimen : the criminal author.

Demens : wanting reason. Of *de*,

Alfuta : in the sense of *dicens*

is. *Per* : through—during.

formis : unnatural—awful. Heyne

is. The poet here expresses his

ation of suicide, by calling it in-

ti. According to the pontifical

oh persons were deprived of the

rites of burial. *Necit* : she binds, or ties
the rope. *Nodium* : in the sense of *funem*,
says Heyne.

605. *Acceptere* : in the sense of *audierunt*.

Quam cladem : in the sense of *cujus mortem*.

606. *Lavinia laniata*. After the women

had learned the tragic end of her mother,

Lavinia was the first to express her grief.

This she did by tearing her hair, and mang-

ling her rosy cheeks. Servius reads *floros*,

or *florcos*, instead of *flavos*, in imitation of

Ennius. But there is no authority to sup-

port this reading ; and there is no necessity

for the alteration ; for *yellow*, or *golden hair*,

was the color most admired among the an-

cients.

609. *Demittunt* : their resolution fails—

they despond. Rûmus says, *dejiciunt ani-*

mos. Davidson renders it, “ their souls

despond.”

610. *Fatis* : in the sense of *merito*.

611. *Turpans* : defiling—tearing.

612. *Multa* : in the sense of *multum*. This

and the following line are introduced from

Æn. xi. 471. In some copies they do not

appear in this place.

613. *Adsciverit* : admitted, or received him

as a son-in-law.

- Interea extremo bellator in æquore Turnus
Palantes sequitur paucos, jam segnior, atque 615
Jam minùs atque minùs successu lætus equorum.
Attulit hunc illi cæcis terroribus aura
618. Commixtum clamorem, arrectasque impulit aures
cæcis terroribus Confusæ sonus urbis, et illætabile murmur.
Hei mihi! quid tanto turbantur mœnia luctu? 620
Quisve ruit tantus diversâ clamor ab urbe?
Sic ait: adductisque amens subsistit habenis.
Atque huic, in faciem soror ut conversa Metisci
Aurigæ, currumque et equos et lora regebat,
625. Occurrit huic in Talibus occurrit dictis: Hæc, Turne, sequamur 625
talibus dictis: hæc parte, Trojugenas, quâ prima viam victoria pandit
O Turne Sunt alii, qui tecta manu defendere possint.
Ingruit Æneas Italis, et prælia miscet:
Et nos sæva manu mittamus funera Teucris.
630. Numero casorum Nec numero inferior, pugnæ nec honore recedes. 630
631. Turnus respondet Turnus ad hæc:
O soror, et dudum agnovi, cùm prima per artem
Fœdera turbasti, teque hæc in bella dedisti:
634. Fallis me. Sed Et nunc nequicquam fallis Dea. Sed quis Olympo
quis Deorum voluit te demissam Demissam tantos voluit te ferre labores? 635
An fratris miseri letum ut crudele videres?
Nam quid ago? aut quæ jam spondet fortuna salutem?
638. Ego ipse vidi ingentem Murræum oppetere ante meos oculos, 640
vocatem me voce, atque ingentem ingentem, atque ingenti vulnere victum.
643. Nostris miseris Aspiceret: Teucris potiuntur corpore et armis.
rebus Exscindi-ne domos, id rebus defuit unum,

NOTES.

614. *Æquore*: in the sense of *campo*.
615. *Segnior*. Rûmus says, *tardior*.
616. *Successu equorum*. Servius, and most interpreters after him, take the meaning to be, that Turnus was now less pleased with his horses, because they were out of breath, and fatigued. But it seems much better to understand it of his being less pleased with the easy victory he gained, now that Æneas was retired, and only a few straggling troops left in the field. This agrees with the expressions *paucos palantes*. *Successu equorum*: this last intimates, that the victory he gained was now so easy, that he had only to drive the enemy before his chariot, without meeting with any resistance. Turnus might think the victory not worthy of his valor, and was therefore less pleased with it, than if it had more richly rewarded him. This better accords with the sentiments of the soldier. This is the opinion of Davidson. He renders the words; "with the cheap victory of his horses." Heyne agrees with Servius. Rûmus observes: he was less pleased with his horses, because they had carried him so far from the fight.
617. *Aura*: in the sense of *ventus*. *Cæcus* unknown—uncertain. Rûmus says, *incertis*.
619. *Illætabile*: mournful—unjoyous. Of *in*, neg. and *lætabilis*.
621. *Diversâ*: in the sense of *ab diversâ parte urbis*. Rûmus says, *disita*.
625. *Occurrit*: in the sense of *respondet*.
627. *Tecta*: in the sense of *urbem*.
629. *Mittamus*: in the sense of *demus*.
Funera sæva: in the sense of *crudelem mortem*, says Rûmus. "Let us spread cruel death among the Trojans." Valpy.
630. *Numero*. in the number of the slain. Turnus should equal Æneas in the number of his slain, and in the glory of the fight.
632. *Agnovi*: the pron. *te* is understood.
633. *Turbasti*: in the sense of *rupisti*.
634. *Fallis*: Heyne says, *ris latere*.
638. *Murræum*. He was one of the Italian princes, and slain by Æneas, verse 529. supra. *Ingentem*: mighty—powerful.
641. *Ufens*. He commanded the Agricola. See Æn. vii. 745.
643. *Unum*: in the sense of *solum*. The only thing wanting to our complete wretchedness and misery.

- Perpetiar ? dextrâ nec Drancis dicta refellam ? 644
 Terga dabo ? et Turnum fugientem hæc terra videbit ?
 Usque adeòne mori miserum est ? vos ô mihi Manes 646. *Est-ne usque*
 Este boni ; quoniam Superis aversa voluntas. *adeò*
 Sancta ad vos anima, atque istius inscia culpæ, 647. *Voluntas Superis est aversa mihi*
 Descendam, magnorum haud unquam indignus avorum.
 Vix ea fatus erat : medios volat, ecce, per hostes 650
 Vectus equo spumante Sages ; adversa sagittâ
 Saucius ora ruitque, implorans nomine Turnum :
 Turne, in te suprema salus ; miserere tuorum. 652. *Saucius quoad*
 Fulminat Æneas armis, summasque minatur *adversa ora*
 Dejecturum arces Italûm, excidioque daturum : 653. *Nostra suprema*
 Jamque faces ad tecta volant. In te ora Latini, *salus est*
 In te oculos referunt mussat rex ipse Latinus, 655. *Daturum cas arces*
 Quos generos vocet, aut quæ sese ad fœdera flectat.
 Præterea regina, tui fidissima, dextrâ
 Occidit ipea suâ, lucemque exterrita fugit. 660
 Soli pro portis Messapus et acer Atinas
 Sustenant aciem Circum hos utrinque phalanges
 Stant densæ, strictisque sæges mucronibus horret 663. *E strictis mucronibus*
 Ferrea : tu currum deserto in gramine versas.
 Obstupuit variâ confusus imagine rerum 665
 Turnus, et obtutu tacito stetit. Æstuat ingens
 Imo in corde pudor, mixtoque insania luctu,
 Et furis agitatus amor, et conscia virtus.
 Ut primum discussæ umbræ, et lux reddita menti, 669. *Sunt discussæ*
 Ardentes oculorum acies ad mœnia torsit 670
 Turbidus, èque rotis magnam respexit ad urbem.
 Ecce autem, flammis inter tabulata volutus

NOTES.

644. *Dicta Drancis.* See Æn. xi. 336, *at sequens.*
 646. *Est-ne usque adeò :* is it indeed so grievous a thing to die ?
 647. *Superis :* in the sense of *Superorum.* *Boni :* propitious—kind. Turnus now plainly sees, that the gods above are against him, and that he must fall beneath the sword of Æneas. He addresses himself to the gods below, (*Manes*), not so much with a view to obtain their assistance against the purposes of Jove, as they might give his shade, his *sancta anima*, a welcome reception ; since it would descend to them covered with glory, free from any imputation of cowardice or fault, and no way degenerate from his illustrious ancestors.
 648. *Insicia istius culpæ :* free from the fault or crime of deserting his friends in their distress, and difficulty. This he will not do, though he knows that it must terminate in his death. *Sancta :* pure—unpolluted.
 652. *Ora :* in the sense of *vultum.* He was wounded full in the face—right in front. *Implorans :* in the sense of *vocans.*
 655. *Dejecturum :* would raise.
 657. *Mussat.* This word strongly marks the state of Latinus' mind. On the one hand, he was inclined to match his daughter with Æneas, and fulfil his engagements ; on the other, he was overawed by Turnus, and durst not openly declare his sentiments ; but faintly hinted them, like one who mutters what he is afraid to speak out. *Rumus says, dubitat.* Heyne says, *facile deliberat.* *Referunt :* turn—cast. The verb is to be repeated before each objective case.
 659. *Tui :* in the sense of *tibi.*
 662. *Aciem :* in the sense of *pugnam.* *Phalanges :* the troops in general.
 664. *Deserto gramine :* in the sense of *extremo campo.* See 614, *supra.*
 665. *Rerum :* of distress—affliction. *Imaginem :* form—image.
 667. *Ingens pudor :* this, and the following line are repeated from Æn. x. 870.
 668. *Insania :* distraction. *Rumus says, amentia.* *Furtis.* Heyne conjectures reference is had to the nuptials of Lavinia, of which he now began to despair.
 670. *Acies oculorum :* the sight of his eyes ; simply, his eyes. Heyne reads, *orbis.*
 671. *Rotis :* in the sense of *curru.*
 672. *Vertes flammis :* a whirling volume of flame rolled, &c. The prep. *è* is under-

- Ad cœlum undabat vortex, turrinque tenebat;
 Turrim, compactis trabibus quam eduxerat ipse,
 Subdideratque rotas, pontesque instraverat altos.
 Jam jam fata, soror, superant; abiste morari
 Quò Deus, et quò dura vocat fortuna, sequamur.
 Stat conferre manum Æneæ: stat, quicquid acerbi est
 Morte pati; nec me indecorem, germana! videbis
 Amplius. Hunc, oro, sine me furere antè furorom.
 Dixit: et è curru saltum dedit ocyùs arvis:
 Perque hostes, per tela ruit; mœstamque sororem
 Deserit; ac rapido cursu media agmina rumpit.
 Ac, veluti montis saxum de vertice præceps
 Cùm ruit avulsum vento, seu turbidus imber
 Proluit, aut annis solvit sublapsa vetustas;
 Fertur in abruptum magno mons improbus actu,
 Exsultatque solo, sylvas, armenta, virosque
 Involvens secum: disjecta per agmina Turnus
 Sic urbis ruit ad muros, ubi plurima fuso
 Sanguine terra madet, stridentque hastilibus auræ:
 Significatque manu, et magno simul incipit ore:
 Parcite jam, Rutuli; et vos, tela inhibite, Latini;
 Quæcunque est, fortuna mea est; me verius unum
 Pro vobis fœdus luere, et decernere ferro.
 At pater Æneas, audito nomine Turni,
 Deserit et muros, et summas deserit arces;
 Præcipitatque moras omnes: opera omnia rumpit,
 Lætitiâ exsultans, horrendùmque intonat armis:
 Quantum Athos, aut quantum Eryx, aut ipse coruscis
678. *Stat nisi pati*
 quicquid acerbi est in
 morte
 680. *Ante mortem*
 684. *Velut cùm saxum*
 ruit præceps de vertice
 686. *Solvit illud è loco*
 694. *Fortuna hujus*
 pugna est mea: est ve-
 rius
 695. *Luere violatum*
 fœdus
 701. *Tantus quantus*
 est Athos, aut quantus
 est Eryx, aut quantus est
 pater Apenninus ipse,
 cùm fremit

NOTES.

stood to govern *flammi*. *Tabulata*: the stages or stories of the tower.

674. *Turrim, quam ipse*: the tower which he himself had raised, &c. *Eduxerat*: in the sense of *struxerat*.

675. *Subdiderat*: had placed under it wheels.

Towers were built of wood, and commonly several stories (*tabulata*) high. They were for the purpose of defence, or assault; and were so constructed that they could be moved by means of wheels or rollers, placed under them, to the place where they were required. Sometimes several of them were connected by means of bridges (*pontes*) at the tops, made of planks and timber. By these bridges the men could pass from one to another, whenever it became necessary.

678. *Stat*: the imp. of *sto*. I am resolved—it is fixed. *Rumus* says, *deliberatum est*.

680. *Furere hunc*: in the sense of *indulgere huic furori*. The construction is according to a Greek idiom. Permit me, O, sister! to rage in this manner—to indulge this passion. *Ante*: this refers to his death, or his engagement with Æneas, in which he was persuaded he should be slain: *ante mortem*, vel *antiquam moriar*.

681. *Arvis*: in the sense of *terre*.

685. *Turbidus imber*: a violent heavy rain.

686. *Proluit*: washed away—undermined it. *Vetustas*: in the sense of *tempus*. *Sublapsa*: having passed away. *Rumus* says, *labente*. *Solvit*: torn it away—broken it loose.

687. *Mons fertur improbus*: the heavy rock is carried violent, &c. *Mons* here evidently means the same as *saxum*, just before mentioned. *In abruptum*: down the sides of the mountain. *Improbus* implies that the rock rushed down with an irresistible force. *Actu*: in the sense of *impetu*.

689. *Involvens*: in the sense of *rapiens*. *Disjecta*: scattered—fleeing before him.

690. *Plurima*: in the sense of *plurimum*. This implies that Turnus rushed into the hottest of the battle—where the earth was wet the most with blood.

692. *Ore*: in the sense of *voce*.

693. *Parcite*: cease, or spare your arms.

694. *Verius*: in the sense of *æquius*.

Pro vobis: in your room, and stead.

698. *Deserit*: in the sense of *relinquit*.

699. *Rumpit*: in the sense of *abrumpt*.

700. *Intonat*: in the sense of *sonat*.

701. *Athos*: a mountain in Macedonia.

mit illicibus quantus, gaudetque nivah
 se attollens pater Apenninus ad auras.
 erò et Rutuli certatim, et Troës, et omnes
 bre oculos Itali; quique alta tenebant 705
 quique imos pulsabant ariete muros;
 deposuere humeris. Stupet ipse Latinus,
 genitos diversis partibus orl is
 colasse viros, et cernere ferro.
 li, ut vacuo patuerunt æquore campi, 710
 rapido, coniectis eminus hastis,
 Martem clypeis atque ære sonoro.
 itum tellus: tum crebros ensibus ictus
 inant: fors et virtus miscentur in unum.
 , ingenti Sillâ, summove Taburno, 715
 conversis inimica in prælia tauri
 is incurrunt; pavidi cessere magistri;
 as omne metu mutum; mussantque juvenes,
 ori imperitet; quem tota armenta sequantur: 719. Quis *taurus*
 sese multâ vi vulnera miscent, 720
 ue obnixa infigunt, et sanguine largo
 nosque lavant: gemitu nemus omne remugit. 721. Cornua *inter* :
 ter Tros Æneas et Daunius heros
 unt clypeis: ingens fragor æthera complet.
 r ipse duas æquato examine lances 725
 et fata imponit diversa duorum;
 amnet labor, et quo vergat pondere letum.

NOTES.

into the Ægean sea. It is said
 7 miles in length, and so high that
 downs the island of Lemnos. *He-*
Sante. It is so called from the
 f monasteries upon it. *Eryx*: a
 in Sicily, next in height to Ætna,
 from a king of that name who was
 ferules. It is situated near the
 ide of the island. *Hodie, Monte*

ster Apenninus: mount Apennine
 dled *pater*, either as being the pa-
 o many noble rivers and woods;
 of dignity, as being the greatest
 in Italy. The Apennines are pro-
 ange of mountains running the
 gth of Italy, and dividing it nearly
 idle.

rtatim: eagerly.
gentes viros: that two mighty he-
 in, &c.
olisse: in the sense of *congrédi*.
 in the sense of *pugnare*, vel *decer-*

mpi: the ground—the space clear-
 combatants.
vadunt Martem: in the sense of
pugnam.
ngeminant: they repeat—redou-
nus: into one—together.
la: a vast forest, or tract of hills,
 ith wood, that formed part of the

Apennine mountains in Calabria. *Taburno*:
 this was a mountain in the confines of Cam-
 pania, which blocks up the famous straits of
 Caudi or Caudium. Here the Roman army
 was obliged to surrender to the Samnites,
 and to pass under the yoke.

717. *Magistri*: in the sense of *pastores*.
Cessere: in the sense of *fugerunt*.

718. *Mussant*: Heyne says, *lacidè expe-*
tant. Ruseus says, *timidè, et quasi lacidè*
 mugiunt.

721. *Largo*: in the sense of *multo*.

722. *Lavant*: Ruseus says, *tingunt*.

723. *Daunius heros*: Turnus. He was
 the son of *Daunus* and *Venilia*.

725. *Æquato examine*: equal poise or
 balance. *Examen* is the tongue, or needle
 of the balance, which, being exactly in *æqui-*
librio, shows the scales to be equal.

727. *Quem labor damnet*: whom the com-
 bat should devote or doom to death. The
 fates, or destiny, were not at the disposal of
 Jove. He could only examine into futurity.
 He puts (*imponit*) the fates of the combat-
 ants into the scales of the balance, to see
 which end of the beam would rise. Servius,
 and some others, take the words in the sense
 of *quem felix labor damnet votis*: whom the
 combat shall doom to pay his vows—who
 shall be the successful combatant. But it
 is easier to consider the expression as refer-
 ring to one and the same person: whom the

- Emicat hic, impunè putans, et corpore toto
 729. *Putans futurum* Altè sublatum consurgit Turnus in ensem,
impunè sibi, Turnus hic Et ferit. Exclamant Troës, trepidique Latini. 730
emicat Arrectæque amborum acies. At perfidus ensis
 Frangitur, in medioque ardentem deserit ictu,
 Ni fuga subsidio subeat. Fugit ocyor Euro,
 Ut capulum ignotum, dextramque adspexit inermem.
 735. *Fama est, cum* Fama est, præcipitem, cum prima in prælia junctus 735
præcipitem, cum con- Consceñdebat equos, patrio mucrone relicto,
scendeat equos junctos Dum trepidat, ferrum aurigæ rapuisse Metisci:
in prima prælia, dum tre- Idque diu, dum terga dabant palantia Teucris,
pidat, rapuisse Suffecit: postquam arma Dei ad Vulcania ventum est,
 Mortalis mucro, glacies ceu futilis, ictu 740
 Dissiluit: fulvâ resplendent fragmina arenâ.
 Ergò amens diversa fugâ petit æquora Turnus,
 Et nunc huc, inde huc, incertos implicat orbes.
 Undique enim densâ Teucris inclusere coronâ:
 Atque hinc vasta palus, hinc ardua mœnia cingunt. 745
 746. *Æneas insequi-* Nec minùs Æneas, quanquam tardata sagittâ
tur, quanquam genua Interdum genua impediunt, cursumque recusant,
tardata sagittâ Insequitur: trepidique pedem pede fervidus urget.
 748. *Pedem trepidi* Inclusum veluti si quando flumine nactus
Turni Cervum, aut puniceæ septum formidine pennæ, 750
 749. *Si quando canis* Venator cursu canis et latratibus instat:
venator nactus Ille autem, insidiis et ripâ territus altâ,
 Mille fugit refugitque vias: at vividus Umber

NOTES.

combat shall devote to ruin, as above. This is the opinion of Valpy. Davidson renders the words, "whom the toilsome combat destined to victory." *Labor*: in the sense of *pugna*, says Heyne. The poet here imitates Homer, who makes Jove, in like manner, weigh the fates of Hector and Achilles. *Quo pondere*: in which scale. Death was to fall to the party, whose scale sunk or fell. Rûsius says, *mors inclinat*.

729. *Altè*: this is to be taken with *sublatum*.

730. *Ferit*: Æneas is understood. *Trepidid*: trembling—in anxious fear. *Consurgit*: in the sense of *insurgit*.

731. *Arrectæ*: in the sense of *suspensæ*. The verb *sunt* is understood.

732. *Deserit*: leaves him ardent for the fight, at the mercy of his antagonist. These last, or words of the like import, are necessary to make the sense complete. When he mounted his chariot, it was his intention to take his trusty, heavenly tempered sword—that sword made by Vulcan for his father; but in his haste and perturbation, he took the sword of Metiscus, his charioteer; which here deceived him. It is therefore, called *perfidus ensis*.

733. *Ni fuga*: had not flight come to his aid—had he not instantly and, he would have fallen under the arm of Æneas, being left in that defenceless state.

734. *Capulum*: the hilt only remained in his hand. He now discovered the fatal mistake. *Ut*: when—as soon as.

737. *Trepidat*: in the sense of *properat*.

739. *Suffecit*: in the sense of *satis fuit*. *Vulcania arma Dei*: in the sense of *arma Dei Vulcani*, vel *Divina arma Vulcani*. Those arms which Vulcan made for Æneas. This construction is imitated from the Greeks.

740. *Mortalis mucro*: a sword made by men—a mortal sword. *Futilis*: in the sense of *fragilis*.

741. *Dissiluit*: in the sense of *fractus est*.

742. *Diversa æquora*: different parts of the plain. *Amens*: alarmed. Of a priv. and *mens*.

743. *Implicat*: in the sense of *facit vel format*. He wheels around in his flight, forming irregular figures, or circles.

744. *Coronâ densâ*: in close ranks—in a close compact body.

746. *Sagitta*: the arrow by which he was wounded in the beginning of the action. Heyne says, *vulnere*.

748. *Fervidus*: in the sense of *ardens*.

749. *Flumine*: some copies have *in flumine*. Heyne omits the *in*. This is the reading of the Roman MS. *Inclusum*: enclosed, or confined by a river.

750. *Formidine*. The *formide*, as Dr. Trapp observes, was a rope stuck thick with

- Hæret hians, jam jamque tenet, similisque tenenti
 Increpuit malis, morsuque elusus inani est.
 Tum verò exoritur clamor : ripæque lacusque
 Responsant circà, et cælum tonat omne tumultu.
 Ille simul fugiens, Rutulos simul increpat omnes,
 Nomine quemque vocans ; notumque efflagitat ensem.
 Æneas mortem contrà, præsensque minatur
 Exitium, si quisquam adeat : terretque trementes,
 Excisurum urbem minitans, et saucius instat
 Quinque orbes explent cursu, totidemque retoxunt
 Huc, illuc : nec enim levia aut ludicra petuntur
 Præmia ; sed Turni de vitâ et sanguine certant. 765
 Fortè sacer Fauno foliis oleaster amaris
 Hic steterat, nautis olim venerabile lignum ;
 Servati ex undis ubi figere dona solebant
 Laurenti Diyo, et votas suspendere vestes :
 Sed stirpem Teucris nullo discrimine sacrum
 Sustulerant, puro ut possent concurrere campo.
 Hic hasta Æneæ stabat : huc impetus illam
 Detulerat, fixam et lentâ in radice tenebat.
 Incubuit, voluitque manu convellere ferrum,
 Dardanides ; teloque sequi, quem prendere cursu
 Non poterat. Tum verò amens formidine Turnus,
 Faune, precor, miserere, inquit : tuque optima ferrum
 Terra tene : colui vestros si semper honores,
 Quos contrà Æneadæ bello fecère profanos.
 Dixit : opemque Dei non cassa in vota vocavit. 780

754. Hians hæret illi.
 755. Jam jamque tenet eum

758. Ille Turnus om-
 mul est fugiens

761. Adeat Turnum :
 terretque eos trementes,
 minitans se excisurum

768. Ubi illi servati
 ex undis

772. Impetus ejus des-
 tra

775. Sequique Tur-
 num telo, quem

NOTES.

red or crimson feathers to enclose, and frighten the deer, or other animals. See Geor. iii. 371.

753. *Umbra*: a dog of Umbria, in the north of Italy. *Canis* is understood. *Vividus*: quick scented.

755. *Increpuit*: Rurus says, *insonuit*.—He shuts his jaws, as if in the act of seizing him.

761. *Si quis adeat*. Virgil here outrages the character of his hero. It is true he has the example of Homer for it. But it is to be remembered the two poets lived in very different states of society. Turnus is forced to the contest with unequal weapons. Of his sword he is deprived, and left without arms. In this situation, he is pursued by Æneas, who threatens to put the person to death, who shall give him his sword, that he may be in a condition to defend himself, and be on more equal terms with his adversary. This is a course of conduct, which no age or nation, however barbarous, can justify. Much less is it becoming in the soldier, and the hero. The putting to death of unarmed and defenceless persons may be practised, but cannot be justified. Valpy.

763. *Retexunt totidem*: they retrace, or turn back again, as many more. The meaning is, that Turnus went five times around the field of combat, pursued by Æneas—

Explent: in the sense of *confiscant*. *Retexunt*: Rurus says, *relegunt*.

764. *Enim*: in the sense of *equidem*. *Ludicra*: trifling—of no value.

766. *Oleaster*. The wild olive was frequently planted before temples, that the consecrated offerings might be suspended upon its boughs. It was a very durable tree, and not apt to receive any injury, though ever so many nails were driven into its wood. Its leaves were bitter.

767. *Lignum*: in the sense of *arbor*. *Venerabile*: in the sense of *venerandum*.

769. *Votas*: in the sense of *devotas*.

770. *Nullo discrimine*: with no regard to its sacredness. *Nullo respectu habito*, says Heyne.

771. *Puro*: in the sense of *aperto*, val *vacuo*. *Sustulerant*: in the sense of *absciderant*.

773. *Lenta radice*: in the tough root. It stuck fast in the root, so that it could not be drawn out.

775. *Dardanides*: Æneas. A patronymic from Dardanus. *Incubuit*: Rurus says, *insistit*.

776. *Amens*: Rurus says, *exanimatus*.

778. *Colui*: I have regarded, or held sacred.

780. *Cassa*: in the sense of *inutilia*.

- Namque diu luctans, lentoque in stirpe moratus
 Viribus haud ullis valuit discludere morsus
 Roboris Æneas. Dum nititur acer et instat,
 Rursus in aurigæ faciem mutata Metiæci
 784. Rursus Daunia Dea mutata in faciem Procurret, fratrique ensem Dea Daunia reddit 785
 Quod Venus audaci Nymphæ indignata licere,
 Accessit, telumque altâ ab radice revellit.
 Olli sublimes, armis, animisque relecti,
 Hic gladio fidens, hic acer et arduus hastâ,
 Adistunt contrâ certamine Martis anhelî. 790
 Junonem interea rex omnipotentis Olympi
 Alloquitur, fulvâ pugnâ de nube tuentem.
 Quæ jam finis erit, conjux? quid denique restat?
 794. Tu ipsa scis, et Indigetem Æneam scis ipsa, et scire fateris, 796
 Indigetem debere Deberi cælo, fatisque ad sidera tolli.
 Quid struis? aut quâ spe gelidis in nubibus hæres?
 Mortalin' decuit violari vulnere Divum?
 Aut ensem (quid enim sine te Juturna valeret?)
 799. Decuit-ne cum Ereptum reddi Turno, et vim crescere victis? 800
 Divum violari Desine jam tandem, precibusque inflectere nostris:
 Nec te tantus edat tacitam dolor; et mihi curæ
 Sæpe tuo dulci tristes ex ore recurrant.
 Ventum ad supremum est. Terris agitare vel undis
 Trojanos potuisti; infandum accendere bellum,
 805. Domum Latini Deformare domum, et luctu miscere hymenæos: 806
 806. Veto te tentare quicquam Ulterius tentare veto. Sic Jupiter orsus.

NOTES.

782. *Discludere morsus roboris*: to loosen, or separate the hold of the wood. The poet here represents the root of the tree (*stirpe*) as a fierce dog, or wild beast, whose tusks take so fast hold of the prey, that there is no disengaging them. *Lento*: in the sense of *tenace*. *Discludere*: in the sense of *solvere*.

783. *Acer*: in the sense of *ardens*. *Æneas* is to be supplied.

785. *Daunia Dea*: Juturna, the sister of Turnus, and daughter of *Daunus*: hence the adj. *Daunia*. See 139, *supra*, *et seq.*

786. *Quod*: in the sense of *hoc*. It is governed by *indignata*: indignant—angry.

788. *Relecti*: in the sense of *reparati* vel *animati*.

789. *Arduus*: in the sense of *elatus*.

790. *Contrâ*: against each other—face each other. *Anhelî*: Rûmus refers it to Turnus and Æneas. Heyne connects it with *Martis*; and it is a very appropriate epithet of a fight, like the present. The sense is the same in either construction.

794. *Indigetem*. *Indiges* is, properly, a deified hero—a demi-god. Such an one was Æneas after his death.

796. *Hæres*: in the sense of *manes*.

797. *Divum*: this is said by anticipation. Æneas was not yet a god. Or *divum* may be in the sense of *divinum*; and then it will refer to the origin of Æneas; who, on the

side of his mother, was of divine descent. Valpy says, "destined to divinity."

798. *Valeret*: in the sense of *posset facere*.

799. *Ereptum*. This alludes to his trusty sword, which he forgot to take with him when he mounted his chariot at the beginning of the fight. It was taken, or snatched from him, by his forgetfulness.

800. *Inflectere*: in the sense of *morere*. *Edat*: consume—waste away. Rûmus says. *angat*. *Et*. The *et* here connects, and continues the preceding negative. The *nec* is to be repeated after the *et*; or the *et* is to be taken in the sense of *nec*. This last is the opinion of Valpy. Heyne observes, the *nec* is to be repeated. *Negativa nec repetenda est*, says he. *Curæ*: troubles. *Sollicitudines*, says Rûmus.

804. *Accendere bellum*: to kindle horrid war. See *Æn.* vii. 323; where Juno raises Ælecto from the infernal regions, who broke the league which Latinus had made with Æneas, and kindled the war.

805. *Deformare*: to afflict—trouble—disgrace. Davidson says, "dishonor." Heyne thinks reference is here made to the death of Amata, who hung herself. Disgrace and ignominy always attend suicide. *Hymenæos*: the match of Lavinia and Æneas. *Miscere*: in the sense of *turbare*.

806. *Orrus*: in the sense of *locutus est*. Of the verb *orior*.

Sic Dea submisso contrâ Saturnia vultu :
 Ista quidem quia nota mihi tua, magne, voluntas,
 Jupiter, et Turnum et terras invita reliqui:
 Nec tu me aëriâ solam nunc sede videres
 Digna indigna pati ; sed flammis cincta sub ipsâ
 Staream acie, traheremque inimica in prœlia Teucros.
 Juturnam misero, fateor, succurrere fratri
 Suasi, et pro vitâ majora audere probavi :
 Non ut tela tamen, non ut contenderet arcum.
 Adjuro Stygii caput implacabile fontis,
 Una superstitio superis quæ reddita Divis.
 Et nunc cedo equidem, pugnasque exosa relinquo.
 Illud te, nullâ fati quod lege tenetur,
 Pro Latio obtestor, pro majestate tuorum :
 Cùm jam connubiis pacem felicibus, esto,
 Component ; cùm jam leges et fœdera jungent :
 Ne vetus indigenas nomen mutare Latinos,
 Neu Troas fieri jubeas, Teucrosque vocari ;
 Aut vocem mutare viros, aut vertere vestes.
 Sit Latium ; sint Albani per sæcula reges :
 Sit Romana potens Italâ virtute propago :
 Occidit, occideritque sinas cum nomine Troja.
 Olli subridens hominum rerumque repertor :
 Et germana Jovis, Saturnique altera proles,
 Irarum tantos volvis sub pectore fluctus ?
 Verùm age, et inceptum frustra submitte furem :

806. O magne Jupiter, quia quidem ista tua voluntas est nota

815 815. Tamen non suasi, nec probavi ut jaceret tela, non suasi, nec probavi ut

820 820. Obtestor te concedere illud pro

823. Ne jubeas Latinos indigenas mutare

825 825. Sit Latium in æternum

828. Troja occidit, tu que sinas ut

830 830. At: tu, et germana

NOTES.

807. *Submisso*: in the sense of *tristi*. The verb *respondit*, or some other of the like import, is understood.

810. *Nec tu nunc*: some words appear necessary here to make the sense complete: otherwise, you would not, &c. If I had not known it to be your will, you would not now see, &c. *Aëriâ sede*: in the aerial regions. Reference is here had to verse 792, where Juno is represented as viewing the field of battle, seated on a cloud.

811. *Pati digna indigna*: to bear things, becoming and unbecoming. This is a proverbial expression, the import of which is, 'to bear every thing, even the greatest insults and indignities.'

812. *Inimica*. Ruvius says, *adversa*.

816. *Stygii fontis*: Styx, a fabulous river of hell. The gods were wont to swear by it; and if they swore falsely, they were doomed to lose their divinity for a length of time. Hence it is called *implacabilis*: inexorable. *Fontis*: in the sense of *fluvii*. *Caput*: the head, or source; put for the whole stream, by synec. *Adjuro caput Stygii*: simply for, *juro per Stygem*, says Heyne.

817. *Una superstitio*: the fear, or dread. Servius says, the sole, or only obligation. Heyne takes *superstitio* for *religio*, *et metus* as *causæ*. *Reddita*. Servius takes this

in the sense of *datus vel factus*. Others take it to imply, imposed or retaliated upon the gods above, by the infernal gods: as if this fear, or dread of swearing by Styx, made the gods above subject, in their turn, to the gods below, as much as these latter are to the former.

819. *Tenetur*: withheld—prohibited.

820. *Tuorum*. The Latin kings derived their descent from Saturn, the brother of Jove.

822. *Component*: in the sense of *constituent*.

823. *Indigenas*: natives—those born in the country.

825. *Vocem*: language. The meaning is: do not order the men to change their language, or their dress.

827. *Romana propago sit*: let the Roman offspring be powerful, by Italian valor: i. e. let all the future glory and grandeur of the Romans be grafted on the valor of the Latins. *Propago*: in the sense of *proles*.

829. *Repertor*: in the sense of *auctor vel pater*.

830. *Et germana Jovis*: Ruvius and some others read *et*, in the place of *et*. Heyne reads *et*.

831. *Volvis*: why dost thou roll such mighty, &c.

832. *Submitte*: restrain—curb.

833. *Victusque tuis* Do, quod vis ; et me, victusque volensque, remitto.
precibus Sermonem Ausonii patrum moresque tenebunt :
 835. *Corpore Latini* Utque est, nomen erit : commixti corpore tantum 836
populi Subsident Teucris : morem ritusque sacrorum
 Adjiciam : faciamque omnes uno ore Latinos.
 838. *Videbis genus* Hinc genus, Ausonio mixtum quod sanguine surget,
ortum hinc Supra homines, supra ire Deos pietate videbis.
 Nec gens ulla tuos æquè celebrabit honores. 840
 Annuit his Juno, et mentem lætata retorsit
 Interea excedit cælo, nubemque reliquit.
 843. *Genitor Deorum* His actis, aliud genitor secum ipse volutat
ipse Juturnamque parat fratris dimittere ab armis
 845. *Dicuntur esse ge-* Dicuntur geminæ pestes, cognomine Diræ ; 846
minæ Quas, et Tartaream Nox intempesta Megæram,
 Uno eodemque tulit partu ; paribusque revinxit
 Serpentum spiras, ventosasque addidit alas.
 Hæ Jovis ad solium, sævique in limine regis
 Apparent, acuntque metum mortalibus ægris ; 850
 851. *Morbæque ho-* Si quando letum horricum morbosque Deum rex
minibus Molitur, meritas aut bello territat urbes.
 Harum unam celerem demisit ab æthere summo
 Jupiter, inque omen Juturnæ occurrere jussit.
 Illa volat, celerique ad terram turbine fertur, 855
 Non secus, ac nervo per nubem impulsa sagitta ;
 Armata sævi Parthus quam felle veneni,

NOTES.

833. *Remitto me* : I surrender myself—I give myself up to your entreaties and your tears.

834. *Sermonem* : in the sense of *linguam*.

836. *Subsident* : shall settle in Latium. Valpy says, "shall take the lower places." Heyne says, *infimum locum occupent*. *Morem ritusque* : in the sense of *modos ceremoniasque religionis*. This alludes to the introduction of the worship of the *Penates* and of *Vesta* into Italy, by *Eneas*. Heyne takes *sacrorum* in the sense of *religionis*.

837. *Uno ore* : of one language. The prep. *è* is understood. I will cause both nations to be incorporated under the general name of Latins, and to use one and the same language.

839. *Ire supra Deos*. This is a most extravagant compliment to the Cæsars, from the mouth of Jove. Rûsius says, *superare Deos*, in which Heyne agrees. Davidson says, "exalted above gods."

840. *Nec ulla gens*. Juno was highly honored among the Romans, particularly by the women. A magnificent temple was built to her upon mount Aventinus, in which Scipio deposited her statue that he brought from Carthage.

841. *Retorsit* : in the sense of *convertit*. Heyne says, *inflexit vel mutavit*.

845. *Diræ*. The furies were three in number, *Tisiphone*, *Megara*, and *Alecto*. Two of them stand before the throne of Jove, to be the ministers of his vengeance

upon guilty men. *Cognomine* : in the sense of *nomine*.

846. *Nox intempesta* : dead, inactive night, unseasonable for business, and when there is nothing stirring. Rûsius says, *profunda nox*.

848. *Ventosas alas* : wings of the wind—swift as the wind.

849. *Sævi regis*. *Sævus* is not the habitual character of Jove. It is only what he assumes, at times. The meaning is : *when he is in wrath*.

850. *Apparent* : they appear. They give their attendance, as the ministers of his will. *Acunt* : in the sense of *excitant*. *Ægris*. Rûsius says, *miseris*.

852. *Meritas* : deserving, or meriting punishment—guilty. *Molitur* : in the sense of *parat*.

854. *In omen* : for an omen, or portentous sign. *Quasi portentum*, says Rûsius.

856. *Impulsa* : in the sense of *missa*. *Est* is understood. *Non secus ac* : no otherwise than—just so as—just as.

857. *Felle sævi veneni* : with the essence of strong poison. Valpy says, "with bitter poison." Davidson renders the words, "with the quintessence of malignant poison." *Armata* : imbued—impregnated—tinged. It was usual with barbarous nations to dip the point of their arrows, and other missile weapons, into poison, in order to render their wounds incurable. The Parthians were celebrated archers. The

- Parthus sive Cydon, telum immedicabile torsit;
 Stridens, et celeres incognita transilit umbras.
 Talis se sata Nocte tulit, terrasque petivit.
 Postquam acies videt Iliacas, atque agmina Turni,
 Alitis in parvæ subito collecta figuram,
 Quæ quondam in bustis, aut culminibus desertis
 Nocte sedens, serûm canit importuna per umbras :
 Hanc versa in faciem, Turni se pestis ad ora
 Fertque refertque sonans, clypeumque everberat alis.
 Illi membra novus solvit formidine torpor :
 Arrectæque horrore comæ, et vox faucibus hæsit.
 At, procul ut Diræ stridorem agnovit et alas,
 Infelix crines scindit Juturna solutos,
 Unguibus ora soror fœdans, et pectora pugnīs.
 Quid nunc te tua, Turne, potest germana juvare ?
 Aut quid jam miseræ superat mihi ? quæ tibi lucem
 Arte morer ? talin' possum me opponere monstro ?
 Jam jam linquo acies. Ne me terrete timentem,
 Obscænæ volucres : alarum verbera nosco,
 Letalemque sonum : nec fallunt jussa superba
 Magnanimi Jovis. Hæc pro virginitate reponit '
 Quò vitam dedit æternam ? cur mortis adempta est
 Conditio ? Possem tantos finire dolores
 Nunc certè, et misero fratri comes ire per umbras '
 Immortalis ego ! Aut quicquam mihi dulce meorum
 Te sine, frater, erit ! O quæ satis alta dehiscat
858. Parthus, *enquam*.
 sive Cydon torsit *in-*
quam immedicabile te-
 lûm; *illa* stridens
 860 862. *Ille* collecta est
 in
 865 865. *Dira* pestis versa
 in
 868. Comes *sunt*
 870 870. Ut Juturna infe-
 lix soror Turni procul
 agnovit
 875 876. O vos, obscænæ
 volucres
 878. Reponit-*ne* hæc
 mihi pro virginitate
 880 *crepid*
 883. Quicquam meo-
 rum bonorum erit dulce

NOTES.

- word *Parthus*, by the repetition of it, is made emphatic.
858. *Immedicabile*: inflicting an incurable wound. *Cydon*: an inhabitant of the city Cydon, or Cydonia, in Crete, founded by a colony from Samos. *Hodie, Canes*. The Cretans were celebrated archers.
859. *Transilit*: in the sense of *transsurrit*.
860. *Sata*: in the sense of *nata vel nata*.
862. *Parvæ alitis*: of a small bird: small in comparison with the size of the goddess. *Subitè*. This is the common reading.—Heyne has *subitam*. *Collecta*: in the sense of *contracta*.
863. *Bustis*: in the sense of *sepulchris*.
864. *Importuna*: in the sense of *importuna*. The bird here meant is the owl, which is the only fowl that sings in the night. *Serûm*: late—in reference to the time of her singing.
866. *Pestis fertque*: the fury flies forward and backwards before the face of Turnus, screaming horribly. *Fertque refertque se*: she advances and retreats.
867. *Novus*: unusual—new. *Solvit*: in the sense of *debilitat*.
869. *Stridorem et alas*: in the sense of *stridorem alarum*: the noise, or whizzing of her wings.
871. *Fœdans*: tearing her face, &c.
872. *Quid*: Rûmus says, *quomodo*.
874. *Morer*: can I prolong. *Lucem*: in the sense of *vitam*.
875. *Jam, jam, &c.* This is in imitation of Homer, who makes Apollo quit the field just before Hector is slain by Achilles.—*Acies*: the fight—the field of battle.
876. *Obscænæ*: inauspicious—of ill omen. *Verbera*: the strokes—flapping of your wings.
878. *Hæc reponit*. Jove had an amour with Juturna; and as a reward for her violated virginity, he conferred upon her immortality. See verse 141, supra. *Reponit* in the sense of *reddidit vel dat*. *Superba*: in the sense of *sava vel dura*.
879. *Adempta est*: taken away from me. *Què*: why—for what purpose. Some copies have *cur*.
880. *Possem*: I wish I could—O! that I could end, &c.
881. *Certè*: at least—surely.
882. *Immortalis*: This is the reading of Heyne. Valpy and Rûmus read *mortalis*. This will make a difference in the sense. It will strip the words of any expression of strong passion on the part of Juturna. It implies that if she were mortal, she would accompany her brother to the shades below. *Aut*: Valpy and Rûmus read *haud*. Heyne reads *aut*, with an interrogation. Rûmus and Valpy read without any.
883. *Satis alta*: sufficiently deep

- Terra mihi, Manesque Deam demittat ad imos !
 885. Dea effata tan- Tantum effata, caput glauco contextit amictu, 886
 tum Multa gemens, et se fluvio Dea condidit alto.
 Æneas instat contrâ, telumque coruscat
 Ingens, arboreum, et sævo sic pectore fatur:
 Quæ nunc deinde mora est ? aut quid jam, Turne, re-
 tractas ?
 Non cursu, sævis certandum est cominûs armis. 890
 Verte omnes tete in facies ; et contrahe quicquid
 892. Opta te sequi Sive animis, sive arte, vales : opta ardua pennis
 Astra sequi, clausumque cavâ te condere terrâ.
 894. Ille Turnus quas- Ille, caput quassans : Non me tua fervida terrent
 -sas caput, ait : O ferox Dicta, ferox : Di me terrent, et Jupiter hostis. 895
 hostis Nec plura effatus ; saxum circumspicit ingens,
 Saxum antiquum, ingens, campo quod fortè jacebat,
 Limes agro positus, litem ut discerneret arvis.
 899. Vix bis sex lecti Vix illud lecti bis sex cervice subirent,
 homines subirent illud Qualia nunc hominum producit corpora tellus. 900
 saxum
 901. Ille heros, insur- Ille manu raptum trepidâ torquebat in hostem,
 gens altior, et concitus Altior insurgens, et cursu concitus heros.
 cursu torquebat illud Sed neque currentem se, nec cognoscit euntem,
 Tollentemve manu, saxumque immane moventem
 Genua labant : gelidus concrevit frigore sanguis. 906
 Tum lapis ipse viri, vacuum per inane volutus,
 907. Nec evasit totum Nec spatium evasit totum, nec pertulit ictum.
 spatium viri, nec Ac velut in somnis, oculos ubi languida pressit
 Nocte quies, nequicquam avidos extendere cursus

NOTES.

884. *Demittat*: send me a goddess, &c. Ruseus says, *detrudet*. *Arboreum*: massy as a tree—like a tree.

890. *Certandum est*: the contest is to be decided in close fight, not at running. *Sævis*: in the sense of *duris*.

891. *Facies*: in the sense of *formas*. *Contrahe*: in the sense of *collige*.

892. *Opta*: desire—wish to ascend to. *Sequi*: in the sense of *ascendere*.

894. *Fervida*: in the sense of *superba*.

898. *Limes agro*: placed as a limit or boundary to the land. *Discerneret*: that it might terminate (prevent) disputes about the fields. Davidson says, "to distinguish the controverted bounds of the fields."

899. *Bis sex lecti*, &c. Here the poet had two passages of Homer in his eye: Iliad v. 302, where Diomedes throws a stone at Æneas, such as two men in Homer's time could hardly have wielded: and Iliad, lib. xxi. 405, where Minerva gives Mars a blow with a stone that was set for a landmark. These, and some other imitations, discover less judgment and correctness, than is to be seen in the rest of the poet's works. This stone, which our hero wields with so much ease, the poet informs us was so large that twelve men, in his time, would have scarcely been able to carry it upon their shoulders! Homer makes his heroes throw stones when

they have no other weapons. Turnus has his trusty sword, but there is no mention made of it. Jove prevents him from the use of it.

903. *Sed neque cognoscit se*: so disordered in his senses, that he does not perceive himself to be running, &c. The fury had deprived him not only of his strength of body, but of the powers of his mind. Heyne says, *videt solitas vires sibi deesse*.

905. *Concrevit*: hath congealed—grown thick. *Frigore*: may mean the fear and consternation, occasioned by the fury, by metonymy. This appears better than to take it for cold or chilliness. That idea is expressed by *gelidus*.

906. *Per vacuum inane*: moved through the empty air. *Inane*: in the sense of *ærem*. *Viri*. Servius connects *viri* with *lapis*; but it ill suits the place. Its proper place is after *spatium*, implying that the stone, passing or thrown through the air, did not go the whole distance to Æneas, but fell short of him, and consequently did not give him a blow. Ruseus connects *totum* with *ictum*; but improperly: for that would imply that the stone gave Æneas a partial stroke; but it is plain it did not hit him at all, since it did not reach him. Heyne takes *viri* with Servius, in the sense of *Turni*. Ruseus connects it with *spatium*.

909. *Avidos cursus*: the fond races—the

videmur, et in mediis conatibus ægri
limus: non lingua valet, non corpore notæ
unt vires, nec vox nec verba sequuntur.
irno, quâcunque viam virtute petivit,
ssum Dea Dira negat. Tum pectore sensus
atur varii. Rutulos aspectat et urbem;
aturque metu; telumque instare tremiscit.
quò se eripiat, nec quâ vi tendat in hostem,
urruſ usquam, videt, aurigamque sororem.
ictanti telum Æneas fatale coruscet,
us fortunam oculis; et corpore toto
is intorquet. Murali concita nunquam
ento sic saxa fremunt, nec fulmine tanti
tant crepitus. Volat atri turbinis instar
m dirum hasta ferens; orasque recludit
æ, et clypei extremos septemplex orbes:
edium stridens transit femur. Incidit ictus
ad terram duplicato poplite Turnus.
usurgunt gemitu Rutuli, totusque remugit
circum, et vocem latè nemora alta remittunt.
milis supplexque oculos, dextramque precantem,
idens, Equidem merui, nec deprecor, inquit: 931
sorte tuâ. Miseri te si qua parentis
re cura potest, oro, (fuit et tibi talis
ses genitor) Dauni miserere senectæ;
seu corpus spoliatum lumine mavis,
meis. Vicisti: et victum tendere palmas
ui videre: tua est Lavinia conjux.
ûs ne tende odiis. Stetit acer in armis

910

915

917. Nec videt quo
eripiat

919. Turnus sic cunctan-
tanti

920

925

931. Nec deprecor
mortem

932. Si qua cura mi-
seri parentis

933. Oro ut tu misere-
re

935

935. Et redde me meis
amicis sine virum, seu
tu mavis, redde meum
corpus

NOTES.

in which we are intent, and eager in
suit.

Ægri: weak—faint from our great
na. Succidimus: in the sense of defi-

Notæ: in the sense of solita. Con-
in the sense of corpori, the dat.

Quacunque virtute: by whatever
of) valor he sought the way of at-
z Æneas, or of making his escape.

Sensus: thoughts. Vertuntur: in the
of volvuntur.

Cunctatur: he hesitates—he knows
at to do—he is at a stand.

Tendat: in the sense of irruat.

Coruscet: in the sense of vibrat.

Soritus fortunam oculis: Servius ex-
these words thus: Æneas oculis ele-
ne locum ad ferendum, quem fortuna
xerat vulnere. Fortunam in this sense,
re same import with locum vulneris.
is of the same opinion. Ruvius says,
acitatem.

Murali tormento: this was an engine,
hine for battering the walls of cities,
throwing missive weapons. Conclita:
is, or sent.

Nec tanti crepitus: nor do such

mighty peals burst from the thunder. Cre-
pitus: properly a roaring or crashing. Dis-
sillant: in the sense of eduntur vel excitantur.
Instar: like a black whirlwind—swift
as a whirlwind.

924. Recludit: opens or penetrates the
extremity of his coat of mail. Ora: the
edge or border of any thing. Exitium: in
the sense of mortem.

925. Extremos orbes: by this we are to
understand the lower part of the shield.
Septemplex: having seven folds or plates
of brass.

926. Ictus: in the sense of percussus, vel
vulneratus.

927. Duplicato poplite: upon his bended
knee. Heyne says, inflexo genu.

929. Remittunt: echo—return the sound
Vocem: in the sense of sonum.

931. Deprecor: nor do I entreat that you
should spare me.

932. Sorte: in the sense of fortuna. Mi-
seri: in the sense of infelicitis.

935. Redde me meis, &c. Turnus confesses
himself vanquished; and entreats Æneas
to send him back to his father and friends;
but if he choose rather (mavis) to deprive
him of life, in that case, that he would send

	<i>Aeneas, volvens oculos, dextramque repressit.</i>	
940. <i>Sermo Turni</i>	<i>Et jam jamque magis cunctantem flectere sermo</i>	940
<i>imperat flectere Aeneas</i>	<i>Cœperat; infelix humero cùm apparuit alto</i>	
<i>cunctantem</i>	<i>Baltus, et notis fulserunt cingula bullis,</i>	
	<i>Pallantis pueri; victum quem vulnere Turnus</i>	
	<i>Straverat, atque humeris inimicum insigne gerebat</i>	
	<i>Illo, oculis postquam sævi monumenta doloris,</i>	945
	<i>Exuviasque hausit, furiis accensus et irâ</i>	
947. <i>At: Tu-ne in-</i>	<i>Terribilis: Tu-ne hinc-spoliis, indute, meorum</i>	
<i>dute spoliis meorum</i>	<i>Eripiare mihi? Pallas te hoc vulnere, Pallas</i>	
<i>amicorum</i>	<i>Immolat, et poenam scelerato ex sanguine sumit.</i>	
	<i>Hoc dicens, ferrum adverso sub pectore condit</i>	950
	<i>Fervidus. ast illi solvuntur frigore membra,</i>	
	<i>Vitaque cum gemitu fugit indignata sub umbras.</i>	

NOTES.

his dead body to them, that it might be treated according to the rites of his country.

940. *Flectere*: to turn or change him.

Rusus says, *commovere*.

941. *Infelix*: inauspicious—unfortunate. It had proved so to Pallas, whom Turnus slew: it now proves so to Turnus, who in turn is slain by Aeneas. *Atte*: this is the reading of Heyne and Davidson. Rusus and Valpy read *ingens*, referring to the belt (*beltus*) of Pallas, which Turnus wore upon his shoulders. *Atte*: refers to Turnus. This last is the best. *Bullis*: studs or bosses. Rusus says, *clavis*.

943. *Pueri*: in the sense of *juvenis*.

944. *Insignis*: in the sense of *ornamentum*.

945. *Hausit oculis*: he saw. *Sævi doloris*: the death of Pallas caused excessive grief to Aeneas; and from the moment that he heard of his fall, he vowed vengeance on Turnus. The sight of these memorials, these spoils, of his friend, roused him into fury. He had otherwise, perhaps, spared his suppliant. *Hausit*: in the sense of *vidit*.

947. *Indute*: voc. agreeing with *tu*, from the verb *induo*: clad. *Meorum*: of my friends: namely, Pallas.

948. *Eripiare*: the passive is here used in the sense of the middle voice of the Greeks: canst thou rescue thyself from my hands?

949. *Scelerato*: devoted. Rusus says, *impis*, in reference to his having slain Pallas. Heyne is of the same opinion. *Immolat*: sacrifices you to the gods below.

951. *Fervidus*: in the sense of *ardens*. *Illi*: in the sense of *illius*. *Frigore*: with the chill of death.

952. *Indignata cum gemitu*. Heyne takes this in the sense simply of *gemitus* vel *moerens*.

Mr. Davidson observes, the conclusion of this beautiful poem is unworthy of the dignity of the subject. And if Virgil had lived to finish it to his mind, he would, in all probability, have given it a more elegant termination.

QUESTIONS.

What is the condition of the troops of Turnus at the opening of this book?

What resolution does he take in consequence of that?

Does Latinus endeavor to dissuade him from the combat?

What is the character of his address to him?

What effect had it upon Turnus?

Does he refuse to give up Lavinia to Aeneas?

What is the character of the reply of Turnus?

Is it characteristic of the soldier and the patriot?

Did the queen also, endeavor to dissuade him?

What arguments did she use for that purpose?

Did Lavinia hear this conversation of her mother with Turnus?

What effect had it upon her?

Did Turnus behold this blush upon her cheek?

Did he consider it indicative of her love?

What effect had it upon the hero?

What resolution did he instantly take?

Whom did he send to acquaint Aeneas of that resolution?

When was the time appointed for the combat?

What did Turnus in the mean time?

What preparations were made upon the field?

For what purpose do they erect altars?

Who were the parties to this league?

What did Juno do to prevent its execution?

at place does Juturna repair?
 form does she assume?
 her object in repairing to the field
 ?
 effectually roused the Rutulians to

was that prodigy or omen?
 was the first to observe it?
 did Tolumnus interpret it?
 was this Tolumnus? What effect
 upon the minds of the Italians?
 cast the first javelin? Whom did

immediately followed?
 became of Latinus?
 did Æneas upon this emergency?
 e wounded? Is it known by whom
 nd was inflicted?
 effect had this upon the Trojans?
 s juncture, what course did Turnus

feats of valor does the hero perform?
 vere among the first that he killed?
 became of Æneas?
 attempted to extract the arrow?
 was this Iapis?
 om is it said, he was instructed in
 ing art?
 e able to effect a cure?

om was the hero finally cured?
 did Venus obtain the plant?
 is the name of it?
 was the state of the battle, while
 as in his camp?
 he returned to the fight, was the
 victory turned?
 does he seek to engage?
 reverted from meeting with Turnus?
 om is he prevented?
 did she accomplish it?
 s juncture, what is the state of the

ing himself baffled by Turnus, what
 n does Æneas take?
 did he do previous to the assault?
 g animated his men, did they take
 n of the city?
 e was Turnus in the mean time?
 effect had this upon the queen?
 became of her?
 brought the news to Turnus of the
 of the city, and the death of the

What effect had it upon his mind?
 What course did he take?
 Upon the arrival of Turnus, did the Tro-
 jans instantly desist from the assault?
 How did the heroes commence the com-
 bat?

After that, what did they do?
 What misfortune happened to Turnus?
 Had he omitted to take his own sword?
 By whom was his sword made?
 How did he save his life at that juncture?
 Was he pursued by Æneas?

Did he call for his heavenly tempered
 sword?

By whom was it restored to him?
 What favor did Venus do for Æneas at
 the same time?

Having recovered their arms; do the he-
 roes prepare for a second assault?

At this moment, which side did Jove fa-
 vor?

What course did he pursue?
 Whom did he send to the field of battle?
 What form did the fury assume?

What does she do?
 What effect had her sound upon Juturna?
 What did she instantly do?

Did she utter any tender expressions for
 her brother?

What effect had the fury upon Turnus?
 Æneas calls upon Turnus no longer to

decline the fight; and what reply does he
 make him?

Does he express any signs of fear for him?
 Whom then does he fear?

Does Turnus forget that he has his trusty
 sword?

With what does he attempt to assault
 Æneas?

What was the size of the stone?
 Did it reach his antagonist?

Why did it not?
 At this moment, what did Æneas do?

Did the spear wound Turnus?
 Where did it wound him?

Does he acknowledge himself conquered?
 Does he relinquish his claim upon Lavi-

nia?
 What favor does he ask of the victor?

Was he about to spare his life also?
 Why did he not spare it?

What does Mr. Davidson observe of the
 ending of this book?



A TABLE OF REFERENCE

TO THE NOTES.

Abbreviations Ecl., Geor., and Æn., stand for *Eclogues*, *Georgics*, or *Æneid*. Thus, Ecl. 32, refers to the fourth Eclogue, and note upon the thirty-second line: and Geor. refers to the third book of the *Georgics*, and note upon the seventh line: and so Æneid.

A.

yllis,	Ecl. i.	31	Assaracus,	Geor. iii.	35	Amasoniam,	Æn. v.	311
ta,		40	Alburnum,		146	Amycus,		573
n,		62	Asylas,		146	Atya,		566
ion,	ii.	24	Aquarius,		304	Ardentes oculos,		648
edon,	iii.	37	Amycle,		343	Antenna,		589
nedes,		40	Amello,	iv.	271	Androgei,	vi.	20
s,	x.	1	Ambrosia,		415	Aureus ramus,		157
is,	iii.	40	Alba Longa,	Æn. i.	7	Ajax,		470
a,		59	Adira,		10	Adrasti,		479
o,	iv.	6	Achilles,		30	Antenorides,		483
		10		ii.	542	Aloidas,		562
	Æn. iv.	143	Argivi,	i.	40	Animas quibus,		713
autas,	vi.	398	Ajax,		40			748
ta,	Ecl. iv.	35			41	Alcidas,		501
	v.	11		ii.	414	Ancus Martius,		515
sta,	vi.	61	Antenor,	i.	242	Alii excedunt,		547
m,	vii.	42	Assaraci,		284	Aurunci,	vii.	205
usa,	ix.	47	Argos,		284	Adytum,		289
	x.	1		vi.	838	Amata,		360
	Geor. iv.	344	Atridas,	i.	458	Acrisius,		372
us,	Æn. iii.	696	Adytum,		506	Ardea,		372
	Ecl. x.	2		ii.	115	Amsancti,		565
	Geor. iii.	19	Arctarus,	i.	744	Argylla,		632
ppe,	Æn. iii.	696		iii.	516	Amasenius,		665
is,	Ecl. x.	11	Acies,	ii.	30	Acies,		665
ois,		18	Amens,		314		xi.	496
		57	Astyanacta,		457	Amiterna cohort	vii.	710
	Geor. i.	9		iii.	489	Allia,		717
us,	iv.	372	Ariete,	ii.	492	Ausones,		726
	i.	14	Antandros,	iii.	6	Aclides,		730
me,	iv.	317	Arcitenens,		75	Abella,		740
	i.	18	Actia litora,		280	Angitia,		759
rus,	iv.	247	Andromache,		294	Arctia,		762
tiades	i.	68			297	Asylum rettulit,	viii.	342
n,		138			482	Argiletum,		345
		158	Auspiciis,		374	Agyllina,		479
		246	Achemenides,		606	Anser,		655
ne,		222			607	Ancile,		664
is,	Æn. vi.	28			690	Actia bella,		671
ra,	Geor. i.	244	Aggras,		703			675
		249	Ala,	iv.	121			678
	Æn. iv.	585	Ammons,		198	Agrippa,		682
	vi.	535	Atlantis duri,		247	Antonius,		685
	Geor. i.	383		Geor. i.	138	Augustas,		714
ta,	ii.	152	Aulide,	Æn. iv.	426	Araxes,		728
us,		161	Arma,	v.	15	Annuat id,	ix.	104
	Æn. iii.	442		vi.	353	Ariaba,		284
	iv.	512	Acestes,	v	30	Adversal,		412
	vi.	243	Anima—umbra,		80	Alba parma,		548
io,	Geor. ii.	465	Agger,		273	Ascanius—Julus,		641

Ascanius-Iulus, <i>Æn.</i> ix.	643	Cremona,	<i>Ecl.</i> ix.	28	Ceraunia,	<i>Æn.</i> iii.	506
Amenta,	665	Cycni,		29	Canlonis,		553
Atthesim,	680	Chaonia,	<i>Geor.</i> i.	8	Camarina,		701
Apertas Alpes,	x.	Chalybes,		58	Cœus,	iv.	179
Arpi,	28	Corybantes,		121	Cithæron,		303
Aniathus,	51	Curites,		iv. 150	Caucasus,		385
Atra face,	77		<i>Æn.</i> iii.	111	Convexa,		451
Anchemolium,	389			131	Chaos et nox,		510
Amyclæ,	564	Cœum,	<i>Geor.</i> i.	279	Carcer—Mota,	v.	144
Antiquus ager est,	xi.	Cyllenius,		336	Cavæ,		340
Aufidus,	405	Caystrus,		383	Cæstus,		379
Ala,	604	Cyclopea,		471	Carpathium,		585
Aruns debitus,	759		<i>Æn.</i> iii.	569	Cuneos,		664
	793		vi.	630	Consanguineo,		771
	806		viii.	416	Chalcis,	vi.	17
Aciei ferri,	880	Cothurnus,	<i>Geor.</i> ii.	9	Cecropidæ,		21
Anteirent,	xii.	Clitumnus,		146	Castor et Pollux,		121
Angurium,	257	Camillus,		169	Cupressos,		216
Apollo,	393	Capua,		169	Chaos,		285
Aversos morti,	464	Canis,		353	Centaurs,		286
Athos,	701	Cynthus,	iii.	36		viii.	293
Apeninus,	703	Cocytus,		38	Chimæra,	vi.	288
			<i>Æn.</i> vi.	132	Cortina,		347
B.			<i>Geor.</i> iii.	43	Charon,		392
Bacchus,	<i>Ecl.</i> v.	Cithæron,		550	Cœneus,		448
Boreas,	vii.	Chiron,	iv.	129	Camillus,		825
Bruma,	<i>Geor.</i> i.	Corycium,		270	Corintho,		886
Bootes,	229	Centaurea,		270	Capitolia,		836
Balearides,	309	Cui nomen,		270	Cato,		841
Bactra,	ii.	Canopi,		287	Cornelius Cossus,		841
Bœneus,	138	Clymene,		345	Celtiberi,		842
Bœneus,	180	Carpathio,		387	Cincinnatus,		844
Bœsiridis,	iii.	Charon,		502	Campis æris,		887
Biremia,	<i>Æn.</i> v.	Carthago,	<i>Æn.</i> i.	14	Cajeta,		900
Bijugo,	144			339	Corythi,	vii.	209
	x.		iv.	1	Calydona,		306
Buten,	v.			213	Crinem pascere,		391
Bebrycia,	373	Charybdis,	i.	200	Crimine,		577
Brachia,	829		iii.	420	Cæculus,		678
Bellua Lernæ,	vi.	Convexo,	i.	310	Cimini,		697
Burutus,	818			607	Clausus,		707
Bigia,	vii.	Conjux,		54	Caspariam,		714
Bellona,	319	Cyprum,		622	Cateias,		741
Bactra,	viii.	Calchas,	ii.	100	Circæum jugum,		799
Berecynthia,	ix.	Cassandra,		246	Camilla,		806
	82	Creusa,		760			808
	619			773	Cuspide,		817
Betias-Pandarus,	674			711	Cacus,	viii.	172
Baiæ,	710	Creta,	iii.	104			194
Boreæ,	x.	Cybele,		111	Capitolium,		347
	xii.			787	Cocles,		346
Busta,	385			104	Clœlia,		651
Bis sex lecti,	xi.	Cycladas,	vi.	784	Catilina,		668
	xii.		iii.	74	Catonem,		670
C.				127	Cleopatra,		685
Calamo,	<i>Ecl.</i> i.	Corytus,		170	Cycladas,		692
Conon,	iii.	Corythus,		335	Cares,		725
Cumæ,	iv.	Chaonia,		386	Cingere, mœnia,	ix.	160
	<i>Æn.</i> vi.	Circæ,	v.	864	Corona—acies,		508
Codrus,	<i>Ecl.</i> v.		vii.	10		xi.	475
Curru,	29			19		xii.	744
Cereæ,	79			282	Cui Remulo,	ix.	593
	<i>Æn.</i> ii.	Claustra Pelori,	iii.	410	Citharæ,		776
	iv.			412	Capua,	x.	145
Caucasus,	<i>Ecl.</i> vi.	Chlamydem,	iii.	484	Cinyra—Cupavo,		186
Clytemnestra,	<i>Æn.</i> xi.		iv.	137	Cycnus,		186

609

40

TABLE OF REFERENCE

<i>Furor furor</i> , <i>Æn.</i> xii. 680	<i>Helleboros</i> , <i>Geor.</i> iii. 451	<i>Iberi</i> , <i>Geor.</i> iii. 453
<i>Felle aevi veneni</i> , 687	<i>Heros</i> , iv. 118	<i>Indi</i> , iv. 293
	<i>Hydaspes</i> , 211	<i>Æn.</i> vi. 798
	<i>Hypasus</i> , <i>Geor.</i> iv. 370	vii. 606
	<i>Hector</i> , <i>Æn.</i> i. 99	viii. 706
	xii. 440	<i>Inferias</i> , <i>Geor.</i> iii. 61
<i>Galata</i> , <i>Ecl.</i> i. 31	<i>Harpalyce</i> , i. 317	iv. 543
<i>Glaucus</i> , vi. 74	<i>Hesperiam</i> , 530	<i>Æn.</i> i. 4
<i>Geor.</i> i. 437	<i>Helenus</i> , 550	ii. 612
<i>Æn.</i> v. 523		
<i>Hel. vi.</i> 72	<i>Hecubam</i> , 567	<i>Invisum genus</i> , i. 28
<i>Galus</i> , x. 6	vi. 525	<i>Illyricos</i> , 293
<i>Ganges</i> , <i>Geor.</i> ii. 137	x. 92	<i>Idus</i> , 297
<i>Gangarides</i> , <i>Æn.</i> 27	<i>Hecubam</i> , 501	v. 558
<i>Geta</i> , 453	vii. 330	i. 274
<i>Galeas</i> , iv. 126	<i>Hospitum</i> , 15	vi. 777
<i>Galbanum</i> , 264	<i>Harpys</i> , 212	i. 450
<i>Galla</i> , 267	vii. 119	xi. 34
<i>Ganymedes</i> , <i>Æn.</i> i. 28	<i>Helenum</i> , 324	i. 104
v. 252	<i>Hermionem</i> , 328	ii. 187
<i>H. 616</i>	<i>Hospita aquora</i> , 377	328
<i>Gracivus</i> , vii. 341	<i>Myrcania</i> , iv. 365	<i>Idomeneas</i> , <i>Æn.</i> iii. 12
<i>Geta</i> , iii. 35	vii. 604	401
	vi. 511	<i>Ithaca</i> , 272
	609	<i>Inspirata</i> , 272
<i>Germine parentis</i> , <i>Æn.</i> 180	v. 190	<i>Inanis Tumulus</i> , 294
	492	<i>Inventa sua</i> , 295
<i>Gela</i> , 181	758	295
<i>Getales</i> , iv. 40	<i>Hercules</i> , vi. 123	<i>Intempesta nox</i> , 558
	395	<i>Jussu Heleni</i> , 606
<i>Gravidam imperia</i> , v. 128	801	<i>Iarbas</i> , iv. 39
x. 339	viii. 283	i. 181
<i>Gryneus</i> , iv. 345	<i>Iris</i> , vi. 845	vii. 708
<i>Gnosia</i> , v. 306	x. 11	v. 608
<i>Geryon</i> , vi. 289	vii. 641	<i>Ionio mari</i> , i. 181
vii. 661	684	<i>Imberturbidus</i> , 694
viii. 202	716	<i>Ino</i> , 623
vi. 483	720	<i>Icarus</i> , vi. 14
<i>Glaucum</i> , 792	724	27
<i>Genus Divi</i> , 793	761	<i>Incertam Lunam</i> , 270
<i>Augustus</i> , 793	viii. 157	<i>Ignem simplicis</i> , 747
<i>Gracchi</i> , 842	ix. 668	<i>In</i> , 810
<i>Geminæ portæ</i> , 898	x. 239	<i>Infelix pater</i> , 829
<i>Gabinæ</i> , vii. 682	xi. 661	<i>Italus</i> , vii. 178
<i>Gaea</i> , viii. 662	xii. 945	<i>Jugalis</i> , 320
<i>Gelonos</i> , 725		<i>Janus</i> , 610
<i>Ganges</i> , ix. 30		617
<i>Graviscæ</i> , x. 184		789
<i>Gargani</i> , xi. 247		
		<i>Io</i> , 314
		<i>Indegenæ</i> , viii. 314
		xii. 833
		viii. 392
		<i>Ignæ rima</i> , 710
		<i>Iapyge</i> , ix. 583
		<i>Iberia</i> , 630
		<i>Idæa</i> , 716
		<i>Inarime</i> , 776
		<i>Intendere numeros</i> , 776
		<i>Idaliûm</i> , x. 51
		<i>Ille-hic</i> , 180
		760
		<i>Ilva</i> , xii. 342
		x. 173
		<i>Ismara</i> , 351
		<i>Infula</i> , 338
		<i>Ille apex</i> , 707
		xi. 809
		<i>Inferias imbris</i> , 809

TABLE OF REFERENCE.

611

Ar, urna, s, contraria, rmis leti, robust, ortuna, e, lix,	Æn. xi. 247 xii. 140 393 487 603 Geor. i. 145 Æn. xii. 687 864 906 941	Lucretia, Latinus, Laurens, Laurentum, } Lymphata, Lupercal, Luperci, Lycæum, Lupam foetam, Lelegas, Legio,	Æn. vi. 848 vii. 45 50 xii. 164 vii. 63 377 viii. 343 343 344 630 725 ix. 368 xii. 563 ix. 535 x. 155 185 xi. 701 x. 798 819 xi. 265	Mensas, Magna Græcia, Manes, Mauritania, Mæconia mitra, Mercurius, Magalia, Males, Mæander, Mens, Minos, Minotaurus, Massylom, Misenus, Malesuada fames, Momet urnam, Menelaus,	Æn. ii. 257 iii. 396 563 iv. 387 vi. 743 x. 39 xii. 674 iv. 206 216 252 259 v. 193 250 vi. 11 20 431 24 60 164 ix. 715 vi. 270 432 525 xi. 262 vi. 667 798 855 869 883 vii. 317 372 393 603 648 viii. 482 x. 71 908 vii. 691 x. 354 735 xii. 289 vii. 726 750 817 viii. 284 499 ix. 546 viii. 642 652 727 ix. 218 x. 206 xi. 259 759 266 870 xii. 296 606 657 921
L.					
urcalia—Lycæ, na, s, ro, fer, e, on, nedon, inus, res, thæ, der, t, s, a, nium, os, a, na, oon, us, us Tibris, urge, ate, am, eum, obscura, e sortes, tis adductis, am, en, Trojæ, rinthus, Apollinæres, gæva sacerdos, lamia, tes, in, aia, am,	Ecl. ii. 31 iv. 10 Geor. iii. 60 Ecl. iv. 56 v. 75 viii. 17 Geor. i. 78 138 502 ii. 161 Æn. iii. 442 Geor. ii. 163 iii. 115 Æn. vi. 601 vii. 307 Geor. iii. 258 264 344 Æn. v. 744 viii. 548 Geor. iv. 211 Æn. i. 2 118 339 502 ii. 40 201 Æn. ii. 693 Ecl. i. 18 Æn. ii. 782 iii. 14 214 467 vii. 639 iii. 706 iv. 81 346 v. 141 260 316 553 589 590 vi. 70 321 Ecl. iv. 4 Æn. vi. 447 529 746 763 301	Malum, Myrtus, Musæ, Murex, Myricæ, Mænalus, Medea, Mars, Minerva, Mysia, Monstrum, Melicertes, Media, Massicus, Marsi, Mantua, Molorchus, Milesus, Mæotis, Molossus, Melampus, Melissæ, Mantilia, Mycenæ, Mercati solum, Manus artificum, Memnon, Monsæ, Myrmidones, Mœnia,	Ecl. ii. 51 54 vii. 62 iii. 60 iv. 44 vi. 10 viii. 21 47 x. 44 Æn. iii. 13 vi. 777 Geor. i. 18 Æn. ii. 171 Geor. i. 102 184 Æn. iii. 307 v. 523 xii. 246 Geor. i. 437 ii. 126 143 167 Æn. vii. 758 Geor. ii. 198 Æn. x. 198 201 Geor. iii. 19 306 349 495 550 iv. 150 377 Æn. i. 284 vi. 838 i. 367 454 489 723 ii. 7 234	M.	
N.					
		Nymphæ, Narcissus,	Ecl. ii. 46 46		

Narcissus,	Geor. iv. 160	Orestes,	Æn. iv. 471	Paros,	Geor. iii. 84
Nectar,	Ecl. v. 71	Omen regibus,	vii. 174	Potniades,	268
Nereus,	vi. 85	Osci,	729	Phasim,	iv. 367
Nereides,	85	Omnigenum Deorum,	viii. 698	Proteus,	328
Nisus,	74	Oricia,	x. 138	Parthenope,	564
Nemus,	x. 9	Ocnus—Bianor,	198	Polus,	Æn. i. 80
Neptunus,	Geor. i. 14	Ordem triplice are,	783	Procella,	102
	Æn. iii. 8	Opi,	xi. 836	Portus belli,	294
	v. 799	Orithyia,	xii. 88	Paphus,	415
Naryx,	Geor. ii. 438	Occupat os,	300	Patroclus,	468
Nilum,	iii. 28	Oppetere,	543	Pergama,	466
	iv. 287	Oleaster,	766	Peplum,	480
	293			Penthesilea,	491
	Æn. vi. 800			Pelangi,	624
	viii. 711				vii. 706
Niphatas,	Geor. iii. 80				viii. 600
Norionum,	474	Parthus,	Ecl. i. 62	Phoenassa,	i. 670
Nimbus,	Æn. i. 102	Pan,	ii. 31		iv. 530
	viii. 354	Pierides,	iii. 60	Palamedia,	ii. 80
Nurus,	ii. 501	Paros,	iv. 47	Phalanx,	254
Numina Magna,	623	Phyllis,	v. 10	Pantheus,	319
Narycii Locri,	iii. 399	Punicens,	17	Plurima imago,	260
Numides,	iv. 41	Poeni,	27	Pyrrhus,	470
	viii. 724		Æn. i. 302		263
Nox atra,	v. 721	Pentheus,	Ecl. v. 69		iii. 264
Nomentum,	vi. 773	Proserpina,	79	Penetralla,	ii. 464
Numitor,	777		Æn. iv. 511	Priami factorum,	564
Numa,	810		698		567
Nar,	vii. 517	Parnassus,	Ecl. vi. 29	Polydorus,	iii. 42
Nefas,	596		x. 11		43
	x. 499	Pyrrha,	vi. 41	Phineus,	212
	673	Prometheus,	42	Phacum,	291
Nubigenas,	vii. 674	Proctides,	48	Priamela Virgo,	321
	viii. 293	Phaethontides,	62	Philoctetes,	403
Nursia,	vii. 716	Phaeton,	62	Petilia,	403
Nunc, o nunc,	viii. 579		Æn. v. 106	Polyphemus,	617
Nisus—Euryalus.	ix. 176	Philomela,	Ecl. vi. 78		636
	203		Geor. iv. 511	Pelorus,	687
Navale,	xi. 329	Progne,	Ecl. vi. 78	Pachynum,	698
Nec minus,	xii. 107	Phoebo,	82	Pygmalion,	iv. 1
Nec non,	107		iv. 10	Pronuba,	164
Nostrum,	187	Priapus,	Ecl. vii. 33		vii. 319
Nox intempesta,	846		Geor. iv. 111	Parvulus Æneas,	iv. 328
Non sectus ac,	856	Pollio,	Ecl. iv. 12	Pentheus,	460
			viii. 6	Pluto,	638
		Pontus,	95	Pompas,	v. 53
		Pindus,	x. 11	Palma,	111
		Palladium,	Geor. i. 18	Phoreus,	240
			Æn. ii. 166	Panopea,	240
Olympus,	Ecl. v. 56		Geor. i. 18	Portunus,	241
	Æn. i. 374	Pallas,	138	Paridem,	370
	x. 1	Pleades,	187	Pandare,	496
Orgia,	Ecl. v. 69	Plurima,	406	Prælato,	541
	Æn. iv. 301	Poenas,	490	Polites,	564
Orion,	Ecl. viii. 55	Philippi,	490	Porta,	755
	Æn. i. 535	Pharsalia,	ii. 139	Palæmon,	823
	iii. 517	Panchaia,	505	Pedem facere,	830
Olympia,	Geor. i. 59	Penates,		Palinurus,	833
	iii. 19	Penetrales,			870
Oscilia,	ii. 389		Æn. ii. 298		338
Orphea,	Ecl. iii. 46		717		348
	Geor. iv. 464		v. 744		379
	520		viii. 548		14
	Æn. vi. 645	Pales,	Geor. iii. 1	Pasiphaë	24
Otium,	Geor. iv. 564	Pelops,	7		123
Orestes,	Æn. iii. 328	Pythia,	19	Perithous	

TABLE OF REFERENCE.

613

hous,	Æn. vi. 394	Quirites,	Æn. vii. 709	Sisyphus,	Geor. iii. 39
m,	vii. 304		710	Silari,	146
ul O,	vi. 215	Quocunque fonte,	viii. 74	Styx,	551
gethon,	258	Quadrupedante,	596		iv. 488
iram,	265	Quem labor damnet,	xii. 727		Æn. vi. 265
	445				324
ris,	vii. 761	R.			xii. 316
ccilaus,	vi. 445			Serpyllum,	Geor. iv. 31
us parens,	447			Speluncia,	364
gyas,	609	Rhodope,	Geor. i. 332	Samo,	Æn. i. 15
ia,	618		iii. 351	Sarpedon,	100
	657	Rostrum,	ii. 508		ix. 697
ipio spiritus,	vii. 769	Romulus,	Æn. i. 274	Simois,	i. 100
oius Magnus,	vi. 724		vi. 777	Syrta,	111
s—Pyrrhus,	828	Rhesus,	i. 469	Sanguine Teucri,	225
quitur Anchises,	838	Rudentes,	iii. 267	Sichæus,	248
iniqui solis,	898		683		iv. 1
	vii. 225	Rogoe,	iv. 646	Scamander,	i. 473
m Sabinis,	689	Remigium,	vi. 16	Sidera cadentia,	ii. 9
nteum,	709	Regna Caspia,	798	Sinonem,	82
una,	viii. 51	Rerum Lachrymas,	i. 462		86
ibus turritis,	646	Recidiva,	vii. 321	Sponsæ,	245
inus,	698		x. 58	Scyria,	477
	ix. 3	Romulidia,	viii. 638	Sub axe,	512
a fides,	x. 76	Regia horrebat,	654	Sic, O, sic,	644
i discrimina,	ix. 70	Rostrata coronâ,	684	Superi,	659
s,	142	Rhenus,	viii. 727	Stella lapsa,	694
	170	Remulus,	ix. 363	Stat,	750
ras,	xii. 675	Rejiciunt parmas,	xi. 619	Strophadum,	iii. 209
Romanus,	ix. 359	Religio,	xii. 181		212
ixi te,	449		iii. 409	Servire Phrygio,	iv. 103
	487	Rerum trepidæ,	xii. 589	Sermone,	277
iyta,	585	Romana propago,	827	Si fata,	340
s sponsas,	715			Solum,	v. 199
lus,	x. 79	S.			vii. 111
lonia,	142			Salus,	x. 102
	172	Sinistra,	Ecl. i. 18	Spiculum-pilum,	v. 298
	179	Scythiam,	66	Spatium,	306
on,	184	Sibylla,	iv. 4	Sirenes,	316
s—Lausus,	186	Saturnus,	6	Somnus—Mors,	364
rabile,	433	Saturnia regna,	6	Salmonea,	vi. 278
us,	481	Satyri,	v. 78	Sisyphus,	585
n,	55	Syracussæ,	vi. 1	Spargit corpus,	616
i,	xi. 304		x. 1	Sylvius,	636
sa,	262	Silenus,	vi. 14	Scipiadas,	763
rno,	262	Scyllam,	74	Spolia opima,	843
iesilba,	639		Æn. i. 200	Sabinus,	859
ipites,	661		iii. 420	Samum,	vii. 178
ci letum,	888		684	Sortes,	208
ium,	xii. 49	Sardosia,	Ecl. vii. 41		269
eam,	401	Solstitium,	47	Situ,	iv. 346
igna indigna,	419	Sophoclea,	viii. 10	Soractis,	vii. 440
	811	Specula,	59		696
		Saltus,	x. 9	Sarnus,	xi. 785
Q.		Sylvanus,	24	Sarrantes,	vii. 738
		Salii,	44	Sicani,	738
pue Zonæ,	Geor. i. 233		Geor. i. 20	Sacrani,	795
rigæ,	512	Sabæi,	57	Siculi,	795
	Æn. vi. 535	Sirius,	218	Spectans orientia,	viii. 68
quibus,	iv. 371		iv. 425	Supertitio,	187
i mihi cum,	436		Æn. x. 373	Salii,	285
ue patimur,	vi. 743	Seres,	Geor. ii. 121	Sæculum,	508
ius,	859	Sabini,	532	Sabinas raptas,	635
				Sistrum,	696

615

Æ.	Æneas,	Æn. l. 544	Æra,	Æn. x. 783
le,	Ecl. vi. 20	iv. 616	Æquos,	vii. 695
hiopes,	x. 68	xi. 293	Æsculapius,	773
	Æn. iv. 481	iii. 8	Ægyptus,	- xi. 268
uor,	Geor. l. 50	74	Æquato examine,	xii. 725
	Æn. iii. 290	97		
liam,	i. 52	296	CE.	
lus,	52	554		
	viii. 416	i. 755	Cebalis,	Geor. iv. 125
eades,	i. 157	v. 628	Cægrus,	524
		vii. 526	Cenotria,	Æn. iii. 168

1. *Chamaea* (Lam.) B. & P. -
 2. *Chamaea* (Lam.) B. & P. -
 3. *Chamaea* (Lam.) B. & P. -
 4. *Chamaea* (Lam.) B. & P. -
 5. *Chamaea* (Lam.) B. & P. -
 6. *Chamaea* (Lam.) B. & P. -
 7. *Chamaea* (Lam.) B. & P. -
 8. *Chamaea* (Lam.) B. & P. -
 9. *Chamaea* (Lam.) B. & P. -
 10. *Chamaea* (Lam.) B. & P. -

TABLE 1

81

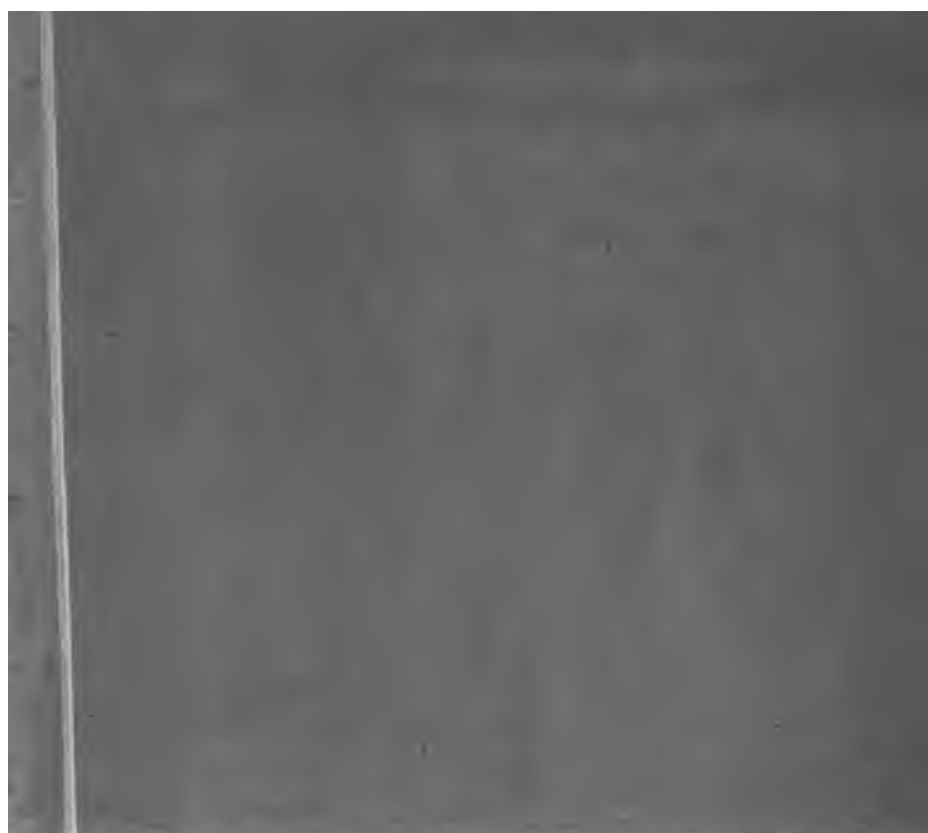


TABLE OF CONTENTS

Page
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

81

5



JUL 20 1984



JUL 9 9 1929

